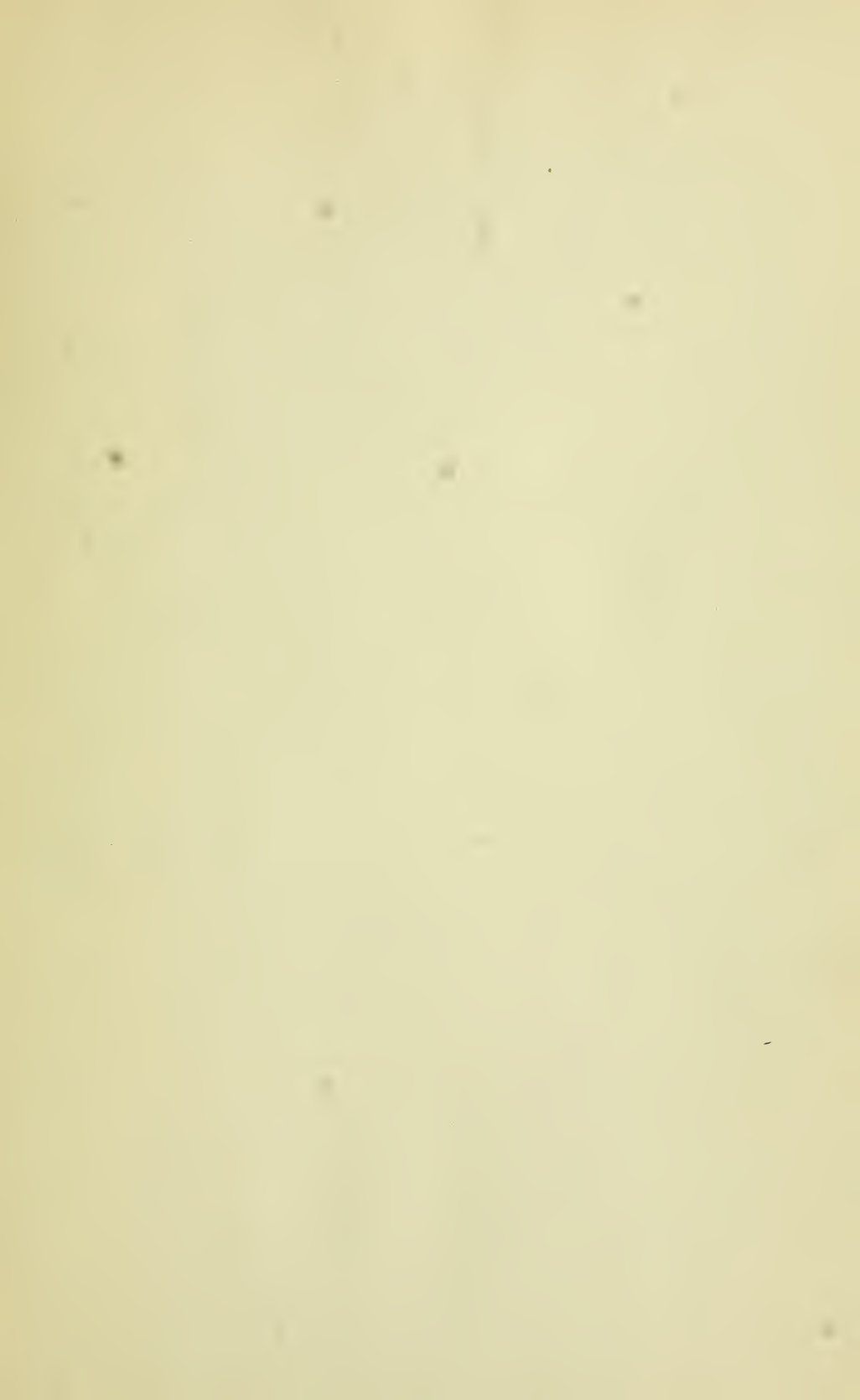


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THE HOME MISSIONARY

VOLUME LXXVIII.

NUMBER I.

CHRISTIAN
CIVILIZATION
FOR

OUR COUNTRY

CONGREGATIONAL
HOME MISSIONARY
SOCIETY

4TH AVE. & 22ND ST.
NEW YORK

THE LOUISIANA PURCHASE
PRESBYTERIAN HISTORICAL SOCIETY.

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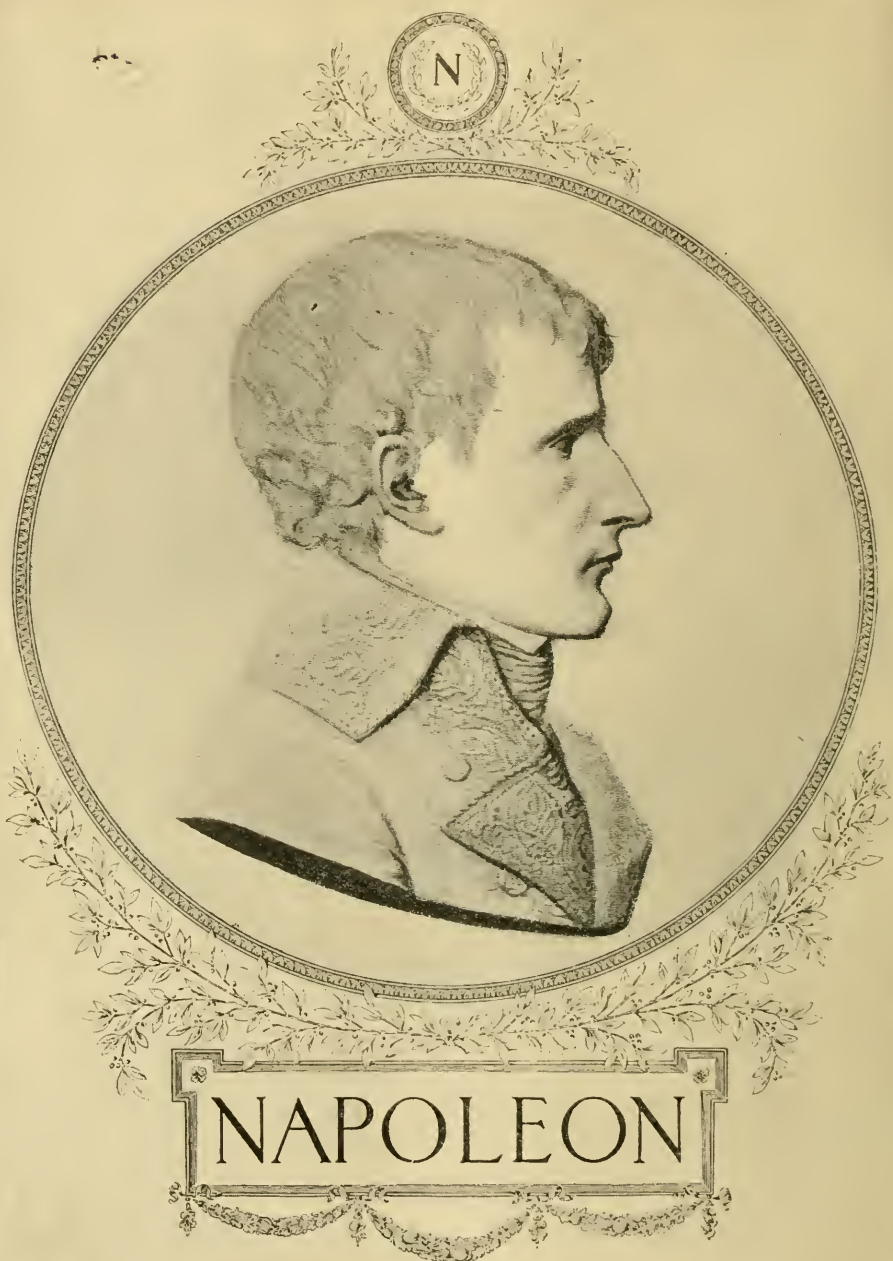
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NAPOLEON IN 1803. AT THE TIME OF THE LOUISIANA PURCHASE

By Courtesy of the Century Co.

THE HOME MISSIONARY

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No. 1

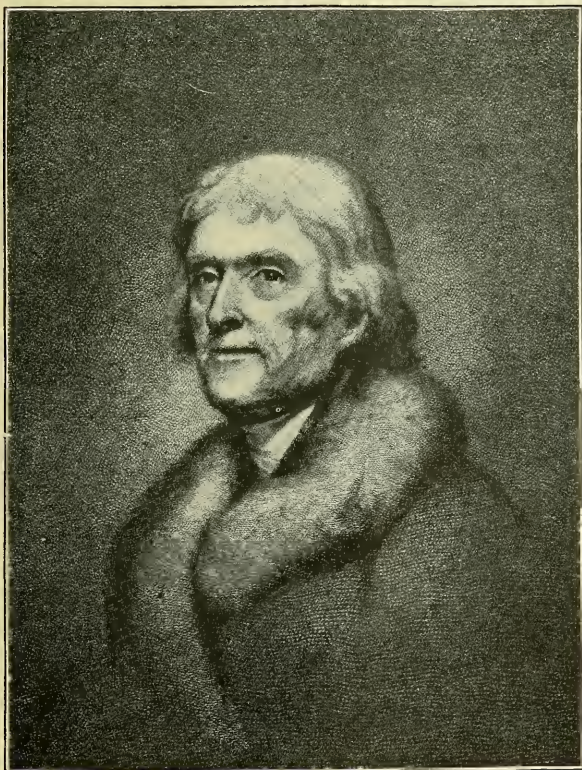
THE LOUISIANA PURCHASE ITS RELATION TO THE RELIGIOUS DEVELOPMENT OF THE COUNTRY

(EDITORIAL)

ALL eyes are turned toward St. Louis. Magnificent preparations are making to commemorate an event in American history, which "ranks in historical importance next to the Declaration of Independence and the making of the Constitution." That this verdict of the historian is a just one, any reader may convince himself by pasting a blank sheet over all our territory west of the Mississippi, and contemplating the poor fragment that remains. The Louisiana Purchase doubled the national

area in a day and furnished the bridge by which it speedily advanced to the Pacific. So great an event is worthy of a great celebration.

One feature of this gigantic expansion will receive but scant attention at St. Louis. Its material and industrial aspects will be exalted, as it is meet they should be. But its relation to the religious development of America and the progress of the kingdom of God in the world will be relegated to the churches for commemoration; and for them to neglect so great an opportunity would be criminal.



THOMAS JEFFERSON IN 1803, AGED 60 YEARS.

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In the opening of Louisiana American Home Missions experienced a second birth. Down to the year 1803, the missionary movement was confined to northern New England, central and western New York, northern and southern Ohio and isolated points in the Northwest Territory. With the exception of a few pioneer Baptist preachers, it had not crossed the Mississippi. All beyond the river was

terra incog., and even uncared for. To-day, Protestant churches alone to the number of nearly 30,000 are enumerated in the Louisiana Purchase, holding property to the value of \$70,000,000 and having more than 2,000,000 communicants. All but a small fraction of this magnificent growth of church power is due to organized American Home Missions. Their progress

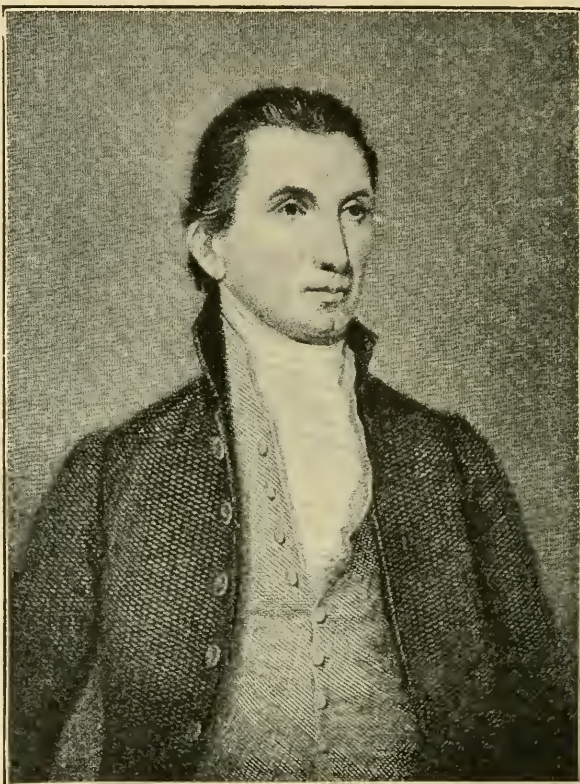
through Louisiana has been strictly along the lines of immigration, following the people. There is not a State in that vast tract which the home missionary did not enter while it was yet a Territory and always in the feeblest stages of settlement. From Missouri to Iowa, from Iowa to Minnesota, Kansas, and Nebraska, thence to the two Dakotas, and on from these points to Wyoming, Colorado, and Montana, and last of all,

when the door swung open, into Oklahoma, until every inhabited mile of this imperial purchase has been planted with Christian institutions. Indeed, there might be little worth celebrating at St. Louis, were the fruits of home missionary enterprise, inspired by the prayers and sacrifices of Eastern churches, to be suddenly eliminated from its history.

It is wholly fitting, therefore,

that the friends of Home Missions should at this time refresh their memories with the salient facts of an event so potent in its influence upon the religious, no less than the political and industrial, life of the nation.

La Salle descended the Mississippi to its mouth in 1682, took possession of its western valley in the name of Louis XIV. and, with a *Te Deum* of praise,



JAMES MONROE.

By Courtesy of "The Cosmopolitan Magazine."

named it Louisiana, after his king. So it continued for eighty years, when, in 1762, it was ceded by France to Spain. Both nations found Louisiana a troublesome and expensive colony. France alone had squandered many thousands of dollars in fruitless attempts at colonization. Spain held possession for the next thirty-eight years, and was glad to re-cede the territory to France in 1800.

In the light of events, it is positively amazing to see a tract of unexplored country, almost the richest in hidden treasures on the globe, bandied back and forth between two great nations, each of them counting itself happy to get rid of it on any terms. But such are the inscrutable ways of Providence.

At the opening of the nineteenth century our relations with France were severely strained. French cruisers were destroying American ships on the high seas and disdaining to give any reason therefor; and when three distinguished Americans, Pinckney, Marshall, and Gerry, were sent as a special embassy to Paris to remonstrate, the French Directorate added insult to injury by refusing them an audience. As a result, war threatened and was even prepared for. In this state of public feeling, the retrocession

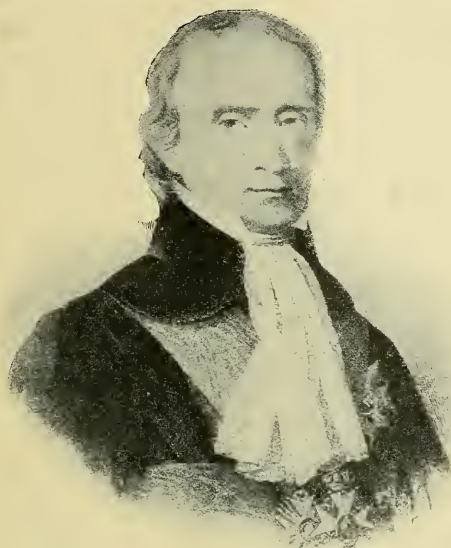
of Louisiana to France was regarded by the United States with particular disfavor. We much preferred Spain as a neighbor to France, and it was this sense of impending danger that moved our government at this time to seek by peaceable negotiation to obtain for American commerce the right of way through the mouth of the Mississippi at New Orleans.

Look for a moment, before proceeding, at the chief actors in the momentous transaction about to be described:

Thomas Jefferson, of Virginia, President; the "Plain President," refusing a military parade at his in-

auguration, riding alone on horseback to the Capitol, tying his horse to a post, and returning as he came, after taking the oath of office. People of every sort were welcome to the Presidential mansion and to the long table, where they found plain food and plenty of it; withal, a man of patriotic vision who foresaw the importance of Louisiana and braved party criticism and abuse to obtain possession of it.

Robert R. Livingston, of New York



BARBÉ MARBOIS

By Courtesy of "The Cosmopolitan Magazine."

our Minister to the Court of France at that time and fitted by large experience of public life for the peculiar service he was about to render; one of the "Committee of Five" to draft the Declaration; Chancellor of New York when he administered the oath of office to Washington; Secretary of Foreign Affairs from 1781 to 1783; patriot, legislator, diplomat.

James Monroe, of Virginia, a revolutionary soldier; Representative and Senator in Congress; Minister to France and also to Great Britain; Governor of Virginia and at different times Secretary of State and of War; afterward President and father of the famous Monroe Doctrine; selected at this time by Jefferson a special envoy to co-operate with Livingston in the purchase of the mouth of the Mississippi.

Napoleon, First Consul, bitterly jealous of England and breathing out threatening and slaughter against her coast; unable to defend Louisiana against English conquest or American occupation and in sore need of money

for his ambitious schemes of conquest; a man of wrath, whose wrath was made to praise God.

Barbé Marbois, a French Marquis; friend of America in its Revolutionary struggle, *the husband of an American wife*; a diplomat of experience, confidant of Napoleon and his Minister of the Public Treasury; made plenipotentiary over Talleyrand in the Louisiana negotiation; a "liberal, fair, candid man," and easily the most important factor in the Louisiana Purchase.

Livingston had authority from the American government to negotiate with France for New Orleans and the Floridas, and not to exceed in payment \$2,000,000. Monroe had arrived as a special envoy, not to succeed, but to co-operate with, Livingston, and their offer was in the hands of Napoleon. What would he do? He was confronted with the certainty of a gigantic struggle with England which would require, among the first things, the protection of Louisiana against the English by a great naval force which he did not possess, and which could be created only at an immense cost. For him the issue was critical, and it did not take long for the astute First Consul to come to a conclusion. Calling Talleyrand and Marbois into conference, he disclosed to them in an impassioned manner his purpose.

"The English," said he, "shall not have the Mississippi which they covet. The conquest of Louisiana would be easy if they took the trouble to make a descent there. I have not a moment to lose in putting it out of their reach. I think of ceding it to the United States. They only ask of me one town in Louisiana, but I already consider the colony as entirely lost; and it appears to me that in the hands of this growing power it will be more useful to the policy, and even to the commerce, of France than if I should attempt to keep it."

Talleyrand passionately opposed the scheme; Marbois as warmly approved it, and to the latter the carry-

ing out of his resolution was intrusted, with full power, by Napoleon.

"It is not only New Orleans," said he, in his final instructions to Marbois, "that I will cede, but the whole colony without reservation. To attempt to retain it would be folly. I direct you to negotiate this offer with the envoys of the United States. I will be moderate in consideration of the necessity in which I am of making a sale. But keep this to yourself."

Never were envoys more astonished or embarrassed. They had come with authority to invest \$2,000,000 in the purchase of New Orleans and the Floridas. They were offered the whole western valley of the Mississippi from the river to the Rocky Mountains for \$15,000,000 and were pressed for an immediate decision. There was no Atlantic cable between Paris and Washington. Fresh instructions could not reach them under a month at the least. Time was precious. War was about to be declared between France and England. Either Louisiana must belong to the United States by prompt purchase, or must fall into the hands of the English by inevitable conquest. Which? It was a crucial moment in American history, a tide to be taken at the flood or lost forever; and upon two patriotic citizens, Livingston and Monroe, fell the heavy responsibility of decision. God be praised, they were equal to the occasion. They closed with the offer, braved all the consequences to themselves and to their country, and without possessing the slightest authority from President or Congress, they pledged the required amount for the title of Louisiana. They did it without fear and with a prophetic vision of what it meant for America. After placing his name to the treaty of cession, Livingston rose and extending his hand to Monroe and Marbois, exclaimed: "We have lived long, but this is the noblest work of our lives."

Even in so slight a sketch of so great an event, we must not pass lightly over one other party in the

momentous transaction. Mr. Roosevelt in his "Winning of the West" repeatedly declares that it was not the diplomats, but the American people, who acquired possession of Louisiana. In his earnest insistence upon this claim, he is led into minimizing the agency of the former. Livingston and Monroe are represented as "timid and well-meaning statesmen," even Jefferson is found to be "vacillating." "It was not the diplomats," he asserts, "who decided the destiny of Louisiana, but the settlers of the Western States. Louisiana would have been ours, if Livingston and Monroe had never signed the treaty."

In this view there is truth, but no necessary conflict of claims. Louisiana was predestined to be American soil, *with or without war*. Not less were four men predestined to be the

agents of the people in securing it *without war*:—Jefferson, by his foresight; Livingston and Monroe, by their courage and faith; and Marquis Marbois, by his friendly sympathy with America. Had these men been less unselfish, or less patriotic; had they delayed or hesitated, one-third of our present national domain would have fallen into the hands of England, never to be wrested from her grasp without a bloody and costly struggle. From paying that price the people

were saved by their representatives. Never in the history of America has the hand of God been more manifest than in the peaceful acquisition of this imperial tract; and to these four men more than to any other individual agents we are indebted for its possession and for the plenitude of blessings, political, material and spiritual, which have accrued.



ROBERT R. LIVINGSTON.

WHEN we pause to review the marvelous development and expansion of our own country since the immortal proclamation of freedom was first announced from Independence Hall, Philadelphia, and realize that but little over a century measures the interval of time during which the colossal Republic has reached a limit of forty-five great States, with several important Territories and Districts, each one of which is comparable as an equal with some nation in the old world, and all of these magnificent divisions including Hawaii under one flag, one Constitution, and one indissoluble and glorious union, may we not indulge in prophetic thought as to the wondrous revelations which the next few years of our history must unfold?—BINGER HERMANN, Commissioner of the General Land Office, Washington, D. C.

THE PILGRIMS AT KNOXVILLE

By J. H. FRAZEE, D.D.

KNOXVILLE, Tenn., was settled by white people in 1768. It was named after Gen. Henry Knox of Revolutionary fame. It was the capital of the territory from 1792 until 1796, and after statehood came, it continued thus until 1811. The city is attractively situated on the Tennessee River, about 1,000 feet above tidewater, and over 500 miles from where it enters the Ohio River, at Paducah, Ky.

During the Civil War, Knoxville was one of the most vexed centers of disturbance. Over 30,000 men enlisted in the Union army from East Tennessee. One of the most sanguinary battles of the war was fought within the city limits, when Longstreet attempted capturing Fort Sanders and the army of Burnside.

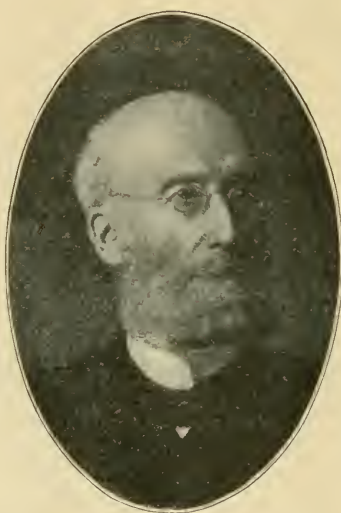
The surroundings of Knoxville are rich with natural attractions. The Great Smoky Mountains and the Chilhowies on the south, with the ranges of the Cumberlands on the west and north, give a varied and romantic scenery. Its surrounding valleys are rich and extensive.

Commercially considered, Knoxville is one of the most prominent of all cities in the South. Its educational system is advanced, with excellent public schools and several fine private institutions of learning. Knoxville college, under the auspices of the United Presbyterian church, is a leading organization for the colored race, well conducted and useful. The University of Tennessee, originally Blount College, now past its century mark, is well known for its fine faculty, its co-education of the sexes, its rela-

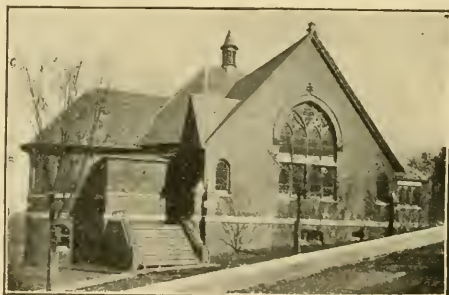
tions to the government, as one of its agricultural experiment stations, with its equipment of buildings, including a new Science Hall, Y. M. C. A. building, and the accessories demanded for the great summer school, at which over 2,000 teachers came together the last season for a two months' series of lectures from

many of the most celebrated instructors in our land. The great State Deaf and Dumb School has an entire square devoted to its use, with admirable buildings.

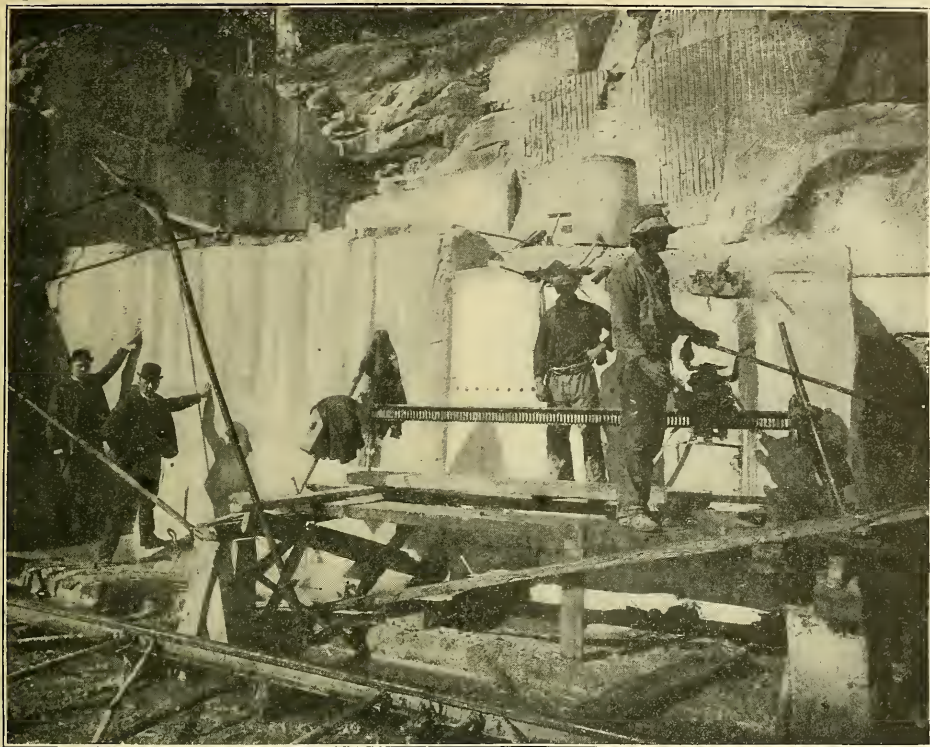
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J. H. FRAZEE, D.D.



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residences, great business houses, representing all branches of wholesale and retail trade, many churches, trolley lines running to attractive suburbs, with water, gas, electric, telephone and other companies, illustrate the progressive character of the city. Its population is estimated at about 50,000 within corporate limits. Fraternities abound. Its business interests are represented by drummers in many States, and efficient organizations of its leading men.

In point of climatic conditions, Knoxville has its defined advantages. Its average annual temperature is given by the Weather Bureau, established in connection with the University, at 57 degrees. Mean summer 74, winter 40. The mercury rarely reaches zero. So much for a brief reference.

Seventeen years ago, if a stranger in Knoxville had asked for a Con-

gregational church, he might have had for a reply something like this: "Off yonder, in a rather remote part of the city, is the so-called first church. It is small, and made up largely of Welsh people, who are not all Congregationalists, but have an organization for old association sake, where their language is often used in service. There is another for colored people, under the care of the Missionary Association. This would have told the tale. That Welsh organization is now extinct. The colored church continues, with slight hope of growth. It is near the Slater school, whose teachers give it much aid.

But people of our order were coming to the South. Many were veterans of the Civil War, who remembered the attractive conditions and were in search of new homes in milder regions. Many who had been identified with our polity, connected

there. Prejudices might easily have been found against Congregationalism, as it was regarded by many as having, in the past, been inimical to the institutions which the South was intimate with. There needed to be prudence, and the knowledge of the broad Christian purposes of those who loved their own church, and were ready to illustrate, with their loyalty to it, loving charity to all.

Essential to any success were the demands of a church-home. Pilgrim church had its share of experiences. For some time these ran along the usual conditions, which did not suggest reverence, of using public halls, stale tobacco fumes, secret society paraphernalia, mysteries of dark closets, and all that were among familiar things while awaiting something better. And this movement, it is well to remember, was right among other churches, alert and wise in offering attractions

to all. Growth, however, seemed assured. Encouragement came most timely from the Home Missionary Board. For a year there were temporary supplies. Then the present pastor was invited, for the second time, to leave the verdant hills of Central New York for the mountains of Tennessee. When he came there were not a few signs of what the future promised of trial for faith and fields for service. About thirty reliable members were left. But they were representative and of the kind a pastor may tie to. To say his ships were burned behind him would be a slight figure of speech, for such an emergency as seemed to demand great fidelity. It was to wait and serve that he came, and lo! these many years there have been mutual confidences and duties and rewards! A stranger in a strange land hardly tells it all. The cordial welcome given by the pastors of



MOUNTAIN TIMBER, TENN.—ON ITS WAY ACROSS THE ATLANTIC

themselves with other churches, especially the Presbyterian, North. They were cordially welcomed, soon became identified with local interests, their children were in Sunday-schools, and, so far as such were concerned, there seemed little reason for having a Congregational church added to the number already in the city. The movement of population, however, was bringing people to this region who were not forgetful of the past. Business conditions gave good promise of harmony and success. The old South seemed arrested in development. It was too content with its conditions. Knoxville was growing with new settlers, and with every change it became more cosmopolitan. It was the tide to be taken at its turning point, if at all.

It was then that interest was aroused in the matter of church extension of practical character. The saving to our denomination of its own transferred material became a vital issue. The facts were that a new life was coming. Chattanooga was doubling itself, and so was Knoxville, its hundred-miles-away next neighbor! Harriman, Middlesboro, Birmingham and other places were new cities, with northern ways and demands. Their citizens were full of push and energy. They came expecting to stay.

The entire South felt this influence. Signs of great progress were apparent. New business fields invited the thrifty to come; the younger elements saw a great future, and full of faith they boarded the car of Progress. Naturally, in such movements, there was much good Congregational material. It was not to be diverted without protest. Pilgrim church grew from this condition. Some brought their letters from sister churches, where they had been welcomed for a time; others came fresh from old homes. All seemed ready for a faithful test.

As a matter of historic interest, it is worth relating, that when a meeting of those favoring a new organization was called to be held at the

Court House, a protest was made at going there, by Rev. Dr. Park, of the First Presbyterian Church, South, and his invitation to come to the church over which he was pastor was gratefully accepted. This good man is now filling his pulpit regularly, though past four-score years, beloved and the Boanerges of his brethren.

The above gives clue to the causes and facts of the organization of Pilgrim church in Knoxville. Of the members received at the start, nearly all came by letter. It was a representative body. At a small social gathering, held soon after, it was found that over a dozen States were represented, and four countries! All these were newcomers. It was unity in variety. At once there was a recognition of the new church, in all the good works of charity, benevolence and kindred interests in the city. Its members have been prominent in the organization and erection of a new and much-needed hospital for the city, in a "Crittenton Home," the Woman's Christian Association, having for its care the poor of the city, the Y. M. C. A., and other things of value, and illustrating cordial and active self-sacrifice in imitating Him who went about doing good. These have not been sporadic impulses. Limited in financial ability, yet there is no church in Knoxville better known for its zeal in doing good works.

Certainly there has been in all this experience much of the too usual familiarity with disappointments. Losses by death, changes of residence, have occurred. It is easy to see that even its limited material thrift must have come from its own members. The South was recovering from its depressing experiences. Its own churches demanded care. Theirs had been a long well-attested claim for worthy religious works. No stronger men in evangelical pulpits were to be found anywhere than Knoxville could claim for her own. Denominational neighbors were far

away. From Memphis to Cincinnati, from Birmingham through Atlanta and Chattanooga, to the borders of Kentucky at Williamsburgh, were long lines for fraternal occupation. The kindly relations of the A. M. A. brethren of the Cumberland Plateau are well remembered. And so there were compensations from the mingling with those who forgot the animosities of the past, and in the spirit of Christian fraternity knew not and cared not if one had worn the blue, while others loved the gray, if so be all were one in Christ, in the later days!

At the last, the "Hall" period was to end. Conditions had become perilous. Strangers do not usually seek initial conditions. Zeal weakens even with the faithful, after a time, newcomers look with suspicion on an enterprise that has seemed too long on its way to success. Temporary

quarters do not suggest cohesion and family-life. In due time the Church Building Society took up the work seriously, and aided with its loans, in view of general special exigency. Then came forth from struggle and effort the beautiful structure in which we worship. It represents what was needed for a fair test. It cost none too much, in view of its importance as a factor in the issue of the place Congregationalism was to have in its new home. Though the church cost about \$16,000, fully one-half has been paid by the efforts of the oft-changing membership of Pilgrim church. It needs no financial wizard to explain the mysteries of burdens yet borne, while the facts of faithful efforts are recorded. We pray for some friend—not a wizard—to wipe off our burden of debt remaining.

It is of interest in this sketch, which may be read by many who are not familiar with the conditions so constantly recognized in the South, to have it said that the experiences of the past give assurances that the polity of Congregationalism is adaptable to no portion of our country better than in its democratic southern regions. Its claims and principles run in lines parallel with the popular assertions of individual and State rights, so dear in the theory of the South. The old doctrines of the Bible nowhere find more hearty welcome than in the homes and pulpits of the South. Suspected prejudices against new citizens vanish like frost at sunrise when there is intelligent judgment exercised. In these days of business interchange, we are learning to know each other better, and though



UNIVERSITY GROUNDS, KNOXVILLE

the progress may seem slow to the over-zealous, the Kingdom comes!

Development along all lines in Tennessee means the same as it does in Georgia, Alabama, Florida, Texas. Speculation as to this, goes down before facts. Manufacturing interests find all possibly desired materials, from the illimitable wealth of our resources: minerals, ores, timber, fuels, etc. All thoughts of future dissensions and possible business interruptions, from political causes, refuse to be considered worthy of serious concern when the interrelations of civil interests are intelligently considered. Old-time lines of association blend with new and most cosmopolitan experiences.

ville's many products from busy factories go forth with confidence to compete in any markets of the country, whether of wood, or steel, or iron. Our coals, by millions of tons, respond to demands of home trade, and even foreign requisitions. Southern coals warm the cot of the poor man, control the power of a million productive industries, hasten the ocean grayhounds in their rapidest passages, and fortify the battleship with energy for its cruise in the interests of right and national honor. Our copper and zinc and oil but await development! Local railroad shops in Knoxville give employment to men who are proud to compare their capacities with the skilled



TENNESSEE RIVER, KNOXVILLE

Northern capital is melting barriers that have kept mines sealed, quarries unopened, waterways innocent of traffic, and forests the safe abode of bears, deer and wolves. Our general government is spending many millions in its river and harbor improvements, of which the South is sure to derive its share of benefit. Visions of the Panama Canal assure faith in a rapidly coming time when southern productions shall seek the far East *via* new Western routes. Our finished marbles go from our big works by carloads to Japan, China, Australia, Hawaii, *via* the Pacific route from the coast, ready for use in magnificent public buildings. Knox-

mechanics of the world. From our manufacturing establishments, now so often filled with the students of our training schools, who have realized that labor is honorable, are sent out, by trainloads, desks, chairs, mantels, trunks, tables and many small articles of merit, which go with sharp competition to old markets of the land in the west and east and north, while our mills for the production of woollens and cottons are driven to supply orders which give the most emphatic proofs of the awakening of the South! Add to all these mere hints of development the coming to Knoxville of the great Louisville and Nashville Railroad,

with all its assurances of a great addition to the wealth and population!

It cannot be believed for a moment that these indications mean nothing of good for Pilgrim church! These are essentials of which mention has been made. The old-time specialties of the South are no longer alone in its promise of future greatness and thrift. It is not rice and tobacco and sugar and cotton now, but a multiplicity of values, as wide in their influence as they are profitable in the country's better development. Thus it is that thrills of new life indicate grandeur of coming things. And the birth is near at hand!

The magnificent scenery of our mountains, where the General Government is anticipating a vast Reser-

vation to protect its forests; the profound convictions of the needs of a great awakening to the demands of better educational facilities for the masses of ignorant and too well-satisfied people, black and white—the more intelligent views of civic conditions, giving promise of reform in many lines, all these tempt to enlargement. Suffice it to say, that in all such demands the spirit of the religion fostered and developed by the Congregational church, must be a timely and helpful factor.

This article may have brought new things to the reader. It is but a trifling bit of news from one remote corner of our great land, where Congregationalism has been trying to sow good seed for a few years. The results belong to the Lord of the harvest!

"IT may surprise the studious tourist to find that a large portion of the Southern States is an uncultivated wilderness; the sparse population of the ten States south of Virginia, Kentucky and Missouri, is chiefly in country districts, about 3,000,000 residing in places of 1,000 or larger, and the remaining 14,000,000 in country sections: that the masses of the people are quiet, honorable citizens, living peaceably with all men and having little share of responsibility for the diatribes of pettifogging politicians and selfish demagogues against the North. And he will feel that he is in the midst of a great awakening of spirit and ambition for the best things, and will meet heroic leaders in education, politics and religion, who are striving mightily to lift up the masses and are hindered in their Godly efforts by unappreciative utterances in the North.—Haven't we scolded enough? Let's lend a hand!"—REV. L. PAYSON BROAD, in The Congregationalist.

EDITOR'S OUTLOOK

GREETINGS

MOST grateful and wonderfully heartening are the approving words of some friend whose name is a guarantee of the soundness and sincerity of his judgment. We are permitted to welcome a goodly number of such friends to the Editorial Department of the current number. The first year of the new HOME MISSIONARY has been one of experiment. The second year will be one of greater assurance, thanks to the strong support of such names as the following and of many others that might be added.

FROM THE MODERATOR OF THE NATIONAL COUNCIL.

THE HOME MISSIONARY is one of the very best publications of the kind that comes to my desk. The problem of reaching the average laymen with the details of missionary work, even at home or abroad, is very difficult of solution, but an imperative one if our country is to be saved for the kingdom of God. The very best practical wisdom that our churches contain ought to be devoted to this problem. THE HOME MISSIONARY is valuable from every point of view, but how shall the average business man be persuaded to read it? Possibly we ministers should preach to them about this privilege.

MONTCLAIR, N. J.

Amory H. Mattford.



THE HOME MISSIONARY magazine, under its present style, ought to be read by all our people who would be intelligently informed as to the quiet and persistent influences which are working for a Divine order, and against that tendency toward anarchism which is in all dissatisfied and ungodly souls. Facts interestingly recorded are the best arguments.

BROOKLINE, MASS.

Reverend Thomas



I am more than delighted with THE HOME MISSIONARY of the current year. From cover to cover it is attractive, up-to-date and fine. This only, of all our missionary magazines, has *done the thing*, which the children of this world have long been doing, until the organs of our benevolent Societies have been left so far behind that many believed that it was essentially impossible to make a missionary publication other than dull and unattractive. Let nothing prevent you from going right on; keep permanently abreast of the best literature both in form and substance. That way lies success.

MINNEAPOLIS, MINN.

L. H. Hall

THE HOME MISSIONARY, in its new form, has now been before the churches a year. If they have not learned to like it, they must be hard to please, for it is not easy to match it as respects either dress or contents. Let them now give it the widest possible circulation for their own benefit. The apostolic precept, "add to your faith virtue and to virtue knowledge," finds application here. Home missionary interest in our churches can only be kept up by the constant influx of fresh intelligence, and this it is the office of the magazine to furnish. Why should it not have a place on the table with other periodicals in every family of the denomination?

LEE, MASS.

L. S. Rowland

THE HOME MISSIONARY is now a publication in which all interested in the Society can take an honest pride. In quality of articles, illustrations, and general make-up, it is far and away the best of any of our missionary organs, and is in its entirety on a par with most of the better class of secular magazines, if not in some respects their superior. If you keep on you will have difficulty in mailing it any longer under the guise of "second-class" matter, it being so obviously first-class, and I am sure that the old story, that all missionary publications go into the waste basket cannot longer be true.

NEW YORK CITY.

Wm. Washburn

The new HOME MISSIONARY is admirable in form, in substance, and in spirit; altogether worthy of a place in the church, the reading-room and the home. With all else it has the *vital* quality which is a supreme imperative in missionary literature.

DENVER, COLO.

Frank T. Bayley

The new magazine is comely to look upon; its message stirs both the Christian and the patriot within us; and every number is a demonstration of what the nation owes to the gospel. Whenever I read it, I want to become a home missionary. Each member of my family watches for its coming; we all read it and discuss it afterward. I say, "Splendid, Mr. Editor, splendid!"

BROOKLYN, N. Y.

H. McKee Wallis

I think the new HOME MISSIONARY a very attractive and satisfactory magazine; worthy of a general introduction into intelligent Congregational families.

NEW YORK CITY.

Henry A. Johnson

FROM OUR CALIFORNIA PIONEER.

I have just heard of a special gift of ten thousand dollars, made here to Missions.

It is easy to conclude that neither such a gift as this, nor the regular income would be forthcoming, if there were no up-to-date publications, such as the Home Missionary has been the last year, to place the facts before the public, and argue the cause. May the new Volume bring many tens of thousands!

San Francisco, }
Feb 23. 1904 }

Samuel H. Willey,

To the above hearty greeting Dr. Willey adds: "This 23d of February reminds me that it was fifty-four years to-day, at 10 o'clock in the forenoon, that Douglas and I landed at Monterey from the *California*—the first steamship on her first trip up this coast. My great conviction is, in looking back over these fifty-four eventful years, that God is a wonder-working God."

* * *

Greetings and good wishes! You have struck the right trail; the publication will be read and prized more and more as our churches come to know the good things it contains. Keep on as you are going; make it broad and deep and living. Give us the faces of our missionaries and, by word-pictures and half-tones, show us the transforming power of the gospel in the new regions of our national domain.

SPRINGFIELD, MASS.

H. L. G. Depue

* * *

The Society is to be congratulated on the very great improvement of its magazine during the past year. Its attractive pictures, its interesting and vividly written articles, each department appealing to some special class, its atmosphere of life and energy,—all unite to make it a magazine of great interest and of real value, and I wish it could be read in every family in our Congregational churches. The strongest bond between them is not their polity or their doctrines, but their knowledge of one another and hence their love.

NEW HAVEN, CONN.

J. J. Ingers

Your admirable magazine has only one necessity, and that is to go forward. All in our Congregational churches who love the Lord's kingdom should take it.

BROOKLYN, N. Y.

S. Pladman



Let me congratulate THE HOME MISSIONARY on the anniversary of its new birth. It is a great improvement on its former self, and of great value not only to the churches, but to all who would keep themselves informed of the progress and needs of the Nation's higher life.

NEW YORK.

Joshua Strong



If we must have a separate magazine, THE HOME MISSIONARY seems to fill the bill. It is bright, interesting and up-to-date. There has evidently been careful study all the year to make it the best magazine possible.

SAN FRANCISCO, CAL.

Geo. C. Adams



To say that THE HOME MISSIONARY magazine is very attractive and full of good reading, is a small part of what any thoughtful man will say. It is full of necessary facts and necessary reading. It puts before us tersely every month the religious condition of our whole country. It keeps East and West, North and South in touch with each other. It lays responsibility upon the whole church of God in America. It is an inspiration in the evangelization of our whole country. God bless THE HOME MISSIONARY magazine more and more abundantly!

ST. LOUIS, MO.

Michael Runham



THE HOME MISSIONARY, strong, attractive, and gaining in strength and attractiveness in each number. Such articles as those illustrating the immigrants and the need of work among them, and the personal words of our missionaries giving results on their fields cannot be bettered. Such emphasis of need and such results will raise the tone of life in our churches and draw the money from our pockets.

SYRACUSE, N. Y.

Levin F. Buell



As the enlarged HOME MISSIONARY passes its first milestone I think it is not too much to say that it has given the cause of Home Missions a presentation which for dignity and force has never been attained hitherto.

OMAHA, NEB.

H. C. Herring

The new HOME MISSIONARY is one of the most interesting and inspiring missionary publications in this country. It is of inestimable value to the churches, not only as a medium of fresh, suggestive, missionary information, but as an up-to-date, progressive exponent of the permanent principles of home missionary enterprise.

LINCOLN, NEB.

John E. Tuttle

* * *

I think THE HOME MISSIONARY is doing well an invaluable work. No duty is more pressing now than the making of this Republic. It cannot wait. First see, then do. The magazine enables us to do the one, and intelligent courage the other.

CAMBRIDGE, MASS.

Alexander McKearie

* * *

After a year's experience with THE HOME MISSIONARY in its new form, I wish to express the personal interest its freshness of treatment creates in the mind of the reader and the fullness of information it furnishes of the work done by the noble Society it represents. It shows the highest type of patriotism to consist in the conquest of America for Christ and for the world, and it points out the line of march. It instructs and inspires one to "fall in" and share the battle and the victory.

WESTFIELD, N. J.

James R. Davenport

* * *

THE HOME MISSIONARY as at present published is an interesting, instructive, convincing, and artistic exponent of the great work given our churches to do in this land of boundless opportunities and responsibilities. The January number was a specially excellent one.

SALEM, MASS.

J. W. Ellard

* * *

You have made THE HOME MISSIONARY the most interesting of all our missionary publications. My people have read it during the past year as never before, and so have I. I suggest that you keep right on, until all the others ask to be combined with yours to one high-class monthly.

EAST ORANGE, N. J.

J. H. Baldwin

* * *

I think the wide-awake management of THE HOME MISSIONARY has done much good, and I only wish that a consolidated periodical of all the Societies, doing away with the special publications might be provided along the same lines.

PROVIDENCE, R. I.

Malcolm Nutting

The improvement in our HOME MISSIONARY magazine is marked and is, I am sure, appreciated by the constituency of the Board. It no longer asks, but demands attention, and has won the right of way into every Congregational household. Its news, and its way of telling it, make the magazine a welcome visitor.

BROOKLYN, N. Y.

J. B. M. Lord

* * *

I am greatly pleased with the new form of THE HOME MISSIONARY. It is attractive outside and inside, a magazine which looks well on a library table alongside of *The Outlook* or a *Harper*. The contents are terse, timely and telling. May its circulation increase.

PLAINFIELD, N. J.

Charles L. Goodrich

* * *

The new HOME MISSIONARY with its attractive dress, its fine illustrations, and its high literary quality, seems to me an almost ideal magazine. If our more than 650,000 church members appreciated its real value, its subscription list would be much larger and home missionary zeal would be correspondingly quickened.

NORTHFIELD, MINN.

John H. Strong

* * *

THE HOME MISSIONARY as it comes to us now, in its new dress is most timely and interesting reading. "Fact is stranger than fiction." To a lover of his country no fiction can equal the wonderful stories of progress, of reformation, and of character and home building, as you give them in your monthly periodical. I wish it could go into every home in the land.

LOWELL, MASS.

Wm. M. Green

* * *

I think the new HOME MISSIONARY is admirable in its contents and in its appearance. It must have been little less than a revelation to some of what it is possible for a missionary magazine to be. I can suggest no improvements of value.

NEW BRITAIN, CONN.

Russell T. Ball

* * *

Allow me to express my great admiration for your new method. The recent numbers of THE HOME MISSIONARY are very interesting to read and are what is needed to supply material for missionary meetings and classes for the study of missions. Of course your plans will naturally develop new features. A series of articles on the influence of Christian thought in founding the United States, which would be largely biographical, might be of great value, and sketches of the minister, the layman and the women pioneers would be excellent.

CHICAGO, ILL.

Julian M. Stuart

The new HOME MISSIONARY not only takes my artistic sense captive with its delightful appearance, its capital illustrations and its clear type; but its contents, breezy, compact, and in large variety, seem like a new departure indeed, fraught with great good to the cause of "Christian Civilization for our Country."

If we are to march in the front of our national progress we must have just such a religious presentation, in the best style for the people. I am sure that all Congregational Christians will rejoice in this new effort and that it will attract all right thinking Americans to work and pray and give, that the prosperity of our Society may be assured.

As I look into the faces of those Russian boys and Swedish girls in your February number, I think they should appeal to all hearts for sympathy and instruction. The "Typical Orthodox Jew" looks rather quizzical, but hopeful too. If I had a parish now, I would urge young and old to take and read THE HOME MISSIONARY by all means.

NEWTON, MASS.

A. S. Thimbley



THE HOME MISSIONARY is very appetizing and inspiring. I am sorry it is *so good*, for it postpones the day when all the magazines bearing on the work in our own country will be consolidated into one. Meanwhile I shall continue to read with increasing interest and pleasure.

DORCHESTER, MASS.

Arthur Litta



THE HOME MISSIONARY is always welcome, and always suggestive in illustration, information, and inspiration.

DETROIT, MICH.

M. Bayliss



I heartily congratulate THE HOME MISSIONARY magazine upon its appearance and contents the past year. It is a credit to Congregationalism and to the great cause of national evangelization. I recommend it to all my members; and in no perfunctory way. The magazine is attractive, readable, convincing.

ST. LOUIS, MO.

Cornelius H. Patton



In a new dress, with good paper, good type, good illustrations, and general good taste, THE HOME MISSIONARY is attractive. In it are live thoughts of living men. Vital themes are discussed, as of our cities and our immigrant population. The necessity of training our youth to meet the problems upon us is planned for and pressed home. From the whole broadening field facts are gleaned and reported showing difficulties in the way to be sure, but successes as well to arouse and inspire. Who with any longing for a better Christian civilization can but give an "all hail!" to our new HOME MISSIONARY, with its train of missionary leaflets. I bid it a most hearty Godspeed.

ANN ARBOR, MICH.

E. Adams

I am glad the new HOME MISSIONARY has come to stay, for it is not only a striking typographical success, in form and good taste, but it has greatly freshened home missionary impressions and needs by its short pictorial reports of the workers and their work. Its crisp and suggestive editorial comments and the personalized way of reporting addresses and public meetings have made the magazine a fine example of what Christian enterprise can do with printer's ink.

W. H. Davis.

NEWTON, MASS.



I cannot foresee how THE HOME MISSIONARY can be better next year. Its worth, both in magazine merit and in missionary motive power, is like electric possibilities; already wonderful in fact and more marvelous in future promise. Can you keep up the pace? If we should extend its circulation as its character has improved, it would have a million readers. Let pastors push its presence among their people.

Frank B. Pullen

PROVIDENCE, R. I.



THE HOME MISSIONARY, "New Revised Version," is as attractive as the best magazine and full of the most important news, concerning the most important parts of the kingdom of God.

Clarence J. Swift.

FALL RIVER, MASS.



I am sure THE HOME MISSIONARY will do good wherever it is read. Some such resume of the vast work seems eminently desirable, and in this busy age, it seems necessary to make it compact. THE HOME MISSIONARY is full of informing matter in brief compass. I think it has a mission and a useful one.

B. M. Lockhart

MANCHESTER, N. H.



The new HOME MISSIONARY has made for itself in the past year a place of honor among our churches. It has given evidence of the most alert spirit and the most practical grasp on the present problems of national evangelization.

Charles S. Mills

CLEVELAND, OHIO.

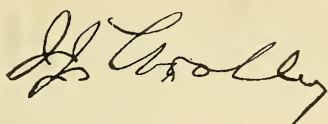


It does not look a bit like a missionary paper. It's handsome. It does not read like a missionary paper. It's newsy. I am proud of it, and the only fault I find is that the subscription list is not larger. Congratulations to you and a thousand thanks.

J. Nelson Hall

NEWPORT, R. I.

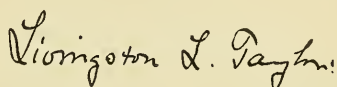
The best Home Missionary magazine in form and subject, "Christian Civilization for our Country," I have ever seen.



PAWTUCKET, R. I.

* * *

After such a number as your last, how could you imagine any one wrestling with his conscience for permission to speak in commendation of the new HOME MISSIONARY? I have no suggestions except that, by every means appropriate to such a cause, the magazine should be got into the homes of the people.



BROOKLYN, N. Y.

* * *

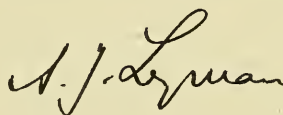
The new HOME MISSIONARY has passed, *cum laude*, its year's probation. It heads the procession of Congregational publications. Stick a feather in its cap and keep it marching.



BERKELEY, CAL.

* * *

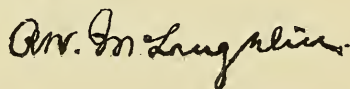
THE HOME MISSIONARY was always excellent, but it is now better than ever, a "moving picture" of a moving work.



BROOKLYN, N. Y.

* * *

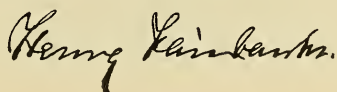
THE HOME MISSIONARY is a magazine to be proud of under its new management and form. The next step is to secure a magazine of equal value for the seven Societies, that such literature may be placed in the homes. Pastors cannot place all three, but they could place one.



GRAND RAPIDS, MICH.

* * *

The new HOME MISSIONARY seems to me to justify its existence, and to carry to the churches what they need to know in a form so attractive, that it will not fail to be read by them and to interest them in their work for "Our Country." I bid you Godspeed.



ST. JOHNSBURY, VT.

OUR COUNTRY'S YOUNG PEOPLE

DEPARTMENT • CONDUCTED • BY
DON • O. • SHELTON • ASSOCIATE
SECRETARY ✨ ✨ ✨ ✨

WE WILL PUT IN OURSELVES AND ALL WE HAVE UNTIL, IN OTHER
WAYS, GOD CARRIES ON THE WORK.—THE REV. DR. AND MRS.
JOSEPH WARD, PIONEER MISSIONARIES TO SOUTH DAKOTA.

THE SIX MICHIGAN CONFERENCES

THE six Young People's Missionary conferences, held recently at six important centers in Michigan, were most encouraging and significant in their outcome. The opening session was held at Detroit, February 11 and 12, and the closing conference at Grand Rapids a week later. During the week one-day conferences were held at Port Huron, Jackson, Kalamazoo, and Muskegon. Altogether, leading workers from about fifty Congregational churches were in attendance. The delegates included pastors, chairmen and members of Missionary Committees, presidents, officers and official workers in Young People's societies, presidents and members of Women's Missionary unions, Sunday-school superintendents, and officers and members of the Michigan Woman's Home Missionary societies.

In view of the representative character of those who attended the sessions and the deep interest taken in the discussions of the vital themes, it is believed that the results will be not only abiding, but extensive. The pastors in attendance expressed themselves as being delighted with the plan, particularly with its institute features.

The Rev. Dr. Nehemiah Boynton, pastor of the First Congregational Church, Detroit, in a most appreciative address at the close of the largely attended conference held there, said: "The inspiration of what has been

said will abide with us. As you have come, not only with general appeal, but with *specific suggestion*, there has come that which will stay."

In a recent letter Dr. Boynton expresses his view of the Detroit conference thus: "The Missionary conference in Detroit was a genuine inspiration to those who love the missionary cause and desire to see Congregational missions in adequate adjustment and co-ordination. The general scheme, embracing instruction regarding methods, intelligence regarding work, and inspiration regarding personal devotion, was effectively presented, and the presence of representatives of all our societies, working together, was an impressive illustration of the unity of our common work. The young people in generous numbers attended the conferences and the personal relation established alike by the formal sessions, and perhaps still more by the social hours, between the secretaries and the 'coming Congregationalists' was a very valuable and abiding feature of the gathering. Such team work on the part of the secretaries, and groupings on the part of the new young lives of our denomination, is as full of promise and of possibility as any missionary adventure recently inaugurated. It will pay to follow this trail." The Rev. John Faris Berry, of the Fort Street Congregational Church, Detroit, said that he was delighted and inspired with the meetings and that he had not seen, in a long time, a more enthusiastic group of young people than

the group from his church as they came home from one of the sessions of the conference.

The Rev. Dr. R. W. McLaughlin, pastor of the Park Congregational Church, Grand Rapids, writes: "The Young People's Missionary Conference convened in Park Church for three sessions during February. About 150 young people were gathered from the churches of the local association. They were *conferences* rather than meetings, and in this fact the real strength of the effort was found. There is a large field for such conferences, at which the best methods for missionary work among the young people may be outlined. I believe that the churches of the country would do well to call for more of these conferences, and that our missionary organizations would act wisely in responding to this call." Other pastors throughout the State expressed their hearty approval, strongly commended the method, and earnestly urged its continuance.

THE TRAINING OF MISSIONARY LEADERS

At the evening session of the recent Congregational Young People's Missionary Conference, held at Detroit, Michigan, February 11, the Rev. Nehemiah Boynton, D.D., pastor of the First Congregational Church, made a remarkably suggestive and helpful address on "The Training of Missionary Leaders." He said that the Congregational church will die

when it loses that which comes to it from missionary sacrifice and missionary enthusiasm. His address was given under the three following heads:

1. *Train missionary leaders by helping them to know something.* We ought to know the history of our Congregationalism, as well as of our missionary enterprises. Know something about your own missionary societies and their work to-day.

2. *Train them to love something.* Love the institution through the individual that is linked to it. We love very largely through personality. It is a great thing to know even one missionary.

3. *Train them to do something.* Give them something to do for the city; something to do for the state, and something to do for the nation and the world. You must save Michigan to save America; but you must save America to save Michigan.

CLASSES FOR HOME MIS- SION STUDY

We are extremely gratified to learn of the extensive use that is being made of the Home Mission studies now appearing in this department of THE HOME MISSIONARY. Several pastors have formed large classes of young people, and others are using some of the lessons at mid-week prayer-meetings. When this course is put in pamphlet form, it is believed that it will be used still more extensively in the Congregational churches of America.

THE AWAKENING OF A SENSE OF PERSONAL OBLIGATION

IT IS NOT NATURAL FOR YOUNG DISCIPLES OF CHRIST TO BE DEEPLY CONCERNED ABOUT THE EVANGELIZATION OF THE VAST REMOTE MULTITUDES WHO ARE ALIENATED FROM THE LIFE OF GOD. THE SENSE OF OBLIGATION FOR THIS HIGH SERVICE NEEDS TO BE AWAKENED AND OFTEN RE-AWAKENED. THERE IS NECESSITY FOR FREQUENT EXPLANATION AND REITERATION OF THE COMMANDS OF OUR LORD. THESE COMMANDS, BINDING UPON EVERY DISCIPLE TO THE DEGREE OF PERSONAL ABILITY AND OPPORTUNITY, REQUIRE A LARGER PLACE IN OUR SCHEME OF RELIGIOUS TEACHING, AND IN ALL OUR PLANS FOR THE DEVELOPMENT OF A PROFOUNDER INTEREST IN AND A HEARTIER RESPONSE TO THE WILL OF GOD. THAT THE IMPRESSION OF PERSONAL OBLIGATION MAY BE MADE PRACTICAL AND PERMANENT, THESE COMMANDS MUST BE KEPT TO THE FRONT. ON US IN THIS CENTURY, AS ON THE APOSTLES IN THE FIRST, THEY WILL OPERATE AS GOADS. PAUL, AS PROFESSOR ZAHN OF GERMANY HAS INDICATED, DROVE THE GOAD (THE COMMANDS OF JESUS) DEEP INTO THE FLESH OF HIS SCHOLAR TIMOTHY, WHO HAD BECOME INDOLENT.

SOME LIFE PURPOSES

BY FRANK L. GOODSPEED, D.D.,

*Springfield, Massachusetts.**"As thy days, so shall thy strength be."—Deuteronomy 33:25.*

IN the distribution of my time and strength, I will place before all else my home and my church with its plans and efforts for national and world-wide evangelization.

2. I will always be grateful to God for mercies received, and will express my gratitude to my Heavenly Father and to all those who render me a service or show me a favor.

3. I will control my temper and will never act hastily or speak angrily.

4. I will respect weakness and old age and always defer to them, help them and defend them.

5. I will refrain from gossip and never speak ill of others or call attention to their failings or defects, nor will I permit another to do so in my presence.

6. I will be sympathetic with those in sorrow, will be appreciative of others' good work and good qualities,

and will cultivate a cheerful spirit.

7. I will engage only in such amusements and cultivate only such companionships as tend to develop the best that is in me, perfect my ability to do my best work, and lead me to the noblest life.

8. I will consider the inward state more important than the outward circumstance, and be content with what I have rather than sigh for what I have not.

9. I will live with the light of heaven falling upon every scene and task, and will cherish every lovely prospect, every sweet affection, every holy thought, every helpful fellowship, every lofty aspiration, as witnesses of God's love and man's possibility.

10. I will strive, not only to be ready for the worst that can befall me, but to be prepared for the best to which God would lead me.

KING'S TRUMPETERS WHOM I HAVE KNOWN

II. REV. RUFUS W. FLETCHER

BY REV. W. G. PUDDFOOT,

Field Secretary of the Congregational Home Missionary Society

HE is in the apostolic succession! Such, I expect, will be the verdict of all who read this short sketch. In early life Rufus W. Fletcher was a successful business man, a good mechanic, and had no small knowledge of medicine. He felt strongly at times that he was called to the ministry, but his success in business he thought was a proof of God's blessing and it was not until an accident in his factory deprived him of an arm that he began to think he had made a mistake. My first acquaintance with Mr. Fletcher was

at a conference held in Grand Haven, Michigan. He preached the sermon. I noticed at once the sweet graciousness of the man.

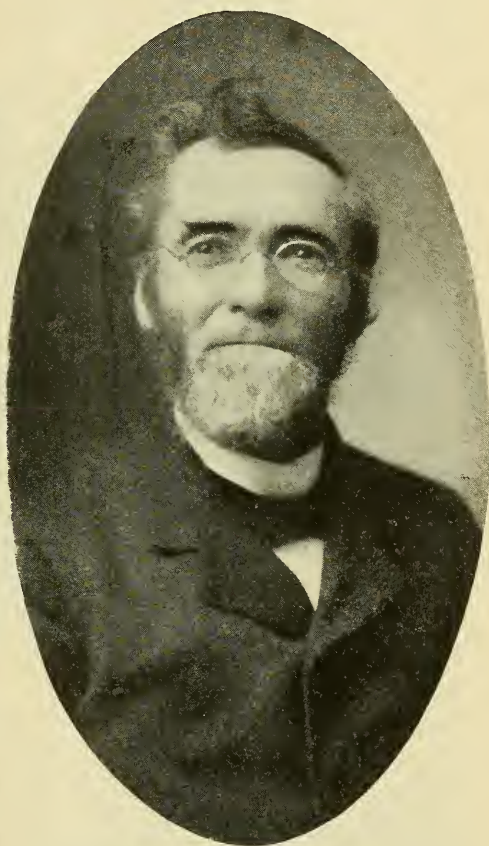
Notwithstanding his loss of an arm he was very clever with tools. Beside me as I write is a fine, large, revolving bookcase, made entirely by Mr. Fletcher, which is as good to-day as when he sent it to me. Once, when I was moving from St. Ignace, Mr. Fletcher was my guest, and I was surprised at his activity in nailing on a box lid. He would place the head of the nail under the hammer handle

give it a sharp rap and then with two or three blows, the nail was in tight. At that time he gave me a receipt for packing fruit cans. We have never had one broken since, and as we have moved twenty-three times, we speak with authority. Put your stove pipes in a barrel, thrust a loosely twisted newspaper down each pipe, then a glass can, another newspaper, and another can, and so on. Leave the top of the barrel open. No man is going to risk the letting loose of a lot of stovepipes, so the barrel is kept right side up with care and the cans cannot break, and when taken out the stovepipes are clean.

But this is a digression, and I must now tell what I know about Mr. Fletcher. While habitually cheerful, he was a great sufferer, but in all his sufferings he was ready to go anywhere to do good. He went into a country town which had neither church nor Sunday-school. The leading men were infidels. In fact, the leading man who owned the hall was an agnostic and had lecturers come and deliver up-to-date scepticism. Into this town Mr. Fletcher went, and not only succeeded in getting the hall, but got the owner, too, and finished his work, with a church organized and a good church building, free from debt and self-sustaining.

The time came when the doctor said he must seek a change of climate and he went to Minnesota, but there the weather was colder than in Michigan. He wrote me about it and said the doctor urged him to try the Pacific Coast. It was no doubt a good prescription, but was too costly for Mr. Fletcher, with a wife and four children. About this time I came to South Framingham, Mass., and found a good friend to all good causes in the late Mr. R. L. Day. I told him about Mr. Fletcher and he at once sent the money to defray the expenses of Mr. Fletcher's journey. The first letter I received on Mr. Fletcher's arrival, said: "I am in a parish nearly as large as Massachusetts, settled over eighteen years, and as yet no church or Sunday-school." The Home Mis-

sionary's treasury was too low to make it possible for the Society to commission him. However, it was impossible for him to remain idle. Mighty forests stretched in all directions. Then great prairie-like stretches interspersed with swamps. As yet there were no railroads and



REV. RUFUS W. FLETCHER

not a steamboat wharf. Even a buggy was not seen for years afterward. The forests abounded in wild animals, which often came almost to the doors of the little cabin. All the people were poor settlers. Mr. Fletcher's eldest boy often had to herd the wild steers to keep the wolf from the door. Soon after his arrival a man on horseback rode up to the house. Evidently he had come a long way,

for his horse was reeking with sweat and flecks of foam laid on his breast, while the mud had bespattered him from hock to saddle. The man said: "I heard you were a minister. My wife lies dead and my house twenty-five miles away. I would like to have you come and make a prayer and say a few words. We ain't quite heathen yet, but we are pretty near it." "How can I go," said Mr.

where is thy victory? Thanks be to God who giveth us the victory through our Lord Jesus Christ," they pleaded with Mr. Fletcher to tell them what it meant, and asked whether he could not come again and talk to them.

On his return he told his wife of his trip. The good woman's heart was stirred. "Rufus, we must at least have a Sunday-school." Yes, but



MRS. FLETCHER, READY FOR A HOME MISSIONARY JOURNEY

Fletcher, "I have no horse?" "Well," said the man, "I heard ye had only one arm and I have brought a belt that I can put around my waist and ye can hold on to it, and I'll go easy through the rivers where there ain't no bridges." So, sitting back of the man, he rode holding on to the belt. On reaching the man's house, he found a sad household of grown-up daughters and sorrowing neighbors, who had come miles to attend the funeral. On asking for a Bible he was surprised to find there was none in the district. So he repeated the fourteenth chapter of John. It was a surprise to all, especially to the girls, who listened with breathless excitement, and when at the grave, they heard, for the first time, "Oh, death where is thy sting? Oh, grave,

children are the same the world over, and the wild life they led, with its lawless freedom, had a charm that made school irksome. "But," said Mrs. Fletcher, "We will have a Christmas tree." "What's a Christmas tree?" the youngsters all piped out. When she told them what it was like, they were eager to have the school. (My own Sunday-school generally grew about forty new scholars at Christmas time.) One young lady who assisted Mrs. Fletcher in the decorating of the tree, said: "What do people keep Christmas for?" "To commemorate the birth of Christ." "Yes, but there was no Christ, was there?" "Why, child, where were you born?" "In Quillayute." Then Mrs. Fletcher, whose personal experiences with the Master gave her a much stronger

hold than mere reading about Christ, told the girl what Christ had been to her, when she thought her husband was dying, and how she wrote the postal card to me, and how near the Master was to her in the three weeks it took to get the answer. The girl knelt at Mrs. Fletcher's side, and,



FIRST CHURCH AT FORKS, WASHINGTON

dropping her head, sobbed out her heart to the Christ who has made so many of us glad, but not glad enough to send His message to this girl until she was eighteen years of age.

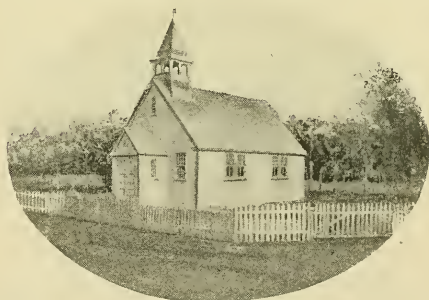
Through the kindness of many friends I was able to send Mr. Fletcher money from time to time, which kept them from want. Some time after, Mrs. Fletcher wrote to me saying: "Before you came to our help butter had not been on our table for four months and we used to make potato cakes. Perhaps your wife would like the receipt: Slice the potatoes, salt and pepper them; they are then ready for baking." I wonder how many of us would like to go without butter for a short time to enable some of these brave souls to have some?

There are some in this world who will do that. Mr. Bray, a conductor on the N. Y. N. H. & H. R. R., goes without meat that he may keep a missionary at work and sometimes he gives me some tracts showing how it can be done. I once said that if all the church members would go without dinner on Fast Day and then send the price of the dinner to the missionary societies, *it would mean five millions of dollars.* A little girl heard it, and at once announced to the family

she would take no dinner on Fast Day. She was urged to dine and send her quarter too, but no! The little maid would have her will and induced three of her family to do the same, and the dollar was sent to me. So easy would it be to raise debts if people would only *Think!*

And now I must tell you more of what Mr. Fletcher did. He built a church at Quillayute and with this article is a picture of it, and he called it the "Puddefoot Memorial Church," and I still live! I think it may be considered such in a prophetic sense after the manner of numerous commentators.

Mr. Fletcher returned to Seattle in order that his children might get an education. The eldest child, who was expecting to be a minister, was ordered with his company to Manila and was brought home in his coffin. Another is a graduate of the Washington University. The call to the wilds and the wilderness came once more and Mr. Fletcher went back again and built another church at Forks. The difficulties may be appreciated when it is known that all the articles imported had to be brought by squaws in large canoes, there being no dock, so that the vessel had to anchor off shore. In the midst of all these arduous duties Mr. Fletcher used his



PUDDEFOOT MEMORIAL CHURCH,
QUILLAYUTE, WASHINGTON

skill as a doctor in helping and saving many lives, often going many miles through the forests. At times Mrs. Fletcher accompanied him, having to wear rubber boots on account of the many sloughs and swales. Some-

times the water was so deep that Mr. Fletcher had to carry her. It may be a surprise to many that at this late date the woods swarm with dangerous animals. Once Mr. Fletcher saw a large puma very near to the house, but so far they have been able to say, "Ebenezer, hitherto the Lord

hath helped." With advancing years and ill health the good man and his wife have been forced to return to Seattle where from time to time Mr. Fletcher helps where and when he can to lead people to his Master, who has stood by him all these years.

CONGREGATIONAL YOUNG PEOPLE AT WORK

PLANS, METHODS AND TRIUMPHS OF MISSIONARY COMMITTEES

THE *Missionary Review of the World* comments editorially on Mr. Allen's recent article in this department, as follows: As was stated in the *Review* last month, the English Church Missionary Society is pushing a campaign to secure a million shillings for a special purpose. And now, as if to match it, in the last HOME MISSIONARY the Rev. E. B. Allen makes a plea for "A Postage Stamp a Week" from every young person in the denomination. When the matter of giving is put in this definite, practical, common-sense, business-like way, how ridiculous the plea of inability is made to appear! A postage stamp a week from every church member in the United States would aggregate more than \$20,000,000 a year for the world's evangelization!

furnished by the Young People's Department of the Congregational Home Missionary Society are appreciated and have been helpful. When these are not used papers prepared by members, with other features, take their place. . . It is planned to increase the missionary interest by introducing THE HOME MISSIONARY, which will put the members in closer touch with the work and enable them to understand its needs.

THE pastor of the College Street Congregational Church, Burlington, Vermont, the Rev. Gerald H. Beard, has formed a Home Mission Study Class to follow the outlines published in THE HOME MISSIONARY. Mr. Beard writes that the class has begun encouragingly with twenty-five young people as members.

A NEW and attractive programme, entitled, "The Work of Jesus for His Own Country; what I can do for mine," for use in Home Mission meetings, has been published, and is No. 3 in the new series of Home Mission programmes. Copies can be secured upon application.

THE Young People's Society of Emmanuel Congregational Church, Watertown, New York, has voted to contribute toward the work of the Congregational Home Missionary Society at Valdez, Alaska.

THERE is a steadily growing missionary interest in the Christian Endeavor Society at Wentworth, New Hampshire. The results indicate this: Recently \$10 has been given toward educating a Japanese student. To Home Missions it was voted to appropriate the free-will monthly offerings and to furnish each member with a missionary box, the contents to be applied at stated intervals to the Home Missionary fund. . . Methods vary for the monthly meetings. The programmes

MEMBERS of the Christian Endeavor Society at Orwell, Vermont, find the plan of pledging two cents a week, a successful way of raising money for missions. Two-thirds of the members give in this way. In addition, a collection for missions is taken each month. The total contributions are given alternately to Home and Foreign work. The amounts average from \$25 to \$30. Four members of our Society were privileged to attend the Silver Bay Conference at Lake George during

the summer, and the missionary interest aroused there, resulted, on their return, in the formation of a Forward Mission Study Class on China. The course has been completed and we hope in the near future to organize a class for the study of Home Missions. A missionary library has been formed, and the books are being circulated. . . Our Juniors have been very much interested in the study of missions the past year. The money raised by the children is divided equally between Home and Foreign work. Last year they contributed \$7 to each.

ADDIE M. RAYMOND.

AMONG the good missionary meetings held under the direction of the Missionary committee of the New Britain, Connecticut, Society was the one on the subject, "An Optimist's Missionary Meeting." An enlarged copy of the cover of *The Christian Endeavor World* was hung before the audience. When the cover was turned back, a second page showed the table of contents which our Missionary Committee had arranged as a programme for the meeting. The page read as follows: I. Preface. (A quotation.) II. Recent events (missionary news items). III. Local briefs (notices and other business). IV. The prayer meeting. (Scripture, prayer and leader's remarks.) V. Remarkable answers to prayer (found in missionary biographies given by different people). VI. Prayer cycle. VII. The Mission Study Class. (Why have it?) VIII. Editorial (by leader). IX. Telephone exchange. (One-minute answers to questions distributed the previous week.) X. Advertisements. (Needs of various missions were given in brief, definite statements.)

E. GERTRUDE ROGERS.

OUR Committee at Randolph Center, Vermont, are seeking to become acquainted with our workers; hear all we can speak; entertain them in our homes; use pictures, letters, maps, magazines, books and a blackboard to fix names and locations of places; and draw our own maps. First and last we try to remember to pray for them, using a prayer calendar. Our money is definitely pledged.

MRS. G. W. PATTERSON.

Mission Study Class, taking up Dr. Clark's "Leavening the Nation."

REV. CLARENCE R. WILLIAMS

THE Missionary Committee of the North Reading, Massachusetts, Young People's Society, has for a year sent for the programmes so kindly offered by the Young People's Department of the Congregational Home Missionary Society. They have made our monthly missionary meetings more pointed than when the items were selected from missionary magazines. I think our members are more interested in missions. I know I am, for one. Our contributions are larger, and there is a growing desire to do more.

CLARABEL MOSMAN.

FOR awhile, the Plymouth Congregational Young People's Society, Oshkosh, Wisconsin, gave as the spirit moved the members. As might be expected, this method was unsatisfactory. In time, though, a systemized plan was introduced. One-third of our receipts go to Home Missions, one-third to Foreign Missions and the remaining third is devoted to the running expenses of the Society. Each member pledges what he is able. Our self-respect has increased.

MARY G. POWERS.

THE Missionary Committee of the Young People's Society at North Leominster, Massachusetts, uses the following capital plan for the dissemination of missionary information. Leaflets issued by the Congregational Missionary Societies, together with a list of the members of the Society, are placed in an envelope, on which is written: "Please read the enclosed leaflets, within a week if possible, and pass on to the person whose name appears after yours on the list." We have found it necessary to set a time limit so that the envelope will not get stalled on its journey. It is suggested that Committees who adopt this plan put last on the list of names the name of a member of the Missionary Committee, who, when the soiled, worn envelope is returned to him, will be able to report to the Chairman. Sometimes we enclose with the leaflets a strong manila envelope, containing a request that each reader contribute at least a penny toward the purchase of additional leaflets, or a book for the missionary library. In large societies it is desirable that the members be divided into groups of fifteen or twenty and that one envelope with literature and lists of names be supplied for each group.

LUCY E. SHEDD.

A MISSION study class was organized under the auspices of the Christian Endeavor Society at Mt. Dora, Florida, about two months ago. We are now completing "Princely Men of the Heavenly Kingdom." This we follow with a Home

STUDIES IN HOME MISSIONS

A SHORT COURSE FOR THE SPRING OF 1904 FOR CONGREGATIONAL YOUNG PEOPLE

This course is based on "Leavening the Nation," by J. B. Clark, D.D. (Cloth, \$1.25 net.) Special Students Edition, bound in red paper, 50 cents each; in lots of ten or more, to one address, 40 cents each, prepaid. For sale by the Congregational Home Missionary Society, 287 Fourth Avenue, New York City.

The leader should seek to have all the questions fully answered during the class hour.

LESSON VII

The Louisiana Purchase—Minnesota and the Dakotas

Read "Leavening the Nation," pp. 120-137

Minnesota

What was the character of the early settlers in Minnesota?

What proofs are given of the excellency of the early territorial government?

By what act of the people was their moral strength shown?

By what conditions were the early Home Mission workers embarrassed?

Who were the two early Congregational Home Mission pioneers in Minnesota? State the substance of what is said respecting their administration.

How many churches were planted from 1874 to 1899?

What statement testifies to the efficiency of organized Home Missions in Minnesota? What proportion of the population are church members?

Dakota

What was the cause of Dakota's rapid growth in population?

What conditions made the work of the Home Missionary exceedingly difficult?

Who was the great pioneer Congregational Home Missionary to Dakota? Where did he begin his work? Why did he go there? What testimony was given to his influence by a Governor of the Territory?

What college did he found? When difficulties multiplied, what position, relative to their work, did he and his wife take?

Under the administration of Mr. Ward and his successor how rapidly did churches multiply?

Describe the Yale Dakota band.

TOPICS FOR CLASS DISCUSSION

To be assigned one week in advance to members of the class:

1. Joseph Ward. A brief character sketch.
2. A five-minute paper on the "Early History of Minnesota and the Progress of Home Missionary Effort Therein." In addition to "Leavening the Nation," pages 120-121, see the American Cyclopaedia, article

"Minnesota," or any standard encyclopedia. Also see *THE HOME MISSIONARY*, May 1902,—"Missionary Investments," by the Rev. George R. Merrill, D.D.

3. A five-minute paper on the "Early History of the Dakotas and the Progress of Congregational Home Missionary Effort Therein." In addition to "Leavening the Nation," pages 127-128, see the *American Cyclopaedia*, article "Dakota," or any standard encyclopedia. See also *THE HOME MISSIONARY*, June 1902, "Church Planting and Progress in North Dakota," by the Rev. Gregory J. Powell. Also *THE HOME MISSIONARY*, December, 1902, "Taking South Dakota for Christ, or Caring for a State in its Infancy," by the Rev. Herbert B. Thrall.

LESSON VIII

Wyoming, Montana, Idaho

Read "Leavening the Nation," pp. 138-152

Wyoming

Where did Home Missions in Wyoming begin and under what circumstances? What were the social and moral conditions?

How did the character of the town change during the pastorates of Dr. Strong and Dr. Sanders, and what was the work and influence of the Church organized at Cheyenne?

What were some of the results of Home Missionary effort by the various denominations in Wyoming?

Idaho

What were the conditions in Idaho and their causes before 1880?

How was the power of the Mormon element limited?

What was the character of the permanent residents?

Reading by a member of the class (with map) of Dr. Kingsbury's message from the Coeur d'Alene country (page 145).

Montana

From what States came the larger number of pioneers who settled in Montana? What led to their migration?

State the substance of the quotation from Mr. J. H. Crocker (p. 149).

In spite of severe difficulties what evident results have come from Home Mission work in Montana? Where did Congregational Home Missions begin?

What conditions make imperative continued aggressive Home Mission effort?

TOPICS FOR CLASS DISCUSSION

To be assigned one week in advance to members of the class:

1. In a five-minute paper describe Wyoming, giving reasons for its natural wealth and small population, and showing also what Congregational Home Missions have done for the State. See *THE HOME MISSIONARY*, May, 1902, "What the Congregational Home Missionary Society Has Done for Wyoming," by the Rev. W. B. D. Gray.

2. Give a brief historical sketch (with map) showing how the land now constituting Idaho was acquired at various periods by the United States, and also the need of Home Mission work within the State. See *THE HOME MISSIONARY*, March, 1902, "The Need of the Gospel in Mining Camps," by the Rev. J. D. Kingsbury, D.D.

3. A five-minute paper on the "Early History of Montana and the Progress of Congregational Home Missionary Effort Therein." See the *American Cyclopaedia*, article "Montana," or any standard encyclopedia. See also *THE HOME MISSIONARY*, January, 1902, "Montana, the Treasure State," by the Rev. W. S. Bell.

FROM THE FRONT LINE

The Missionary on Guard

THE bewildering variety to be found in home missionary work offers a new illustration in the experience of Rev P. A. Simpkin, of Salt Lake City. Being all things to all men does not often include doing the work of a policeman and a Bible teacher at the same time.

I have had thrust upon me one work which I would not have chosen to take, but it seems a real call from the Master. I have been preaching for nearly three years at the State Penitentiary on the second and fifth Sundays of each month, and a gracious work has been going on among the prisoners, out of which a Bible class has now grown, which has been nurtured by the Prison Christian Endeavor Society. I was asked by the men to take charge of this class. Supplies have been secured from our Publishing Society, but the delay has occurred because it was necessary that your missionary be appointed a special guard, without pay, as there is no one of the guards who can be spared to sit with the class during its sessions. I have tried to have the appointment made as chaplain rather than guard, but that matter has not yet come to a settlement.

Dwelling Together in Unity

When sectarian jealousy is everywhere so easy, the following story of harmony and co-operation between denominations is peculiarly refreshing. The writer is Rev. L. A. Turner, Hennessey, Okla.

Splendid harmony and co-operation have continued between us four pastors of the Evangelical white churches here. It has been the pleasantest, most blessed six and one-half months I have spent in God's service, both in this respect and in many others. Our Minister's Alliance has effected the organization of the Civil Federation for Hennessey and vicinity, consisting of about thirty of our best men, and it is growing. This organization is taking up vigorously, under our leadership largely, the anti-saloon fight and reform work in general. We are organizing an association for the young men especially, and the boys of our town. We plan a

reading-room, evening socials, and Sunday afternoon men's meetings. Seventy conversions and probably more have resulted from revival meetings held within a few months, a large number of them being young men and boys. Hence the necessity of such an organization. A new era, we believe, is coming to this town, long afflicted with wickedness and poisoned by infidelity.

Handicapped

The inconveniences of church life without church home are strikingly illustrated in the following, the location of which we will not disclose. Says the missionary:

Our church at ——— is only fourteen months old. We organized with fifteen members and now have thirty-four and the only reason we have not fifty is the fact that we have no house of our own to worship in. We worship now in the ——— South Church. We attend their Sunday-school and prayer meeting. Yesterday all the teachers and officers in the Sunday-school were members of the Congregational Church and not one member of the ——— South Church present. During the year 1903 we received nineteen members, the ——— South Church, one, and that one intended to join us, but the letter went direct to the other pastor and she was taken into that church without her knowing it. I could greatly enlarge our membership if I would go out and solicit members. But I must go slow, so as not to be turned out of our church home, and I can only receive those who come asking.

Radical Changes

Rev. C. W. Bushnell, of Granite Falls, Wash., at the end of two years' labor is privileged to record some vital changes for the better in his field.

In the first place the population has more than doubled, until it has become an incorporated town. Heretofore the saloons have been run on a wide-open policy, Sundays being, if anything, worse than the other days. The Mayor and Council have notified the saloon men that their doors must be closed on the Sabbath and that intoxicated men must be kept

off the streets. A certain class of women also have been ordered to cease parading the streets and to keep out of saloons. These orders, though not as strict as I would like, are welcome and will prove the thin edge of the wedge of reform. The dance hall at the end of the town, a place of vile repute, is to be absolutely closed.

Public schools have been developed from two rooms and eighty children enrolled, to one hundred and sixty-three children with four fine teachers. I have now served eighteen months on the school board, and as clerk thereof have been able to secure, as far as possible, devout Christian teachers.

Stores which formerly kept open all day on Sunday and had the heaviest trade on that day, are now kept closed. Our church has shared in the general progress. Audiences have increased steadily during my entire pastorate and now tax the capacity of the main auditorium at night, and comfortably fill it at the morning service.

Worship in Twenty Degrees Above Zero

The hardships of our inclement winter have been felt throughout the Western home missionary fields. One instance coming to us from Havelock, Neb., is only illustrative of many.

The preacher arrived on the scene at 9:30 A. M. The thermometer out of doors registered fourteen degrees below zero. in the church twenty above zero. A trip to the cellar showed all outside doors open and very little fire. The janitor, who is head of the village fire department, had been called away by an alarm, so the visiting preacher looked after his part of the work as best he could. Sunday-school went through the regular program followed by the preaching service, during all of which the temperature of the room stood at freezing point. The preacher stood in all his wraps except hat and mittens. The congregation worshipped in the same style, and our breaths looked like steam from an engine. The theme was "The Glory of Christ," a good theme for any day; but it was not strange that the congregation did not tarry long to shake hands at the close of the service. In the evening the same conditions were repeated. This time the janitor had been called away by a fire in the Methodist Episcopal Church. We almost wished the fire had been in our own house. After a short service we hurried homeward, sympathizing somewhat with the Pilgrims and the Puritans in their unheated churches

A Winter Sunday's Experience

In the following narrative, we get another view of winter hardships for pastor and superintendent in a State so far to the north as North Dakota. Says Rev. A. V. Woodworth, of Manvel:

On one Sunday morning, mercury twenty degrees below zero, I started out at 7:30, an hour before sunrise, to meet Superintendent Powell, at the railroad siding six miles south of here, and to take him to Olivet Church. I was very anxious on the way lest I should be late and thus keep him waiting in the cold. But no train was in sight when I reached the siding. It was a clear morning and I could easily see smoke and steam from the locomotives leaving the station at East Grand Forks. For two hours as I drove back and forth for warmth, I could see that smoke rising, but not until after eleven o'clock did the train come in bringing my guest. Then we had a three-mile drive to the school house and found the people had not expected me on account of the severe cold. At the deacon's house, however, a small company was gathered and we spent a few minutes in getting warm before starting on our seven-mile drive to Manvel.

By this time a high, bitterly cold wind had come up from the northwest, blowing directly in our faces; one of those winds which sometimes raises such a dust in our State as to completely becloud the sun and to change the whole surface of the lying snow from white to literal black. The journey was cold for man and beast, especially after our long exposure on the road that morning. The roads were heavy because of drifted snow, and the wind was our unremitting opponent. My hardy and faithful horse could bear some whip without cruelty on the part of the driver, but the journey, which generally required but an hour, this time consumed two and one half hours, including an upset with robes lantern, and men into a drift. We reached Manvel, however, with no ill effects except for a little frost bite on the face. The school room was too cold to sit in and the service was held in the pastor's home, where a goodly number gathered to hear the word from our superintendent and to witness the baptism of the pastor's seven-months-old boy.

The Missionary Who Never Gives Up

Pluck is not so very uncommon among missionary pastors; indeed, it is a virtue without which they would never succeed. One of these

faithful workers in South Dakota, who has been struggling during the last quarter with sickness, and with such physical exhaustion that he has been obliged to preach his sermons sitting in his pulpit chair, and who has little in the way of visible fruits to report, yet never for a moment loses heart. He says:

A story will illustrate the temper of the present pastor. A German had been challenged to a foot race with an American. When the affair came off, the German was easily beaten by his challenger. "Be shure," says the German, "we try him some more." A second, third, and fourth time they ran, the decision always being against the German. "We try him some more," says Yacop, "I se not beat till I gifs oop and shure I never gifs oop."

That Fur Robe

It is not every missionary want that can be made known through the columns of THE HOME MISSIONARY and *Congregational Work*, but there is a tone in the appeal that follows, coming from the far north in this inclement winter, which seems to demand a hearing. Says Rev. Edmund Larke, of Berthold, N. Dak.:

I have not as yet that fur robe and it is very cold driving fifteen and twenty miles without one. Don't you think some of those rich churches could help me to get one? The winter is most over, it is true, but the worst part of it in this climate is to come. I find it very difficult to get around sometimes, it is so terribly cold, but there have been only three Sundays out of the whole quarter that I have missed. We have had to abandon the Sunday-school for the winter because of the severe weather.

Contrasts in the Same Field

In these days of yoked churches, made necessary by depleted treasures, the most striking contrasts are sometimes encountered by the missionary in passing from one part to another part of his field. This is what one itinerant pastor has to say:

In H—— we have a European Sunday and the town is cursed with European religion. Plenty of religion, but little morality or heart-felt Christianity. The Catholics and Swedish Lutherans set the

pace for the town, they being the majority. We have no young people. There are three in our church over eighty years old, four and more over sixty, and none under thirty-five. At M——, seven and a half miles away, things are quite different. Here is a noble band of workers. The church is altogether a different kind from that at H——. I am about the oldest man in it and I am only thirty-six. There are no old people at all. Several of the members come from Rhode Island, Massachusetts and New York. At our first prayer meeting there were twenty-three for a starter. They are all hustlers and are doing a grand work in Sunday-school and church. Every Sunday they pay my salary in full for the week. They are about all laboring people, but educated and refined.

More Men Wanted

The need of money is always a pressing one, but of late the call for men becomes more and more insistent. Great opportunities are lost because the right leader does not appear at the right time. We heartily sympathize with Rev. E. R. Fuller, of Bakersfield, Cal., in the following cry of distress:

If only we could have two good men, how much we could do for Christ and Congregationalism! Several Sunday-schools and at least two new churches could be organized within three months with this help. But no half-way measures will do. Steady careful shepherding is absolutely necessary. Can't you give us the order to go forward in Kern County? There is nothing in all California that offers more in the way of results. Not only Bakersfield and Rosedale, but Panama and Kern should be the homes of resident pastors at once and from these places at least three other points can be worked. I am hoping and praying that good men under orders to go forward may soon appear.

The Results of a Canvass

There is great gain to the missionary pastor in knowing not only the metes and bounds of his parish, but also its contents, and this is to be obtained only by an exhaustive canvass. Rev. C. L. Mills, of Indiana, understands the value of this method, as the following report illustrates:

We have just made a house to house canvass in the interests of the Sunday-

school, which enlisted the time and the talents of nine women and the minister, and which resulted in the discovery that our little addition contains 205 families, with a membership of 773, of whom 291 are church members, and of this number 124 had their connection with down-town churches or out-of-town organizations.

With 329 under twenty-one years of age, only 195 were accustomed to attend Sunday-school. There are two churches ministering to this field. Our own membership at the present time is eighty-two. This canvass revealed only two cases of destitution, which were promptly met by some of our people.

GLEANINGS

NEARLY twenty years ago, a little missionary church organized in the face of an overwhelming Catholic population, at Newcastle, Neb. The first house of worship was destroyed by a tornado, the second one was burned to the ground shortly after its completion, but the little band were not discouraged. The Home Missionary and Church Building Society reached out a helping hand. A third house was erected and a parsonage purchased. About a year since, with the advent of a new pastor, Rev. G. W. Schroeder, a time for enlargement seemed to have come and a new house costing \$6,000. was erected. Special meetings under the direction of the pastor followed which have moved the whole community. A large number of conversions have resulted. A good strong country church eight miles away has also been developed and the field has been self-supporting for ten years.

◀ A NEW Swedish church was recently organized at McKeesport, Pa., under the lead of Rev. Howard Eckel, pastor of the First Church, assisted by Superintendent Charles A. Jones and Rev. George Marsh, of Pittsburg; membership over thirty, young and hopeful.

◀ GENERAL MISSIONARY LIND, of North Dakota (Scandinavian), was called by the Home Missionary Society of Canada at an increased salary. His reply was, "I cannot leave this field now."

◀ REV. B. B. SATHER, Norwegian pastor at Winona, Minn., accepts a call to Fargo, N. Dak. The Swedish church at Moorehead unites with Fargo in giving the call.

◀ THE Swedish church at Titusville, Pa., buys a new lot for a new church home, a greatly improved location.

◀ ONE of our most useful and valued Scandinavian missionaries, Rev. John F. Okerstein, employed jointly by the Home Missionary and Sunday-school Societies, is laid up for rest at his daughter's home in Chicago. The winter weather has been severe upon his strength.

◀ PISGAH CHURCH, Fort Recovery, Ohio, observed its golden jubilee in February, with Superintendents McMillan and Curtis and others being present. Rev. M. W. Diggs labored here wisely and well for more than thirty years, with Home Missionary help. A strong, well-equipped church is part of the fruit of his labors.

◀ SEVERAL of our younger churches in Indiana have been successful in paying off troublesome debts. Among them, Anderson and Plymouth Church at Terre Haute.

◀ REV W. I. CARROLL, of Dallas, Tex., is greatly encouraged in a church Bible training class for the systematic study of the Word of God. The average attendance is from thirty to forty.

¶ TEN new members have been added to the church in Olympia Wash., Rev. Eli R. Loomis, pastor, several among the finest of the young people.

¶ THE church in Guthrie, Okla., has added, during the past year, twenty-seven to its membership, one-half of them being young people.

¶ ON the strength of a grant and loan voted by the Church Building Society, the church at Chickasha, Ind. Ter., has taken a new impetus. Subscriptions for building are encouraging. Rev. M. C. Haecker, pastor, is happy over the prospect.

¶ ALTHOUGH the pastor, Rev. H. Clay Yates, is leaving the church at Holdenville, Ind. Ter., the work promises stability and growth. A nice building has been purchased from the Southern Methodists and is being moved onto the lots lately bought by the church. A bell was bought with the building.

¶ REV. W. H. HULBURT, of Frankfort, Mich., has taken up the work laid down at El Reno, Okla., by another Michigan man, Rev. H. O. Ludlum. Mr. Hulburt is warmly received and all are anticipating a good year.

¶ THE church at Perkins, Okla., has received forty-four into membership, as a result of union meetings, held by the Oliver brothers. Olivet church, yoked with Perkins, received eleven.

¶ THE church in Medford, Okla., under the lead of the youngest pastor in the Territory, although he is sixty-three years old, has declared for self-support, commencing March 4th. Rev. O. W. Rogers is the pastor.

¶ PERRY, Okla., has had a hard mathematical problem growing out of the location of the church building. Rev. George B. Collins and wife seem to be in a fair way to solve it. They

do not propose to move the building, but are endeavoring to make the church indispensable in the portion of the city where it is located.

¶ THE little town of Hastings, Okla., has built the only brick church of our denomination in the Territory and is now at work raising \$6,000 for an academy. Rev. H. J. McClements of Illinois, has been invited to take charge of church and academy.

¶ FROM North Dakota comes a letter to interest ladies who devote time to the making and sending of missionary boxes. "A box of goods came this morning. My wife and I hardly know how to express our thanks. I opened the box, and then could do nothing but execute a triumphant war dance around the things as they came out one by one. Everything is so good and acceptable and there is nothing that we cannot use. I see from the card in the box that the things are from the sewing circle in an Eastern church. If only those kind friends could know how grateful we are."

¶ ONE of our North Dakota churches has raised over \$200 for benevolences. The pastor's salary is not over \$500.

¶ THE youngest church in Colorado is the Mayflower Church at Englewood. It is the only church in a community of over 400 families.

¶ A MEMBER of a Presbyterian church married a lady who was a member of the Baptist church. They came to Colorado to live and could not agree upon church membership, and for twelve years had not been to church. When our Congregational church was organized in that neighborhood, both of them joined it and are happy in their new relations.

¶ BETHEL and Harmony churches, Oklahoma, have been greatly blessed in special meetings held by the pastor, Rev. C. E. Drew, with a little assist-

ance. Over twenty have been added to Bethel church and quite a number to Harmony.

☞ SPECIAL services conducted by the pastor, Rev. C. F. Sheldon, have done much for the church at Carrier, Okla. Our Northwestern Academy is located here.

☞ REV. J. C. DAZEY is doing an excellent work on the west side at Guthrie, Okla., especially among the young people. This mother church of the Territory is hoping soon to build its second edifice, by the help of the Church Building Society.

☞ THE late Rev. William A. Lyman, of South Dakota, was for many years a member of the State Home Missionary Board and his influence was far extended. The Governor, Judges and many leading citizens were present at his funeral, conducted by Superintendent Thrall.

☞ WATERTOWN, S. Dak., has been refreshed by an unusual revival in which, under the leadership of evangelist Baskerville, hundreds have been converted and a goodly number added to our Congregational church. Several churches also in the Southeastern part of the State have been similarly visited. A new church at Virginia and another at Wheaton are part of the result. Fifteen members have been received into the country church at Redstone, as the result of religious interest in that community.

☞ PROF. LYMAN P. ALDEN, orphanage worker and child saver in Indiana, and for several years a valued member of the Home Missionary Committee of that State, passed away in January at Terre Haute. His motto was, "never be discouraged by the depressed conditions of a church. If there is field and need, God will bring the victory." Prof. Alden was eighth in direct descent from Pilgrim John and Priscilla.

☞ EMANUEL CHURCH, Fort Payne, Alabama, has entered upon a new era of hopefulness and Mr. A. W. Hutchins, of the senior class, in Atlanta Seminary, has been called to the pastorate. All the purchasable town lots have been taken by a syndicate, which has also invested heavily in iron and coal. The faithful few, who have held on during years of discouragement, now feel assured that Fort Payne is to become a strong Congregational center.

☞ REV. HAROLD E. ANDERSON, of Craig, Colo., has been recently exploring the extreme sections of his great field from Hahn's Peak to Brown's Peak, a distance by wagon road of 175 miles. During the trip he was enabled to organize several new Sunday-schools where they were much needed and to preach in places that had never heard a gospel sermon. He made the whole trip of 270 miles in a buggy through storms and floods, crossing stretches of desert, one thirty-five miles without an inhabitant, and fording swollen torrents.

THE REPORT OF THE "COMMITTEE OF FIVE ON THE PRESENT CONDITION OF HOME MISSIONARY WORK IN FLORIDA," APPOINTED BY THE SOCIETY AT ITS ANNUAL MEETING AT PROVIDENCE, AND THE REPORT OF THE EXECUTIVE COMMITTEE ON FLORIDA AFFAIRS, HAVE BEEN PUBLISHED IN LEAFLET FORM AND WILL BE MAILED TO ANY WHO DESIRE TO RECEIVE A COPY, UPON APPLICATION TO THE OFFICE OF THE SOCIETY.

WOMAN'S PART

A Woman's Tribute to the Pioneers of the West

BY MRS. ELLA HIGGINSON

WOULD God that we, their children,
were as they!
Great-souled, brave-hearted, and
of dauntless will;
Ready to dare, responsive to the
still

Compelling voice that called them night
and day,
From this far West where sleeping Great-
ness lay

Biding her time. Would God we knew
the thrill

That exquisitely tormented them, until
They stood up strong and resolute to obey.

God make us like them, worthy of them;
shake

Our souls with great desires; our dull
eyes set

On some high star whose splendid light
will wake

Us from our dreams and guide us from
this fen

Of selfish ease won by our fathers' sweat.
Oh lift us up—the West has need of men!

Some Queer Celebrations

BY MRS. J. H. HEALD, SAN RAFAEL,
NEW MEXICO

Nearly every small town in New Mexico must have an annual celebration on the day of its patron saint. Our own most important festival, for example, is San Rafael's day, 24th of November. For two weeks previous, every housekeeper is busy with her preparations, and frequently the children are taken out of school to assist. The youngest pupil is large enough to carry water or to amuse the baby, while its mother whitewashes all her walls, rips and makes over her mattresses, washing the covers and beating the wool filling anew. If she has curtains they are freshly done up. Each member of the family has a new gown or a new shirt, and somehow or other, money is found for bright ribbons for the girls and bright silk

mufflers for the larger boys. The little fellows are brave in new hats and shoes. The prosperous wife of the owner of a thousand sheep makes a yellow satin gown for herself and green velveteens for her little girls, while the shepherd's daughters can have at least three different colors of ribbon to wear with their cheap white dresses.

One of the most cherished amusements of the gala day is the dance of the Matachines. They say this is the very same dance which Montezuma himself witnessed, although its significance seems to be lost or shrouded in mystery. The performers themselves show no interest in its meaning. The dancers are five leading characters accompanied by a sort of chorus of ten or twelve men to execute the figures of the dance with punctilious exactness, while the very slight thread of action winds in and out among them. The only female participant is a young girl of twelve or fourteen, called Malinche, and said to represent Montezuma's daughter. She dances always with the leading man who is supposed to be her brother. An old man and an old woman (who is always a man in woman's garb) do the buffoonery, while a man with horns and tail, called the Bull, introduces the element of tragedy. The costumes of the chorus enhance the barbaric effect; white muslin pantalets trimmed with lace and embroidery cover the legs, the gayest possible shawls and blankets hang from the shoulders, and the masked face is surmounted by the most remarkable head-dresses.

The crowning performance of the Matachines occurs in the afternoon, when they give in completeness the dance they have been rehearsing for weeks. Each barbaric figure grasps in his right hand a rattle and in his

left a fan, which he moves untiringly, keeping time with the throbbing of the plaintive music. The crowd press upon each other in their efforts to distinguish the words of the old man and woman as they dodge this way and that to escape the charges of the bull, and so interested are they, that a wild mustang breaking away from his master is plunging into their midst before they realize their peril. The frightened horse is caught and led back to its owner. The violins and guitar take up their dirgelike cadences, the rattles shake, the fans wave, the many-colored ribbons toss and sway with the rhythmic motions of the Matachines, Malinche and her brother catch the blood of the dead bull in a yellow silk handkerchief and the dance is over. The musicians adjourn to a hall nearby and the crowd follows on, and the day is concluded with a more modern dance, if not more moral dance, than that of the Matachines.

Then and Now

BY MRS. T. J. WOODCOCK

President of South Dakota Woman's Home Mission Union.

Last week a popular "society woman," a member of my own Missionary Study Club, said to the members of the Woman's Wednesday Club, to which we both belong, and which is following a very good course of German history this year: "You have no idea how much more interesting our course in the study of home missions is. I really never knew how much there is to be learned in the study of missions. Our meetings on Porto Rico and Texas were revelations," and she added enthusiastically, "won't you join our Study Club?" I thought some of the ladies seemed to feel injured because the existence of such a delightful club had never been made known to them. Contrast this with conditions five years ago, when the wife of the new minister was warned: "Do not mention missions. Nothing will more surely make you unpopular. The people here

have no use for missionary enthusiasts."

We find the new text-book, "Under Our Flag," a valuable aid to the making of programs, and we are using "Leavening the Nation" so well that the pastor grumbles that his copy is never to be found when he needs it. The grumble has a broad smile behind it. The growing popularity of THE HOME MISSIONARY also in our community is another reason for thankfulness. Judging from letters received from several of the more active auxiliaries, there is an increasing interest in home missions and I feel sure that this is owing to the efforts of the Home Missionary Society and the Missionary Association in preparing programs and other literature adapted to the needs and possibilities of auxiliaries and Young People's societies.

Woman's Work at the Front

To many readers who were privileged to hear Mrs. L. S. Childs at a recent annual meeting of the Society and who have ever since followed her work with personal interest, the following sketch from her pen will be read with pleasure. Woman preachers, in the new regions of the West, are more and more welcome. Their hold upon the men, and especially upon the boys, is a growing power.

I have been holding a two-weeks' meeting at Victory Church, one of our country points. The attendance was good almost every evening, and the people listened attentively as I told those wild boys and many thoughtless girls the story of the prodigal son, and the elder brother, and Dives and Lazarus, etc. One boy I remember in particular. He had been in a fight and his forehead was cut and bound up with a soiled handkerchief to cover it. He looked ugly and repulsive, but as the meetings went on, his face began to soften. One night he got up toward the front and looked so interested and hungry for better things, that I said to myself and to others: "He looks good in spite of the dirty handkerchief." I talked to those boys as plainly as I could, even as a mother would plead with her wandering boy. They act toward me as though I was their friend, which indeed I am, yet I could not persuade them to step out and take Christ for a friend.

APPOINTMENTS AND RECEIPTS

APPOINTMENTS

February, 1904.

Not in commission last year.

Amundson, Albert, Lesterville and Mission Hill, S. Dak.

De Weese, F. M., Denver, Colo.

Erickson, Carl, St. Louis, Mo.

George, Jesse C., Douchet, Whitman and Bethel, Wash.

Hindley, Harry B., Tacoma, Wash.; Hindley, William J., Spokane, Wash.

Iden, A. J., Aten, Crofton and Addison, Neb.

Payne, George W., Phoenix City, Ala.

Scholl, Louis E., Index, Wash.; Smith, Z. H., Gann Valley, So. Dak.; Stocking, J. B., Burwell, Neb.

Van Auken, Howard R., Key West, Fla.; Walker, Henry E., Wyndemere, N. Dak.; Wilson, C. B., Los Angeles, Cal.; Wrigley, Francis, Milford, Neb.

Re-commissioned.

Bartlett, Dana W., Los Angeles, Cal.; Bascom, George L., Sykeston, No. Dak.; Bassett, Franklin H., Oriska, No. Dak.; Berger, W. Francis, Omaha, Neb.

Chamberlain, H. W., Newport, Wash.; Clarke, Charles F., Cheney, Wash.

Deakin, Samuel, Cowles, Neb.; Derome, Jules A., Valley Springs, So. Dak.; Dickinson, Minnie J., Linwood, Neb.

Engstrom, A. P., Minneapolis, Minn.; Everly, M. M., Robinson, Utah.

Futch, James M., Elarbee and Taylor, Fla.

Gilbert, Thomas H., Sandy, Utah; Gorton, Philo, Bowdle, So. Dak.

Hall, Fred E., Plankinton, So. Dak.; Harris, H. R., Twin Valley, Minn.; Hughes, Evan P., Ashland, Oregon; Hughes, John E., Cyanide, Beaver Creek, Turton and Elnore, So. Dak.

Jorns, Benjamin, Turtle River, Minn.

Knight, Plutarch S., Salem, Oregon.

McClane, W. R., Chicago, Ill.; Mair, William M., Garretson, So. Dak.; Mirick, Edward A., Morris-town and Waterville, Minn.

Newton, W. H., General Missionary, Ala.

Paine, Samuel D., Melbourne, Fla.; Parker, L. J., Perkins and Olivet, Okla.; Pope, Joseph, Laurel and Elder Grove, Mont.

Rose, George W., General Missionary in Utah and Idaho.

Sahlstrom, L. A., St. Paul, Minn.; Slade, William F., Braddock, Pa.; Staub, John J., Portland, Oregon. Taylor, Herbert J., Walnut Grove, Minn.

White, William D., Bibb City, Ga., and Clio, Ala.; Wicks, Emerson G., Tavares, Fla.; Williams, Peter O., Dwight and Antelope, No. Dak.; Wild, Miss Laura H., North Lincoln, Neb.; Winslow, Jacob, Interlachen, Fla.

RECEIPTS

February, 1904.

[For account of receipts by State Auxiliary Societies, see page 42.]

MAINE—\$47.00.

Bangor, Central, 27; Bath, a member of the Winter St. Ch., 5; Farmington, M. F. Cushman, M. D., 5; Hallowell, Cent Soc., 10.

NEW HAMPSHIRE—\$2,578.17; of which legacies, \$2,488.78.

N. H. M. Soc., by A. B. Cross: Epping, 10.50; Concord, "C," 20; Derry, Central S. S., 5; Epping, 6.39; Greenfield, Estate of Ambrose Gould, 610.41; Littleton, C. E., 3.50; Pelham, 1st, 28; Portsmouth, J. F. Bostwick, 5; Warner, Estate of Mary E. Morse, 1,878.37; West Lebanon, 11.

VERMONT—\$477.33; of which legacy, \$206.33.

Brookfield, 2d, 6; Hartford, "H," 15; Middlebury, Estate of Miss H. M. Boardman, 206.33; Milton, a friend, 50; St. Johnsbury, In memory of "J. E. N.," 200.

MASSACHUSETTS—\$2,336.53; of which legacies, \$1,081.96.

Mass. Home Miss. Soc., by Rev. E. B. Palmer, Treas. By request of donors, 229.13.

Woman's H. M. Assoc., Miss L. D. White, Treas. For Salary Fund, 213.

Athol, Legacy of Rev. W. F. Avery, 50; Auburn, 52.11; Bradford, Rev. J. D. Kingsbury, 50; Dedham, 1st, 109.37; Dennis, C. E., 4; Fitchburg, Estate of Mrs. L. H. Wood, 500; Hanson, S. S., 1.30; Huntington, 2d, 15; Hatfield, Estate of S. H. Dickinson, 475; Indian Orchard, Evangelical, 10.46; Marlboro, C. E. Union, 5; Massachusetts, "Friends," 150; Northampton, Dorcas Soc. of the 1st, 50; Rochester, 1st, C. E., 1.45; Salem, Tab., Young Woman's Miss. Soc., 5.20; Sheffield, 6.55; Spencer, 1st, 225; Springfield, North, Mrs. E. L. Toppliff, to const. Rev. N. M. Hall an Hon. L. M., 50; "L. M.," 2; Sudbury, Mrs. L. S. Connor, 25; Townsend, Estate of M. E. Haynes, 56.96; Wellesley, a friend, 50.

RHODE ISLAND—\$134.10.

R. I. H. M. Soc., by J. W. Rice, Treas., 109.10; Westerly, 25.

CONNECTICUT—\$2,593.48; of which legacy, \$30.60. Miss. Soc. of Conn., by Rev. J. S. Ives, 89.10; For salaries of Western Supts., 1,350.

Woman's H. M. Union, Mrs. W. W. Jacobs, Treas., 16.85; Danbury, 1st, 34.65; Fairfield, of which 10, special, 20; Hartford, 1st, 10; special, 10; Y. P. S., 10; Y. W. H. M. C., 100; Asylum Hill, 38.50; New London, 1st, Primary S. S., 3.25; South Norwalk, Ladies' Miss. Assoc., 25.

Total, \$268.25

Avon, 4.15; Bridgeport, Olivet, 11; West End, 20; Bristol, 1st, of which 50, to const. Mrs. L. F. Brown an Hon. L. M., 150; Central Village, 4.25; Colchester, a friend, 5; Connecticut, "Friends," 6; Cornwall, 1st Ch. of Christ, 90; Essex, 1st, S. S., 11; Farmington, S. S., 6.99; Hanover, 17; Hartford, "H. S. K.," 5; Kensington, 21.67; Lebanon, S. M. Dolbeare, in memory of Miss R. M. Dolbeare, 10; Ledyard, 3.35; Monroe, 4; Montville, S. S., 2.50; Naugatuck, 100; New Haven, Mrs. J. Dwight, 25; North Branford, S. S., 5; Norwich, Park, 100; Norfolk, Estate of O. L. Hotchkiss, 30.60; by S. A. Selden, 22; Rev. W. F. Stearns, 10.50; Rocky Hill, 4.70; Salisbury, 26.84; Southington, 25; Stafford Springs, 24.38; Thomaston, Mrs. J. W. Skilton, 1; Torrington, Center, 39.20; Waterbury, Mrs. W. H. Camp, 100.

NEW YORK—\$1,359.41.

Woman's H. M. Union, Mrs. J. J. Pearsall, Treas. Brooklyn, Ch. of the Pilgrims, 100; Buffalo, Pilgrim, 10; Gloversville, L. B. S., 23; Honeoye, 10; Middletown, 1st, Ladies' Guild, to const. Mrs. F. S. Truex an Hon. L. M., 50; New York City, Broadway Tab., 39; Oxford, Aux., 20; Riverhead, Sound Ave. S. S., 10; Sherburne, 43.

Brooklyn, Ch. of the Pilgrims, 778.55; Gloversville, 155.51; Moravia, 1st, 30.70; Napoli, 1st, 6.30; New Lebanon, E. C. Kendall, 1; New York City, Broadway Tab., a friend, 25; "Little Morris's Birthday Gifts in Memoriam," 3; Norwich, 28.20; Oxford, 15; Union Falls, F. E. Duncan, 1; M. B. D. Lyman, 10.15.

NEW JERSEY—\$5.00.

Closter, 4; Newark, 1.

PENNSYLVANIA—\$139.06.

Woman's Missionary Union, Mrs. D. Howells Treas. Guy's Mills, 5; Kane, 5.

Total.....\$10.00

Woman's H. M. Union of the N. J. Assoc., Mrs. G. A. L. Merrifield, Treas. Germantown, 1st, C. E., 13.

Carbondale, 1st, 4; Edwardsdale, Welsh, 10; Le Raysville, S. S., 4.46; Philadelphia, Snyder Ave., 15.95; Pittsburg, Puritan, 15; S. S., 3; Scand., 5; Pottsville, 2.15; Ridgway, 1st, 45; Spring Brook, Welsh, 7.85; Warren, Swedish Bethlehem, 3.65.

DISTRICT OF COLUMBIA—\$57.00.

Washington, Mt. Pleasant, to const. Rev. M. R. Fishburn an Hon. L. M., 57.

VIRGINIA—\$15.00.

Herndon, 15.

NORTH CAROLINA—\$10.00.

Pinehurst, a friend, 10.

GEORGIA—\$14.50.

Atlanta, Rev. W. F. Brewer, 5; Cochran, 5; Oakwood, Liberty, 2; Savannah, Woman's Miss, Soc., 1st, 2.50.

ALABAMA—\$12.30.

Received by Rev. A. T. Clarke: Ewells, .25 Hanceville, 2.55; Wallace, Ebenezer, 1.

Total.....\$3.80

Birmingham and Gate City, 2.50; Opp, Pleasant Hill, 1; Rose Hill, Rev. J. R. Stewart, 5.

FLORIDA—\$79.40.

Woman's H. M. Union, Mrs. E. W. Butler, Treas. Ormond, Union, 17.

Cocoanut Grove, Union, 15; Havana, Rev. G. Lee, 5; Moss Bluff, 17.25; Sanford, People's, 17; Tangerine, 1.50; West Tampa, People's, 6.25; Winter Park, Miss N. Lord, .40.

TEXAS—\$37.50.

Cisco, A. B. Johnson, 5; Cleburne, Trinity, 32.50.

OKLAHOMA—\$30.67.

Hobart, 1st, 3.27; Jennings, 1st, 15; Newkirk, a friend, .50; Okarche, 1st, 6; Sparks, 2.50; Wellston, 3.40.

NEW MEXICO—\$30.00.

San Rafael, 30.

TENNESSEE—\$23.85.

Bon Air, "X," 2.50; Knoxville, Pilgrim (add'l), 21.35.

KENTUCKY—\$1.15.

Berea, 1.15.

OHIO—\$26.63; of which legacy, \$17.63.

Kipton, Estate of H. A. Deming, 17.63; Oberlin, Mrs. L. G. B. Hills, 5; Painesville, S. S., 4.

INDIANA—\$139.40.

Woman's H. M. Union, Mrs. A. D. Davis, Treas. Indianapolis, Mayflower, 63.12; Trinity, 30; Terre Haute, 1st, 25; West Terre Haute, Bethany, 4.

Total.....\$122.12

Ft. Wayne, South, S. S., 3; Michigan City, German Immanuel, 14.28.

ILLINOIS—\$36.39.

Chicago, Bethesda, S. S., 3; Ewing St. S. S., 3.08; Delavan, R. Houghton, 25; Joy Prairie, C. E., 3.31; Lake Forest, Mrs. S. E. Latimer, 2.

MISSOURI—\$222.27.

Received by Rev. A. K. Wray: Lebanon, 39.11; Aurora, 1st, 5; Kidder, 5.20; St. Joseph, Tab., 33.17; Swedish, 3.50; St. Louis, Trin. to const. O. L. Whitelaw and F. A. Hall Hon. L. M's., \$136.29.

MICHIGAN—\$225.00; of which legacy, \$125.00.

Adrian, Estate of A. M. Lathrop, 125; Kalamazoo, Mrs. B. B. Bowman, 100

WISCONSIN—\$6.71.

Bloomington, W. M. Thornton, .25; Glenwood, Swedish, 1.75; Rosendale, C. E., 4.71.

IOWA—\$133.55.

Iowa H. M. Soc., by J. H. Merrill, Treas., 79.56; Long Creek, Welsh S. S., 4.70; Muscatine, German 42.08; Oakland, C. E., 5.21; Treynor, Rev. A. Kern, 2

MINNESOTA—\$319.22.

Received by Rev. G. R. Merrill: Minneapolis, Plymouth, 142.41; New Ulm, 7.55; Sherburne, 14.

Total.....\$163.96

Woman's H. M. Union, Mrs. A. W. Norton, Treas. Austin, 17.10; Benson, 5; Brainerd, People's S. S. 1.70; Elk River, 10; Excelsior, 13; Fertile, 10; Hawley, 3.10; Lake City, 10; Lambertson, 3; Man-kato, 5.25; Medford, C. E., 2; Minneapolis, Vine S. S. Thanksgiving offering, 8.52; Park Ave., 24.79; New Ulm, 2.07; Rochester, S. S., 4.67; St. Paul, Bethany C. E., 3; Waseca, 5.

Total.....\$128.20

Akeley, Rev. L. D. Arnold, 25; Bertha, 1.25; Minneapolis, Park Ave., 5.10; New Richland, 3.46.

Total.....\$326.97

Less reported by error in Sept.; Marietta and

Nassau..... 7.75

Total.....\$310.22

NEBRASKA—\$105.71.

Arcadia, 1st, 7.25; Beaver Creek, 11.07; Guide Rock, 4.20; Liberty Creek, 3.89; Germans; Bruns- wick, 13.11; Willow Dale, 9.08; Butte and Naper, Germans, 10; Hyannis, 12.50; Bingham, 6; Miners- ville, 18.75; Ogallala, 5; Scribner, 4.86.

Erratum: Liberty Creek and De Weese, German, 20, should be De Weese, Liberty Creek, 10; Beaver Creek, 5; Guide Rock, 5, Germans, erroneously ack. in Nov. receipts.

NORTH DAKOTA—\$61.31.

Received by Rev. G. J. Powell: Amenia, 17.

Woman's H. M. Union, Mrs. J. M. Fisher, Treas. Hankinson, Ladies' Aid, 16.10; Valley City, 10.

Total.....\$26.10

Berthold, 1st, 3; Rev. E. Lake, 2; Davenport, Kindred, Wolcott, Christian and Hickson, 1.50; Ellis, 1st, 2; Forman, 1st, 8.36; Peebles, 1.35.

SOUTH DAKOTA—\$223.19.

Received by Rev. T. L. Riggs: Cheyenne River, 2.28; Little Moreau, .75; Moreau River, .73; Oahe, 1; Virgin Creek, .75; W. M. Soc., 5.

Total.....\$10.51

Woman's H. M. Union, Mrs. A. Loomis, Treas., 84.84.

Badger and Hetland, 2.50; Canton, 1st, 2.30; Chamberlain, 15; Columbia, 16.64; Iroquois, 5.64; Keystone, 8.10; Letcher, 5; Medina, Bloomfield German, 15.15; Oacoma, 9.40; Pleasant Hill, 1.28; Ree Heights, S. S., 2.31; Spearfish, 1st, 12.50; Tyndall, S. S., 4.87; Valley Springs, 5.50; Willow Lake, 21.65.

COLORADO—\$133.46.

Ault, 1st, 13; Canon City, C. A. Aldrich, 1; Coal Creek, .60; Denver, Ohio Ave., 7; Fruita, 11.15; Greeley, 23.20; Platte Valley, 10.75; Highland Hall, 11.58; Rocky Ford, German, 2.65; Rye, 1st, 9.50; Sulphur Springs, 1st, 32.50; Ward, Union, 6; White- water, Union, 4.53.

WYOMING—\$14.40.

Lusk and Manville, 10.40; Wheatland, Union, 4.

MONTANA—\$18.50.

Missoula, Swedish, 5; Plains, 8.50; Wibeaux, 5.

UTAH—\$16.25.

Provo City, 1st, 11.25; Y. P. S. C. E., 5.

CALIFORNIA—\$69.25.

Bakersfield, 8; Los Alamitos, 2.25; Los Angeles, Central Av., 25; Pasadena, Mrs. J. W. Keese, 25; San Diego, 2d, 5; San Jacinto, 1st, 4.

OREGON—\$65.00.

Beaver Creek and New Era, Germans, 14; Port- land and Stafford, Germans, 51.

WASHINGTON—\$118.60.

East Tacoma, S. S., 1.25; Kalama, 1st, 3; Olym- pia, 6.35; Pullman, 23; Ritzville, 1st, 30; Walla Walla, 1st, 25; West Seattle, Ch., Rev. W. W. Scud- der 10; Wilbur, a friend, 20.

CHRISTMAS OFFERING—\$540.00.

From Christmas Offering Committee, in part, 540.

FEBRUARY RECEIPTS.

Contributions.....	\$8,505.99	
Legacies.....	3,950.30	
		\$12,456.29
Interest.....		894.00
Annuities.....		1,025.00
Home Missionary.....		131.63
Literature.....		6.82
Books.....		20.05
Total.....		\$14,533.79

AUXILIARY STATE RECEIPTS.

MASSACHUSETTS HOME MISSIONARY SOCIETY.

Receipts in February, 1904.

Rev. Edwin B. Palmer, Treasurer, Boston.

Abington, 1st, 9.27; Andover, South, to complete L. M. of Henry S. Robinson, 20; Ashland, 8.75; Bank Balances, Int. on, 17.20; Bedford, 23.14; Blandford, 2d, 2; Boston, Allston, S. S., 5; Dor. Romey, S. S., 1; Boxboro, 15; Boxford, 1st, 24.31; Brimbecom, M. Fund, Income, of 20; Brookfield, 6.34; Carver, North, 10.71; Chichepe, "Well-wisher," 5; Dedham, 1st, S. S., 11.16; Deerfield, South, 3.42; Dunstable, Ch. and S. S., to const. Mrs. Isabelle E. Rice L. M., 50.62; Easthampton, 1st, 4.07; Everett, Crocker, Mary, Est. of, 250.07; Falmouth, Silverick, Mrs. C. F., 7; Fins, 40.80; Gloucester, City, Rent of Chapel, 37.50; Gurney, R. C., Fund, Lq. Div'd, 60; Harvard, 5.75; Harwick, Brooks, Sarah G., Est. of, 200; Hinsdale, Emmons, Mrs. M. B., 10; Holyoke, 2d, 103.97; Lancaster, Evans, 22; S. S., 5; Lawrence, Swedes, 4.40; Littleton, Orth., 7; Malden, Map'd, Swede, 5; Mansfield, 16.30; Marion, Pitcher, J., Annuity, 45.71; Medford, West, C. E. Soc., 9; Merrimac, 1st, 19.52; Middleton, 4.37; Needham, Dresser, A. B., 3; New Marlboro, Mill River, 11.34; North Attleboro, Falls, Central, 14.66; Northbridge, Whittinsville, E. C. a day Band, 16.14; Norwegians, 11; Oxford, to const. Mrs. Louisa S. Ladd L. M., 30; Petersham, Dawes, Miss E. B., 200; Plymouth, Italian, 32; Pilgrimage, 18; Pole Returns, 1.85; Prescott, Allen, Roswell H., Est. of, 1,000; Reading, 25.40; Reed, Dwight, Fund, Income, of, 48; Rochester, North, 10; Rockport, Butman, John, 5; Sandwich, C. E. Soc., 1.28; Saugus, Cliftondale, S. S., 4.75; Sharon, 17.60; Shrewsbury, 19; "Special Fund," 5; Special Service of Sec. Emrich, 40; Springfield, "A Friend," 300; Faith, 33.51; 1st, 238.35; Olivet, 16.25; Wellesley Hills, Hood, Rev. E. C. (Special), 58.33; Westhampton, 23; West Newbury, 2d, S. S., 5.18; Whitcomb, David, Fund, Income, 12; Worcester, Damon, H. W., Est. of, 5.50.

WOMAN'S HOME MISSIONARY ASSOCIATION.

Miss Lizzie D. White, Treasurer

Boston, Rox., Wal. Ave. Aux., toward salary of Rev. S. Deakin, 125; toward salary of Instructors in French Am. College, 70; Toward salary of Mrs. Ellen May, Italian Miss., Boston, 35.
Regular.....\$3,299.52
W. H. M. S.....230.00
Home Missionary.....3.80

Total. \$3,533.32

*In December Receipts (Feb. H. M., p. 443) Holyoke, 2d, should have had credit for "114.29, of which 13.25 for Jews," and Lee Ch. for 520, instead of "5.20."

THE MISSIONARY SOCIETY OF CONNECTICUT.

Receipts in February, 1904.

Ward W. Jacobs, Treasurer, Hartford.

Bethel, 5; Bristol, 1st, 25; Canton Center, 30; Goshen, S. S., 14; Haddam, 1st, 13; Hanover, 8; Hartford, 1st, Mrs. Edward A. Smith, personal, 100; Ernest Walker Smith, personal, 100; Herbert Knox Smith, personal, 100; 2d, 400; Italian, Pietro S. Brocco, personal 5; Killingworth, 4; Manchester, North, C. E., 31.27; New Haven, United, 125; Danish, 8.25; New Milford, Henry Ives, personal, 5; North Guilford, 15; Norwich, 1st, 71.67; Old Saybrook, 3.83; for C. H. M. S., 3.82; Redding, 2.86; Riverton, S. S., 1; Salisbury, .50; Shelton, S. S., 25.10; Suffield, 1st, 40.48; Thompson, S. S., 6.15; Trumbull, 10; Washington, Swedish, 5; Waterbury, 2d, Mrs. W. H. Camp, personal, 10; Wauregan, 65; West Hartland, S. S., 1; Westminster, 6.84; Wilton, C. E., 5.50; Windsor Locks, S. S., 19.42; Wolcott, 15; Middlesex County Conference, 11.10; for C. H. M. S., 11.10; Estate of Mrs. Azubah K. Kingman, late of New Haven, deceased, 1,008.11.

Total.....\$2,312.00

M. S. C.....\$2,297.08
C. H. M. S.....14.92
\$2,312.00

RHODE ISLAND HOME MISSIONARY SOCIETY.

Receipts in January, 1904.

J. William Rice, Treasurer, Providence.

Central Falls, special from E. L. Freeman, 100; East Providence, Riverside Ch., 2; Pawtucket, Park Pl. Ch. C. E., 5.25; Peacedale, 121.28; Providence, Central Ch., 677.60; Slatersville, C. E. 11.43; S. S., 10.
Total.....\$927.56

ERRATUM: In January receipts, published in March Home Missionary. First Church, Pawtucket, 448.46 and not Park Place Church. The coll. from Park Place Church was 61.95 and 15 from C. E. Society.

NEW YORK HOME MISSIONARY SOCIETY.

Receipts in February, 1904.

Clayton S. Fitch, Treasurer, New York.

Brooklyn, Park C. E., 6.25; Claremont Park, 16; Danby, 7; Ellington, 13; Flushing, Ch. and H. M. S., 5; New York, a friend, 1; Manhattan Guild, 12.61; North Collins, 10.38; Rochester, Plymouth, 90.10; Rowland, 25; Roscoe, 12.50; Volney, 10.34; Winthrop, 6.75; W. H. M. U., 226.14.
Total.....\$442.07

OHIO HOME MISSIONARY SOCIETY.

Receipts in February, 1904.

Rev. J. G. Fraser, Treasurer, Cleveland.

Ashland, J. O. Jennings, 10; J. C. Sloan, 1; Center Belpre, 5; Chardon, Mrs. Sophia Durfee, 1; Cincinnati, Storrs, Ladies' Union, 2.25; Jr. C. E., 3; Revs. R. W. and B. J. Harris, 5; Rev. O. H. Denney, 5; Plymouth, 2.80; Cleveland, 1st, 10; S. S., 16; Lake View, 6.40; Columbus, 1st, 150; Garrettsville, K. E. S., 15; Kent, 10.35; Newton Falls, 33.45; North Ridgeville, 7; Norwalk, 13.71; S. S., 9.82; Oak Hill, 12; Painesville, 37.61; Thomaston, 3; Toledo, Central, S. S., 10; West Millgrove, 3.25; Rev. C. W. G., 1.

OHIO WOMAN'S HOME MISSIONARY UNION.

Mrs. G. B. Brown, Treasurer.

Alexis, W. W., 2; Bellevue, W. M. S., 4; Cincinnati, Old Vine, W. M. S., 10; Cleveland, 1st, W. A., 14; Euclid Avenue, W. A., 35; C. E., 11; Pilgrim, W. A., 10; Mt. Zion, W. M. S., 4; Franklin Avenue, W. M. S., 2; Grace, W. M. S., 7.72; Park, W. M. S., 2.50; Elyria, 1st, W. A., 4.20; Hudson, W. A., 3; Lyme, Y. P. M. C., 2; Marblehead, C. E., 1; Oberlin, "A Friend," 10; Ridgeville Corners, W. H. and F. M. S., 2.65; Sandusky, W. M. S., 3; Springfield, 1st, W. M. S., 10; S. S., 21.31; Steubenville, W. M. S., 1.50; Toledo, Washington Street, W. M. U., 10.30; C. E., 10; Unionville, Jr. C. E., 1; West Williamsfield, W. M. S., 10.

FOR SLAVIC WORK.

Cleveland, 1st, 6.09; Rev. C. W. G., 1; Ohio Woman's Home Miss. Union, Unionville, S. S., 8.
General.....\$565.82
Slavic.....15.09

Total.....\$580.91

MICHIGAN HOME MISSIONARY SOCIETY.

Receipts in February, 1904.

Rev. John P. Sanderson, Treasurer, Lansing.

Benzonia, \$98.10; Big Rapids, 1st, .50; Bradley, 6.25; Covert, 16; Detroit, Woodward ave., 100; Durand, Jr. C. E., 2; Frankfort, C. E., 5; Harrison, 10; Helena, 2.55; Grand Rapids, Plymouth, 3; Inlay City, 2.25; Ironton, 2; Johannesburg, 1.50; Lacey, 2; Lansing, Plymouth, 129.75; Pilgrim, 125; Mayflower, 1.50; Luzerne, 1.16; Oxford, 15; Prattville, 5.35; Ryno, 3.15; Salem, 1st, 7.50; Wacouta, 5.05; White Rock, 2.61; W. H. M. U. of Mich., by Mrs. E. F. Grabill, Treas., 317.46; Genesee, Sale of Ch., 50.

Total.....\$793.63

DONATIONS OF CLOTHING, ETC.

Reported at the National Office in February, 1904.

Andover, Mass., Mrs. James Babbitt, box; Brooklyn, N. Y., L. B. S. of Central, bbl., 150; Danbury, Conn., L. S. of 1st, 2 bbls. and box, 117.86; Hartford, Conn., W. B. S. of Asylum Hill, 2 bbls., 344.27; L. A. S. of Wethersfield ave., bbl., 40; W. H. M. S. of Center, bbl. and pkge., 170.71; Kensington, Conn. L. S. S., bbl., 29.35; Middletown, Conn., L. H. M. S.

of 1st, box and bbl., 89; Portland, Me., L. M. S. C. of State st., 2 bbls., 104.88; New Britain, Conn., W. H. M. S. of South, 2 boxes, 191.32; New Haven, Conn., L. H. M. S. of 1st, 3 boxes, 517.56; Norwich, Conn., W. H. M. S. of Broadway, 3 bbls., 441.19.

Total.....\$2,196.14

Received and Reported at the Rooms of the Woman's Home Missionary Association in January and February, 1904.

Miss L. L. Sherman, Secretary, Boston.

Auburndale, Aux., 4 bbls., 298.84; Boston, Aux. of Central, bbl., 133; Aux. of Park st., box, 100; Boston, South, Aux. of Phillips, bbl., 80; Bradford, Aux. of 1st, bbl., 47.50; Brighton, Aux., box of literature, 12.42; Brookline, L. H. M. S. of Harvard,

4 boxes, 546.65; Cambridge, Aux. of 1st, 3 bbls., 184.50; Campello, L. S. C. of South, bbl., 98; Concord, Aux., 2 bbls., 153; Dalton, S. S., cash, 35; bbl. and box, 165.42; Granby, L. B. S., bbl., 43.93; Great Barrington, L. A. S., bbl., 104.75; Holbrook, Aux., bbl., 38.48; Holyoke, Aux. of 2d, cash, 50; box and bbl., 190; Leicester, Aux., box, 37.37; Newport, R. I., Aux. of United, box, 80; Newtonville, Aux., bbl., 35.73; Northfield, Aux., bbl., 45; Pawtucket, R. I., L. H. M. S., box, 123.84; Peabody, Aux. of South, bbl., 56.75; Providence, R. I., Aux. of Central, box, 107.74; Aux. of Union, box, 265; Springfield, Aux. of Hope, bbl., 50; Sterling, bbl., 48.70; Watertown, Aux. of Phillips, bbl., 59.81; Westfield, Aux., box, 76; Winchester, L. W. M. S., bbl., 83.85; Worcester, Aux. of Central, Xmas pkgs., 48.93.

Total.....\$3,400.21

WOMAN'S STATE HOME MISSIONARY ORGANIZATIONS

OFFICERS

1. NEW HAMPSHIRE. *Female Cent Institution*, organized August, 1804; and *Home Missionary Union*, organized June, 1890. President, Mrs. James Minot, Concord. Secretary, Mrs. M. W. Nims, 5 Blake St., Concord. Treasurer, Miss Annie A. McFarland, 196 N. Main St., Concord.

2. MINNESOTA. *Woman's Home Missionary Union*, organized September, 1872. President, Miss Catharine W. Nichols, 230 E. 9th St., St. Paul; Secretary, Mrs. J. E. Truesdell, 1910 Dupont Ave., South, Minneapolis; Treasurer, Mrs. A. W. Norton, Northfield.

3. ALABAMA. *Woman's Missionary Union*, organized March, 1877; reorganized April, 1889. President, Mrs. M. A. Dillard, Selma; Secretary, Mrs. E. Guy Snell, Talladega; Treasurer, Mrs. A. W. Horney, 425 Margaret Ave., Smithfield, Birmingham.

4. MASSACHUSETTS AND RHODE ISLAND. While the W. H. M. appears in the above list as a State body for Massachusetts and Rhode Island, it has certain auxiliaries elsewhere. *Woman's Home Missionary Association*, organized February, 1880. President, Mrs. Wm. H. Blodgett, 645 Centre St., Newton, Mass.; Secretary, Miss L. L. Sherman, 607 Congregational House, Boston; Treasurer, Miss Lizzie D. White, 607 Congregational House, Boston.

5. MAINE. *Woman's Missionary Auxiliary*, organized June, 1880. President, Mrs. Katherine B. Lewis, S. Berwick; Secretary, Mrs. Emma C. Waterman, Gorham; Treasurer, Mrs. Helen W. Hubbard, 79 Pine St., Bangor.

6. MICHIGAN. *Woman's Home Missionary Union*, organized May, 1881. President, Mrs. C. R. Wilson, 65 Frederick Ave., Detroit; Cor. Secretary, Mrs. Percy Gaines, 298 Hudson Ave., Detroit; Treasurer, Mrs. E. F. Grabill, Greenville.

7. KANSAS. *Woman's Home Missionary Union*, organized October, 1881. President, Mrs. R. B. Guild, Bern; Secretary, Mrs. Emma E. Johnston, 1323 W. 15th St., Topeka; Treasurer, Mrs. W. A. Sloo, 1112 W. 13th St., Topeka.

8. OHIO. *Woman's Home Missionary Union*, organized May, 1882. President, Mrs. A. E. Thomson, 313 Washington St., Lorain; Secretary and Treasurer, Mrs. G. B. Brown, 2116 Warren St., Toledo.

9. NEW YORK. *Woman's Home Missionary Union*, organized October, 1883. President, Mrs. William Kincaid, 483 Greene Ave., Brooklyn; Secretary, Mrs. William Spalding, 1005 Harrison St., Syracuse; Treasurer, Mrs. J. J. Pearsall, 153 Decatur St., Brooklyn.

10. WISCONSIN. *Woman's Home Missionary Union*, organized October, 1883. President, Mrs. T. G. Grassie, Wauwatosa; Secretary, Mrs. J. H. Dixon, Beloit; Treasurer, Mrs. E. G. Smith, Beloit.

11. NORTH DAKOTA. *Woman's Home Missionary Union*, organized November, 1883. President, Mrs. E. H. Stickney, Fargo; Secretary, Mrs. Silas Daggett, Harwood; Treasurer, Mrs. J. M. Fisher, Fargo.

12. OREGON. *Woman's Home Missionary Union*, organized July, 1884. President, Mrs. F. Eggert, Hobart-Curtis, Portland; Cor. Secretary, Mrs. D. D. Clark, 388 Fifth St., Portland; Treasurer, Mrs. C. F. Clapp, Forest Grove.

13. WASHINGTON. Including Northern Idaho. *Woman's Home Missionary Union*, organized July, 1884; reorganized June, 1889. President, Mrs. W. C. Wheeler, 424 South K St., Tacoma; Secretary, Mrs. Herbert S. Gregory, Spanaway; Treasurer, E. B. Burwell, 323 Seventh Ave., Seattle.

14. SOUTH DAKOTA. *Woman's Home Missionary Union*, organized September, 1884. President, Mrs. T. J. Woodcock, Elk Point; Secretary, Mrs. Carl Anderson, Elk Point; Treasurer, Mrs. A. Loomis, Redfield. Black Hills District, Mrs. J. B. Gossage, Rapid City.

15. CONNECTICUT. *Woman's Congregational Home Missionary Union of Connecticut*, organized January, 1885. President, Mrs. Washington Choate, Greenwich; Secretary, Mrs. T. C. Millard, 36 Lewis St., Hartford; Treasurer, Mrs. W. W. Jacobs, 530 Farmington Ave., Hartford.

16. MISSOURI. *Woman's Home Missionary Union*, organized May, 1885. President, Mrs. C. H. Patton, 3707 Westminster Place, St. Louis; Secretary, Mrs. E. H. Bradbury, 3404 Morgan St., St. Louis; Treasurer, Mrs. A. J. Steele, 2825 Washington Ave., St. Louis.

17. ILLINOIS. *Woman's Home Missionary Union*, organized May, 1885. President, Mrs. Sydney Strong, 234 N. Elmwood Ave., Oak Park; Secretary, Mrs. A. O. Whitcomb, 463 Irving Ave., Chicago; Treasurer, Mrs. Mary S. Booth, 34 S. Wood St., Chicago.

18. IOWA. *Woman's Home Missionary Union*, organized June, 1886. President, Mrs. S. L. Taggart; Secretary, Mrs. Clarence Hubbard, Grove Terrace; Treasurer, Mrs. C. B. Beach.

19. NORTHERN CALIFORNIA. *Woman's Home Missionary Union*, organized June, 1887. President, Mrs. F. B. Perkins, 600 Seventeenth St., Oakland; Secretary, Mrs. E. S. Williams, Saratoga; Treasurer, Mrs. J. M. Haven, 1329 Harrison St., Oakland.

20. NEBRASKA. *Woman's Home Missionary Union*, organized November, 1887. President, Rev. Laura H. Wild, 1306 Butler Ave., Lincoln; Secretary, Mrs. H. Bross, 2904 Q St., Lincoln; Treasurer, Mrs. Charlotte J. Hall, 2322 Vine St., Lincoln.

21. FLORIDA. *Woman's Home Missionary Union*, organized February, 1888. President, Mrs. S. F. Gale, Jacksonville; Secretary, Mrs. W. H. Edmondson, Daytona; Treasurer, Mrs. A. W. Butler, Ormond.

22. INDIANA. *Woman's Home Missionary Union*, organized May, 1888. President, Mrs. L. A. Hascall, East Chicago; Secretary, Miss Annie M. Smith, 107 N. Third St., Elkhart; Treasurer, Mrs. Anna D. Davis, 1608 Bellefontaine St., Indianapolis.

23. SOUTHERN CALIFORNIA. *Woman's Home Missionary Union*, organized May, 1888. President, and Secretary, Mrs. Kate G. Robertson, Montone; Treasurer, Mrs. Katharine Barnes, Pasadena.

23. SOUTHERN CALIFORNIA. *Woman's Home Missionary Union*, organized May, 1888. President and Secretary, Mrs. Kate G. Robertson, Montone; Treasurer, Mrs. Katharine Barnes, Pasadena.

24. VERMONT. *Woman's Home Missionary Union*, organized June, 1888. President, Mrs. Rebecca P. Fairbanks, St. Johnsbury; Secretary, Mrs. C. L. Smith, 159 Pine St., Burlington; Treasurer, Mrs. C. H. Thompson, Brattleboro.

25. COLORADO. *Woman's Home Missionary Union*, organized October, 1888. President, Mrs. Addison Blanchard, 3023 Downing Ave., Denver; Secretary, Mrs. Herbert W. Lathe, Manitou; Treasurer, Miss I. M. Strong, 2333 Franklin St., Denver.

26. WYOMING. *Woman's Missionary Union*, organized October, 1888; reorganized December, 1892. President, Mrs. J. A. Riner, Cheyenne; Secretary, Mrs. W. L. Whipple, Cheyenne; Treasurer, Miss Edith McCrum, 423 E. 17th St., Cheyenne.

27. GEORGIA. *Woman's Missionary Union*, organized November, 1888; new organization October, 1898. President, Mrs. H. H. Proctor, Atlanta; Secretary, Miss Jennie Curtis, McIntosh; Treasurer, Mrs. H. T. Johnson, Rutland.

29. LOUISIANA. *Woman's Missionary Union*, organized April, 1889. President, Mrs. L. St. J. Hitchcock, 2436 Canal St., New Orleans; Secretary, Mrs. A. L. DeMond, 222 S. Roman St., New Orleans; Treasurer, Miss Mary L. Rogers, 2436 Canal St., New Orleans.

30. ARKANSAS, KENTUCKY AND TENNESSEE. *Woman's Missionary Union of the Tennessee Association*, organized April, 1889. President, Mrs. G. W. Moore, 926 N. Addison Ave., Nashville, Tenn.; Secretary, Mrs. J. E. Smith, Chattanooga, Tenn.; Treasurer, Mrs. J. C. Napier, Nashville.

31. NORTH CAROLINA. *Woman's Missionary Union*, organized October, 1889. President, Mrs. E. W. Stratton, Candor; Secretary, Mrs. D. W. Newkirk, Greensboro; Treasurer, Miss M. E. Newton, Lincoln Academy, King's Mountain.

32. TEXAS. *Woman's Home Missionary Union*,

organized March, 1890. Secretary, Mrs. Donald Hinckley, Dallas; Treasurer, Mrs. A., D. Geenallas.

33. MONTANA. *Woman's Home Missionary Union*, organized May, 1890. President, Mrs. V. F. Clark, Livingston; Secretary and Treasurer, Mrs. W. S. Bell, 611 Spruce St., Helena.

34. PENNSYLVANIA. *Woman's Missionary Union*, organized June, 1890. President, Mrs. C. F. Yennie, Wilcox; Secretary, Mrs. C. W. Waid, Ridgway; Treasurer, Mrs. D. Howells, Kane.

35. OKLAHOMA. *Woman's Missionary Union*, organized October, 1890. President, Mrs. O. W. Rogers, Medford; Secretary, Mrs. C. M. Terhune, El Reno; Treasurer, Mrs. Cora Worrell, Pond Creek.

36. NEW JERSEY. Including District of Columbia, Maryland and Virginia. *Woman's Home Missionary Union of the New Jersey Association*, organized March, 1891. President, Mrs. John M. Whiton, Plainfield; Secretary, Mrs. Allen H. Still, Westfield; Treasurer, Mrs. G. A. L. Merrifield, Falls Church, Va.

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EARLY THIS MONTH THE CONGREGATIONAL HOME MISSIONARY SOCIETY WILL ISSUE AN IMPORTANT BOOKLET FOR THE USE OF PASTORS IN THEIR PREPARATION FOR MID-WEEK HOME MISSIONARY MEETINGS. THIS ATTRACTIVELY PRINTED BOOKLET WILL CONTAIN NINE HOME MISSION TOPICS, ONE FOR EACH MONTH OF THE PRESENT YEAR, BEGINNING WITH APRIL. ALL THE TOPICS ARE TIMELY. THE OUTLINES HAVE BEEN PREPARED BY NINE DIFFERENT PASTORS AND ARE FULL OF SUGGESTION. UNDER EACH TOPIC SUB-DIVISIONS ARE SUGGESTED, TOGETHER WITH SOURCES FROM WHICH INFORMATION CAN BE SECURED. THE SUB-TOPICS ARE OF SUCH A CHARACTER THAT THEY CAN BE ASSIGNED IN ADVANCE TO MEMBERS OF THE CONGREGATION, FOR PRESENTATION AT THE MEETINGS.

THIS VALUABLE PAMPHLET WILL BE SENT TO EVERY CONGREGATIONAL PASTOR IN THE COUNTRY AND WE HAVE REASON TO BELIEVE THAT IT WILL BE NOT ONLY A MEANS OF REVIVING IN MANY PLACES THE MID-WEEK MISSIONARY MEETING, BUT THAT IT WILL BRING THE HOME MISSIONARY SOCIETY AND ITS WORK, IN A MOST EFFECTIVE WAY, TO THE ATTENTION OF TENS OF THOUSANDS OF CONGREGATIONALISTS.

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NUMBER 2.

CHRISTIAN
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FOR

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CONGREGATIONAL
HOME MISSIONARY
SOCIETY

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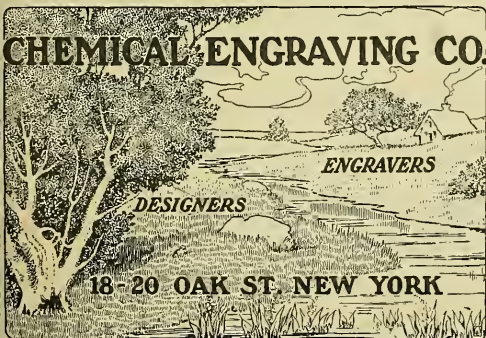
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LUMBER CREW AND THEIR WINTER HOME IN THE AROOSTOOK

THE HOME MISSIONARY

VOL. LXXVIII

MAY, 1904

No. 2

“AWAY DOWN EAST”

BY REV. CHARLES HARBUTT

Secretary of the Maine Missionary Society

THE coast of Maine was one of the first in North America to be discovered by white men, being visited by Sebastian Cabot, a Venetian, as early as 1496, only four years after Columbus discovered the West Indies. Nothing, however, was done toward any permanent settling of the country, until fully one hundred years later, when, in 1604, Governor De Mott, of Canada, then French territory, sought to take possession of all land as far south as the forty-eighth degree north latitude; but being met by the English, the dividing line between the two possessions was fixed at the Kennebec River.

In 1639 Charles I., of England, made a grant to Sir Ferdinando Gorges of all land along the coast from Piscataqua Harbor to the mouth of the Kennebec River and one hundred and twenty miles inland; and this was styled the “Province or

County of Maine.” In 1630 a small settlement had been formed on the coast, about eight miles east of the Piscataqua and called Agamenticus. This was made the capital of the new province and a city charter being obtained, the name was changed to Gorgiana. In 1652 Massachusetts assumed the government of the new province and the name of the capital was changed to York, a name which it retains to-day, although it long since ceased to be the capital of the State or the county seat of the county which bears its name.

Here at York is the oldest church organization in the State and probably the oldest church building. Sir Ferdinando Gorges was an Episcopalian and the charter granted to him by Charles I. required him to establish that form of church in the territory. But there is no record of any such organization, although clergymen of the established church



KITTERY POINT PARSONAGE—1700 (?)



KITTERY POINT CONGREGATIONAL CHURCH
Oldest Church Building in Maine. (1730)

lina and it was not until 1767 that they appeared again in Maine. No Episcopal church was organized until 1764, although its preachers were holding services at times during the previous hundred years. Methodists appeared in 1793 at Saco. Roman Catholics had no church for the white people until 1800, although their missions among the Indians

in England were at times sent from the mother country, or came from other provinces.

When the rule of the province passed to Massachusetts, the people became dissenters without a struggle. It was after this change had come about that the first record of a permanent organization was found when, in 1673, the Rev. Shubael Dummer, a graduate of Harvard College, was ordained as pastor of the church at York. Thirty years before this in 1643 a church had been organized in Wells, the settlement of which town dates from that year. Its charter was granted among others to Rev. John Wheelwright, who, in it, is styled a "Minister of God's Word." This man was a college classmate of Oliver Cromwell. The church, however, was dissolved by the Massachusetts authorities, because of complaints made by some of the other settlers. The church in York is thus the oldest organization of any denomination in Maine.

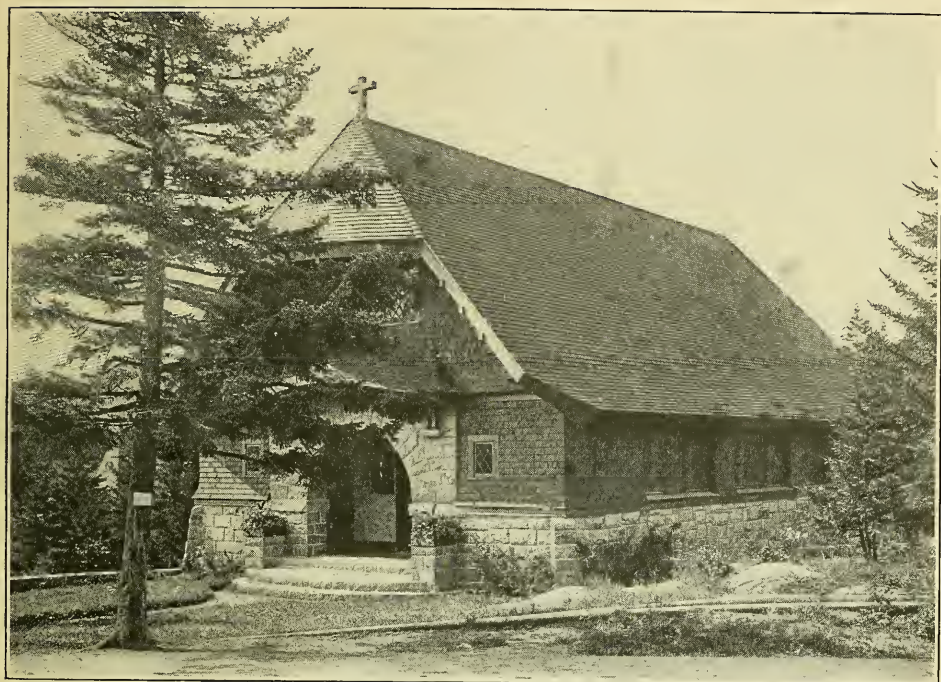
In 1730 the first body of Quakers banded themselves together. The Baptists organized in 1682, but the church lived for only a year when on account of persecution its members emigrated to South Caro-

date back to 1689. From York county the population rapidly drifted along the coast and up the big rivers and to-day is largely found in these localities. Here, too, are the older churches, whose dates and traditions carry them back to the early settlers.

This early settling of a part of the State on one hand and its still undeveloped resources on the other, with the added fact that it is fast becoming the summer playground of the northern States as well as of New England, have given to Maine Home Missions a somewhat unique character. The State, while small compared with many others, is nearly as large as all the rest of New England. Out of it could be made New Hampshire, Vermont, Massachusetts, Rhode Island and almost half of Connecticut. Aroostook County is about as large as Massachusetts, but the popu-



SHIP AYRIAN, LAST WOODEN SAILING SHIP BUILT IN MAINE 1893



SEAL HARBOR CONGREGATIONAL CHURCH

lation of the State is only about one-fourth larger than the city of Boston and that of Aroostook County, about the same as that of the city of Portland. This shows that there is plenty of room for development. Part of the State is old with many of the towns dying out and the farms being abandoned as they give of their best life to the cities and to other States. The churches in these places feel the depression which comes from this depleted condition. Some of them, which in the past have been strong in numbers and in benevolence, are to-day compelled to ask for aid to maintain regular preaching and their number is likely to increase. This is one side of the problem.

But the great forests of spruce and pine, of white birch and maple, which for years have been yielding up their millions of logs annually, have only in these last few years been doing their best, and there is still as much of the vast water power

of its great rivers undeveloped as is already harnessed for the use of man. Four distinct causes are at work for the new development of Maine. First, the extension of railroads, chief among which must be named, the Bangor and Aroostook, which has opened up within the last ten years millions of acres of forests to the lumberman and of the finest farming land in the world to the farmers. Second, and as dependent upon the extension of the railroads, must be placed the building of pulp and paper mills and other factories, which depend upon the forests for their supplies of raw material. Third, the greatly increased output of agricultural products, especially in Aroostook County, and fourth, the growing yearly migration of sportsmen and summer visitors.

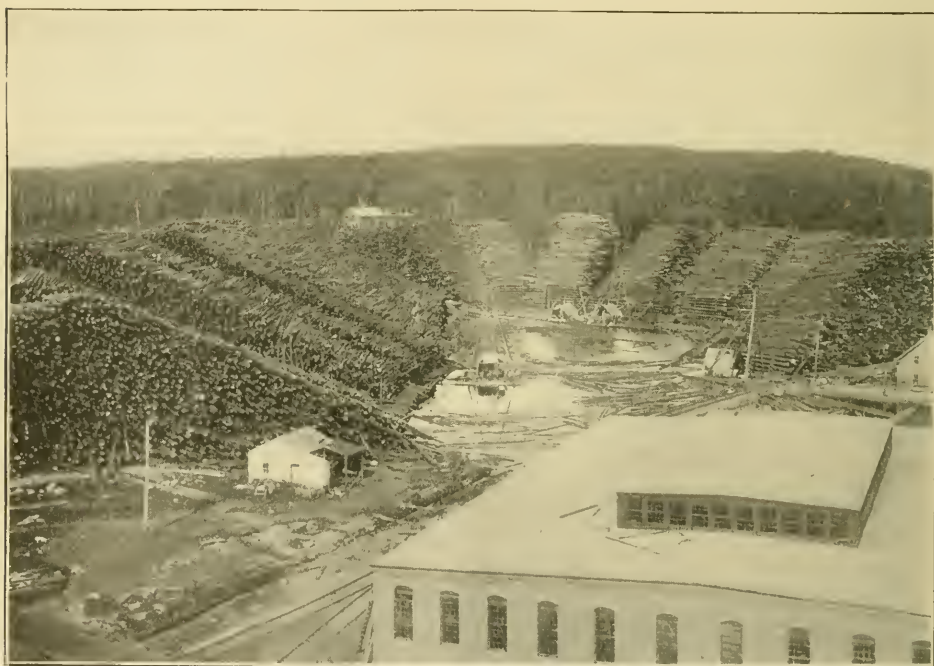
How does all this affect home missionary work? It is easily to be seen by those of us who live in the midst of it and watch the interesting development. Where Rumford Falls

stands to-day, with its great pulp mills and factories, one of which manufactures fifteen million paper bags a day and has a capacity for one-third more, and another which makes all of Uncle Sam's post cards, there was only a sheep pasture twelve years ago. Now, within three miles of the post-office are 8,000 people and the number must greatly increase, since of the 54,000 horsepower developed by the falls, only about 20,000 is now in use. Here is our Mexico church, organized only eighteen months and now with a membership of seventy-three.

At Millinocket, five years ago, was a rocky clearing with a solitary farm house, ten miles from any other habitation. To-day from twenty-five hundred to three thousand people find comfortable homes around the paper mill with the largest daily output in the world. Along the line of the Bangor and Aroostook railroad, are numbers of little settlements, grouped around saw or shingle mills,

some with no road leading to them but the railroad. These will last for a few years until the available lumber within easy reach has all been cut and then the mills will move on. But while it lasts there is an interesting and appealing missionary field. Other settlements are destined to be permanent and will grow to be busy and prosperous villages, while some of the other settlements have taken a new lease of life.

In Maine there are probably 20,000 men employed in the lumber camps each winter. For the first time a well-planned effort is being made to reach a portion of them in the region of the Rangeley Lakes. Backed by the hearty co-operation of the President of the Berlin Mills Lumber Company, two missionaries, man and wife, both good singers, are at work in a parish which includes three or four churches and twelve or fifteen hundred men scattered in numerous camps in many miles of forests. If this succeeds other sim-



MILLINOCKET PAPER MILLS
Twenty Million Feet of Logs for Pulp

ilar parishes will be laid out. These missionaries will have all the material for a book almost as interesting as Black Rock.

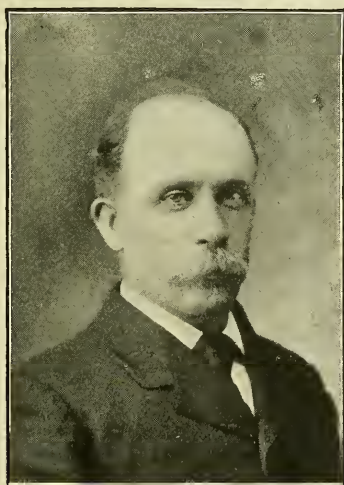
The sea coast of Maine is a source of endless delight and a fruitful field just now for church building. With every island, headland, and harbor that has not already been built upon, held at fabulous prices, who can tell what the end shall be? A tract of wooded, rocky land bordering upon old ocean, was sold a few years ago for \$750, and to-day is held for almost as many thousands. It is one story of many, and there is our hardy population of fishermen and sailors, the peers in skill and bravery and intelligence of any in the wide world. Two new organizations within the past four years, each provided with buildings, mark the growth of our work here; but there is room for more and the hope of the State Society is to place a seacoast missionary at work before long whose sole business it shall be to minister to the scattered families upon our islands and around our land-locked harbors.

It is true that we have some worn-out, old communities that have seen their best days, and that some dilapidated church buildings, which would better be pulled down, disfigure the landscapes here and there; but it is not true that the State and the church within its borders are decadent, that paganism is impending, or that the people are irreligious to any greater extent than the people of other States. I have been asked, "Is it true that the boys and girls of Maine to-day are inferior to those of a generation or two ago, which gave us the men and women that have made the State famous?" My answer

is an emphatic "No! it is not true!"

I cannot say that another Cyrus Hamlin is growing up on some Maine farm; that another John D. Long is swinging his legs under the seat of some district school; that the Cary sisters, or Nordica, or the Abbotts, or Sophy May, or Thomas B. Reed, or scores of other as noted men and women who have helped to make Maine famous, will be duplicated among the boys and girls of the present generation. But I do say that just as bright, clear-eyed, strong-limbed and alert boys and girls are

to be found; and good successors they are to the more than 210,000 Maine-born people, who are now living in other States and who have carried all over this continent the Maine reputation for raising good men if raising nothing else. But not a few of these bright-faced boys and girls are still outside the Sunday-school. The Maine Bible Society tells us there are at least 54,000 of them thus destitute. Our own and other denominational Societies are doing what they can to reach them. Last



REV. CHAS. HARBUTT

year we organized four new churches, completed five new church buildings and started some four others. We expect this year to do as much. But the 210,000 Maineites scattered over the length and breadth of the land can do nothing better for the State that gave them birth than to help support such a work as this. The Baptist Home Missionary Society of this State was recently the recipient of a legacy which, when fully paid, will probably reach from one hundred and fifty thousand to two hundred thousand dollars. Who is going to give the needed aid to Congregationalists? What say the loyal sons and daughters of Maine?

A TWENTIETH-CENTURY CITY IN THE GARDEN OF EDEN

BY REV. M. CLAUDE HAECKER

SUCH a city is Chickasha, Indian Territory. It is a twentieth-century city because it has done all its growing in the twentieth century, or nearly so, having increased in four years from a hamlet to 10,000 in population. It is about the busiest, liveliest, up-to-date little place in Uncle Sam's domain. Not exactly in Uncle Sam's domain, either, for Indian Territory presents the anomalous condition of an independent nation, or rather five independent nations within the boundaries of a nation, with which they cannot obtain citizenship. There are half a million whites in Indian Territory, American citizens, who cannot become citizens of the Ter-

ritory in which they live and are therefore foreigners. These people are everywhere said to be the best and most active of the young people of the Eastern States, and they are certainly making things move in the building up of new homes in the garden of Eden.

The Indian Territory still belongs to the Indian tribes; but there is not a "Blanket Indian" in the whole of its present area, and those who belong to the five civilized tribes and are now receiving their allotments of land, are in many instances the moral and intellectual equals of their white neighbors. "Poor Lo" is a vastly different fellow now from what he once was. He is not so



A BUSY DAY ON CHICKASHA AVENUE



WHEAT THRESHING AT CHICKASHA

poor, being almost always "well fixed," and he is not so "Lo," either, for many of the flaxen-haired, blue-eyed, stylishly dressed belles of Indian Territory to-day look as if they had just arrived from Boston, in spite of their broad acres of allotted land.

The old régime of Indian life, with its blankets, tepees, and camp fires, has practically passed into history. Even old Geronimo, the Terrible, who so loved to carve things twenty years ago, is now living peacefully and quietly in Oklahoma, a short distance from Chickasha, a convert to Christianity and a member of the church. And Indian Territory itself, the last home of the red man, is now his only in name; for practically all its twenty million acres are occupied by white farmers from the States, either as lessees or squatters. "The world do move," and this land is right at the head of the procession.

"The Garden of Eden" is the Territory in general, but the Washita River Valley in particular. Take your map and draw a red line up and down each side of this valley

and you will have the place of all the earth which God seems to have blessed with just a little more of natural richness and possibilities than any other. Sum up every possible meaning that can be given to goodness and fertility, and you have described the Washita Valley.

And in the midst of this smiling valley sits Chickasha, "Queen of the Washita," she was first called, but now the "Queen of the Southwest." And when the age and all else are considered, it is truly remarkable that so much has been accomplished. Chickasha prides herself upon her youth. She is like the little girl who was accosted by a benign old gentleman with the question: "How old are you, little girl?" and the midget tossed her head and replied: "I'm not old at all, I'm almost new." In spite of two million dollars' worth of brick and stone business blocks, factories, mills, schools and homes, just erected and more being built, Chickasha is "almost new."

And yet its growth is not a boom. Its great flouring mills and elevators exist because around them stretches one of the world's greatest wheat

fields. Chickasha flour is in every part of the world. A short time ago a train load of her best brand was sent to Edinburgh, Scotland. One of her mills can grind out eight hundred barrels of flour a day. One of her giant elevators can swallow and digest forty carloads of wheat a day, for every day in the year. One of Chickasha's wholesale houses shipped last week one hundred dozen quails for the private table of the Emperor of Japan. If he ever tastes them, the question of Eastern supremacy is settled; no one has ever been known to quail from a conflict after eating Indian Territory quail. The doughty Emperor will possibly receive them in time to serve with his bear meat.

Chickasha's cotton gins, presses and mills are here because the leading product of the country is cotton. Four million dollars' worth of cotton passed through Chickasha this, practically the first, year of the industry. More than forty thousand bales of cotton were compressed and eight thousand tons of cotton seed were reduced to finished products

this season. Next year will see a great advance. Railroads have come to Chickasha and more are coming because this vast traffic necessitates their building. Twenty-eight thousand carloads, eight hundred and forty million pounds, of freight were brought in and carried out of the city during the last year. A quarter of a million dollars received at the Chickasha railroad stations last year for railroad tickets, indicates a movement of population. Almost all home seekers from the North, East and South come first to this point, and distribute themselves from Chickasha into all parts of the goodly land. Yet I doubt if any of these things are the chief pride of the city. But rather her school buildings, the best in the territory. She is proud of her eighteen hundred school children, and while her school buildings are not yet what may be found in older cities, let us remember that four years ago Chickasha was a squatter village on an Indian prairie. When the writer came to this place last April, Congregationalism was an unknown quantity. We



YOUNG PEOPLE'S BIBLE CLASS, INDIAN TERRITORY

had as yet established nothing. Other churches, usually stronger in the South, from whence most of our population is drawn, were well established. At least three of them, with membership varying from two hundred to six hundred, are now agitating the question of building fine modern churches. We secured the use of a dilapidated "claim shanty" and began as best we could. Many a service during the first six months found no one but the pastor present.

school has now one hundred enrolled members and if we had a better building we could easily secure an attendance of twice that number. The congregations are small, but there is never a service any more, Sunday or mid-week, where there are not many devoted and enthusiastic friends present. We have free socials, my particular hobby, every two weeks, which usually call out from seventy-five to eighty and which have been the means of



REV. M. C. HAECKER

Now we have one hundred chairs, and a few other pieces of furniture to equip our room. The pastor furnishes the organ and at first supplied the lamps, but now we have two tin lamps, which are aided by lanterns, brought by the people.

I cannot tell you how pitifully weak our work was during these first months; but God does not despise small things and has even chosen the weak things at times to confound the mighty. Our Sunday-

interesting a very bright body of young people. On Christmas night we tested the full capacity of our "sardine can," and by packing closely, succeeded in getting one hundred and thirty-five people inside the door, and a hundred more were turned away. Oh, for a church building! We are trying every effort to start one and have it completed by another winter. But we have few ways of interesting the people and getting them together. Here is

a problem, how to get them together until we build a church, and how to build a church until we get them together. Rather a sad plight, but true, because there is absolutely no building we can use in this rapidly growing part of the town. We are absolutely eight blocks away from any other church and once established, our church cannot help being the strongest in the city.

What ideals shall rule this great Southwest? The Christian ideals or those of selfishness and greed? Shall the men whom the Southwest of the future send out to fight the world's battles be Puritans or libertines? I believe the Church of the Pilgrims has a great mission among these pilgrims of this twentieth century. The spirit of the land is intensely free and democratic, and they demand a religion real and practical. One that is neither creed-bound nor hide-bound. They want Christ, prayer, righteous living, and spiritual ideals, with the Holy Spirit in the heart of man. No other church is bringing

these things like our own. An illustration of the value of our work in the Southwest is found in the two outside preaching points which I have established at Allie, where we have organized Union Center Congregational Church; and Cotton Grove. The people there are strong, vigorous, well educated and aggressive. Many of them had never heard of a Congregational church before, but they take to it by nature. They are born Congregationalists.

The last thing that is evident to us here is that we must have help from the older churches in these infant days. Who ever heard of an infant getting up and walking off without help? He would bump his head, probably, get bow-legged, and possibly break his neck. Come over into Indian Territory and help us. If you cannot come, send. Send your best men and women. Do not withhold the money that we need to build up our churches, and above all, send to God in our behalf your prayers.



INDIAN CAMP ON THE WASHITA

NEVER in the history of Indian Territory and Oklahoma was there more need of church work than to-day, and never a brighter promise of success. Railroads are pushing in every direction, new towns are springing into existence by the score, and thousands and tens of thousands of new comers will find their homes here during the next twelve months.—Superintendent J. H. PARKER.

EDITOR'S OUTLOOK

The Treasury

THE seventy-eighth year of the Congregational Home Missionary Society closed on the 31st of March. The story of the treasury department for the year is a disappointing one. Twelve months ago the books were closed with all bills paid and the burden of debt which had oppressed the Society for a number of years, fully extinguished. It became evident, however, as the months passed that the receipts from legacies were to be phenomenally small, although contributions from the churches were fully up to the record of the preceding year. For one reason or another, in scores of cases, the settlement of estates and payment of legacies were postponed, until at the close of the year it appears that from this cause alone the receipts have suffered a drop from the preceding year of more than a hundred thousand dollars. The record of the net receipts from all sources in comparison with that of the preceding year is as follows:

	1903-4
From contributions.	\$102,897.10
From legacies and other sources	108,595.05
	<hr/>
	\$211,492.15
	1902-3
From contributions.	\$102,843.98
From legacies and other sources	214,825.85
	<hr/>
	\$317,669.83

Legacy Receipts

The fiscal year, now closed, is significant, first for the continued support of churches and individuals without decline, and secondly, for a disastrous shrinkage of legacy receipts as compared with those of the previous year. It is not the first

calamity of its kind, nor will it be the last. In the nature of the case such events are inevitable and are to be regarded with regret rather than with alarm.

Four times in the last twenty years receipts from legacies have fallen in a single year below the average level. In 1885 they declined from \$100,000 to \$86,000, but in the following year they rose to \$171,000. In 1887 they fell again to \$65,000, but advanced in 1888 to \$128,000, falling again in 1889 to \$73,000 and advancing in 1890 to \$226,000. Since that year until the year just closed there has been no such sudden decline. Thus it will be seen that yearly comparisons are of no value, in estimating the probable income from legacies. The law of their progress can be learned only by comparison of decades. This reveals the cheering fact that not only are legacy receipts a constantly increasing total, but their ratio to the aggregate receipts of the Society has gradually advanced in fifty years from *eighteen per cent. to twenty-nine per cent.* No one, therefore, should infer from the failure of a single year that the friends of Home Missions are forgetting the Society in their wills. The shortage of the last twelve months, so serious in its effects upon all our missionary operations, is simply one of those events quite beyond the reach of human foresight or prevention.

The appeal which this makes to all our friends is too plain to need mention. An emergency has been created which can be met only by prompt and enlarged contributions from the Society's living givers. The summer months are upon us when churches scatter and receipts are apt to run low. About \$25,000

are required each month for the payment of missionary service. It is for our friends and givers to say *now* whether the debt thrown upon our treasury by the failure of legacies shall be increased by insufficient contributions from the living during the next three months. The Executive Committee has sought to prevent this calamity by reducing the apportionments of the year. Will the churches now meet the Committee half way and so swell their gifts to the treasury as to forbid all possibility of such a disaster?

The Home Missionary Revival

In just what form it is coming and by what instrumentalities, no man is wise enough to predict. But that it will come is certain, because it is needed, and the Kingdom of God in America is not to be stayed in its onward march. Certain things about the Home Missionary Revival may be reasonably assumed.

It will be a *spiritual* revival,—bringing to the churches a quickened sense of the supreme value of the individual soul and of its dire peril apart from God. The missionary movement began in this world as a rescue; its motive, love; its symbol, a Cross. Not one word had the Great Missionary to say of "Country," but much to say of seeking and saving *men* that were in danger. That early ideal, it cannot be denied, had lost something of its place and power in the missionary spirit of the age. Love of country is sometimes exalted above love of man; patriotism above pity; civilization above salvation. Not that these secondary motives are unworthy, but they may come to usurp the place of the prime motive which drew the Master Missionary from the skies and illumined every step of His progress from Bethlehem to Calvary. "Thou shalt call His name JESUS," said the angel of the Annunciation, "for He shall save His people from their sins." Home

Missions, first and last, is the saving of men from their sins.

If it were supposable that we Americans had no country to be rescued; that we had no civilization worth our effort to secure; that no social or commercial interests were involved in the triumphs of morality and religion; that there were no imported ignorance and vice to be leavened for our own safety, with sweetness and light; had we no church polity even which we preferred to exalt and transmit; none of these secondary and partly selfish objects to stand or fall with Home Missions; yet there would remain millions of Americans living in the bonds of unrepented and unforgiven sin for whom Christ died and whose rescue He committed to the patient and loving charge of His church. This greater motive, thank God, has not vanished, but it is dimmed; it is not dead, but it needs revival; and no revival will be adequate that does not restore the home missionary movement to its original spirit and motive as an agency of "Rescue."

The re-enthronement of these early ideals would work vast changes in our methods and would help to solve some burning questions.



Sectarian conflict, where it exists on missionary ground, would die a natural death; for such a revival would strike at the root of this plague and reproach. When the Church of Christ, whatever its subtitle, shall carry its missionary work back to first principles, which have not about them the least sectarian taint—back of the "*ism*," whatever its name, to the command of the one Lord,—back of the sect, whatever its worth, to the Love that travailed on Calvary for the souls of men,—back of the glory of *our* church whatever its history to the peril of men living and dying in sin,—out of the circle of *our* polity, however we love it, into the boundless horizon of God's eternal Kingdom,—then sec-

tarianism will be dead and forgotten, or only remembered as an unnatural and odious thing.



Such a revival would solve the problem of *men*. Why are so few young men inclining toward the ministry and why do so few of them prefer the hard places? Many answers are made. The support, we are told, is insufficient. Liberal professions have multiplied from three to twenty and all of them are better paid than the ministry. The material and secular spirit of the age is made responsible for the failure. Add to these reasons as you will, they all come to this—Christian young men do not acknowledge the authority of the *Command*; they do not feel the drawing of the *Love* which is the reason of the command; they are not touched as their Master was by the *peril and need* of men; and some other and lower and nearer kingdom than that of God fills their vision. The Home Missionary Revival is needed to restore these values to their natural order. If the living of the ministry is inadequate, let it be raised, make it enough. The soldier is worthy of his hire. But it will be a sadder day even than the present when young men are drawn into the ministry by its temporal rewards and prospects. We must strike deeper than the question of a salary before this shrunken river of service shall again overflow with

consecrated enthusiasm. Restore Home Missions from the pettiness of an enterprise to the fervor of a crusade; magnify its function as a rescuing agency and there enters into it at once an element of chivalry which will appeal, not in vain, to the generous spirit of consecrated young men.



Such a missionary revival would solve the *money problem* once and for all. Missionary benevolence is not rooted deeply enough as yet to save a nation or convert a world. We sigh and pray for "forward movements," but another movement must come first, a downward movement, the sinking and broadening of the sources of supply. Our Missionary Societies work faithfully at the pump, which is always running dry, and one year follows another with revenues wholly inadequate for missionary needs. But there is no patent process of multiplying receipts. The trouble is not with the pump, the trouble is with the well. When our missionary benevolence shall go down from the capricious touch of all surface currents to feel the great throbbing tides of obedience, of love, of human need and peril taking hold of these living springs as they coursed through the heart of the loving Christ, the result will be as the meeting of the North wind and the South over the garden of the Lord, "that the spices thereof may flow out."

The Only Revival

"ONE MORE REVIVAL, MY BRETHREN, ONLY ONE IS NEEDED
—THE REVIVAL OF CHRISTIAN BENEVOLENCE—THE
CONSECRATION OF THE MONEY POWER OF THE CHURCH UNTO
GOD. WHEN THAT REVIVAL COMES, THE KINGDOM OF GOD WILL
COME IN A DAY. YOU CAN NO MORE PREVENT IT THAN YOU
CAN RESIST THE TIDES OF THE OCEAN."—*Horace Bushnell.*

TIMELY TRUTHS-TERSELY TOLD

The Breadth of Home Missions

THERE is an element of inspiration in the mere dimensions of the Home Missionary problem. It may well tax the faith and strength of the church to face and deal with such problems as those that confront the Home Missionary Society. There is inspiration in the magnitude of such a work, because it is only the great need that makes the great opportunity; it is only the great peril that develops the great power that conserves and saves. Emerson has somewhere said that nothing is so perilous for men as that they should live secure, when they ought to be dying for their country. It is matter of rejoicing that this vast nation, which must also make itself a great nation if it is to be secure, is held face to face with great and imminent dangers that force into action the heroism and sacrifice that might otherwise disappear under the spell of materialism. Nothing could be so disastrous for the world as that it should be thoroughly at ease; should go its way and live its life undisturbed by anxieties and untroubled by care. Greatness in peoples as in men is bred by tremendous struggle, and by achievements which are wrung out of the agony of noble souls. It is in such experiences that life is saved from becoming mere animal existence.

Let us rejoice when God draws heavily upon us, because this is the evidence that His work is going forward on a greater scale, and demands a larger share of human co-operation. The emphatic calls for help serve to remind us that the churches cannot spend in barren and worse than useless discussions the time and strength

which are needed for the very salvation of Society. For the problems with which the Home Missionary Society is dealing do not relate to the church alone or merely; they are State problems of the first importance; problems which affect every interest and every citizen in the country. The work which the faithful and capable servants of the Society are doing is the public work; they are charged with responsibilities to the Nation, second to none. While politicians are clamorous about surface questions, about mere matters of policy, the home missionary is dealing, at first hand, with the most fundamental things which affect the national welfare and life. The tariff is a small matter compared with the question of the Americanization of the hordes of foreigners who are already in control in many parts of the country. The question of the character of a civilization transcends in importance all questions of method, policy, and material interest. In its dealing with these questions the Home Missionary Society is doing the work of statesmanship as well as of religion, and its servants are public men in a truer and deeper sense than the great majority of those who fill our legislative bodies or sit in the places of executive power. Such a recognition doubtless awaits the men who are now putting heart and life into the service of Home Missions.

Nam Un W. Mahi
NEW YORK.

For the Coming Millions

It is said of Henry Clay that when he first left his Kentucky home and traveled eastward, he climbed the

mountains and looked off toward the great sea. He stood for a few moments as if listening, and when asked what he heard, he replied, "I seem to hear the tread of coming millions."

The missionary at the front hears the tread of coming millions. He may be out on the broad prairie or in the solitude of the mountains, but he hears the tread of millions none the less. He toils among scattered hamlets, and his congregation gathers in little schoolhouses and cabins and dug-outs. But it is not for these alone he labors. He has in mind the millions that are coming. He knows they are surely coming and they will not be long on the way. He is in the line of coming empires; in the track of destiny; he sees about him a cluster of mighty States, each in itself a mighty empire. A few years more and these sparsely settled regions will teem with busy populations. He wonders what place Christian principles shall have in shaping these commonwealths. Here is an opportunity to do a service for his country and his Master which is never offered but once. Here is an opportunity to enter and shape the beginnings of great States. There may be done now in two-score years what two hundred years cannot do later. These States are rapidly assuming the character they will permanently bear.

What part are our Congregational churches to have in shaping these great commonwealths? What place shall the principles and order of the Pilgrims have in the full-grown States that will soon be upon us? Some may say, others will do the work if we do not. Possibly this may be. Others may hear the call to which we are deaf. Others may respond to the need to which we are indifferent. But it was not the wont of the Pilgrims to let others go where they were called. It was never their wont to lag behind while others pressed to the front. Pilgrims' sons must not prove unworthy their ancestry. They must not allow the work which be-

longs to them to be taken from their hands, nor the crown that is meant for them to be struck from their brow. May they rather feel impressed that they have come to the kingdom for such a time as this!

And we must not think the old-time speed will answer to-day. The old-time speed will leave us in the rear. Everything has quickened its step. The gospel must quicken its step, too, if it would keep alongside of the age. In the olden time, men went West with the ox team, and everything had to "wait for the wagon." Now they go West in the lightning express, and all things must follow with railroad speed. The little hamlets of five years ago are now counting their population by thousands and their traffic by millions. All of these communities in city, village and hamlet call for the gospel, and the call must be answered now. Communities, like men, acquire their character in youth. The early influences of pioneer life are prophetic of the future and become the abiding influences of the aftergrowth. The onward progress of settlement will henceforth be more rapid than ever, and if our gospel work is not to keep pace with this onward movement, we must take our place with denominations which have done their work and cease to be counted as one of the aggressive forces of the Republic.

Richard Cordley

LAWRENCE, KAN.

Will It Pay?

No thorough-going business man makes an investment without first asking, "Will it pay?" Jesus presented the matter of personal salvation from the standpoint of profit and loss, and asked, "What shall it profit?" Dividends payable in cash are not the only kind which have value, but dividends in some form should be expected from every investment.

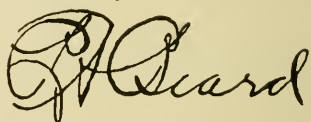
Money invested in Home Missions, —will it pay? The history of Home Missions gives the answer. The organization now known as the Congregational Home Missionary Society began its work in 1826. Since that time the Society and its Auxiliaries have expended in home missionary work *twenty-one million dollars*. What have been the returns from this large expenditure of money? In the nature of the case only a small part of the results of home missionary work are of a kind which can be tabulated. A few of the facts, however, can be set down in figures.

The work of Home Missions brought into being five thousand Congregational churches with a present membership of five hundred thousand, and holding property worth sixty-one million dollars. It has resulted also in fifty-one high-grade colleges and academies with a present attendance of sixteen thousand students and with endowments and buildings aggregating in value fifty-four million dollars. Who can estimate the value of these moral and spiritual forces in building up and safeguarding the welfare of the nation? And what is more, the beneficent results of home missionary work have extended to every nation on the globe, even to the Islands of the Sea.

From the great host of noble self-sacrificing men and women, nurtured and trained for service in home missionary churches and colleges, have been recruited thirty-four of the thirty-six superintendents and missionaries now in the employ of the Congregational Sunday-school and Publishing Society, four hundred and forty-seven of the five hundred and forty-nine missionaries now at work in the twenty missions of the American Board, and six hundred and eighty of the seven hundred and fifty-one teachers and missionaries working in the various fields of the American Missionary Association. Such results, to be sure, are dividends which cannot be marketed in the Stock Exchange, but are of priceless value.

These investments have paid also most handsomely in cash dividends. The author of "Leavening the Nation" brings out the astonishing fact that the Congregational churches of home missionary origin have in the last twenty-five years paid into the treasuries of the Congregational Societies more money than their home missionary work has cost in the hundred years since it began. And he is certainly justified in adding, "Any business house with branches in forty States and Territories that should be able to show a similar return for capital invested, would be rated high in the commercial agencies of the world."

Of the two million dollars contributed last year to the six great Missionary Societies of the Congregational churches of the United States, more than one-half came from churches of home missionary origin. The mathematicians will have to devise a new way of compounding interest before an adequate comprehension can be had of the profits of home missionary investments.



CAMBRIDGE, MASS.

Ministerial Relief as a Co-operating Agency

Through the courtesy of the Home Missionary Society, the National Council Ministerial Relief work was represented in a brief address by its secretary at the Providence meeting. This was a recognition of the value of that work in home missionary effort. A leading Connecticut pastor, in an article recently published in *Congregational Work* has again called the attention of the churches "to the very close relations which exist between the Home Missionary enterprises and the work of Ministerial Relief."

This vital relation appears when you consider the effect upon the ever-

serious problem of securing a sufficient number of able men to man the home missionary fields, their compensation being insufficient to meet current expenses and also to provide for the period of old age and infirmity. It is the aim of the Ministerial Relief movement, both National and State, to secure funds adequate to assure every home missionary, who has devoted his years of ability and strength to such a noble and privileged service, that if, when old age overtakes him, he is in need, he will be comfortably and affectionately cared for until the end. Such a guarantee would greatly relieve the home missionary problem and manifestly affect the question of the supply of the best-equipped men for these needy fields in all parts of our country.

Already the large majority of the beneficiaries of Ministerial Relief, whether of the State or National funds, are men, or the widows of men, who served heroically and with fidelity under serious privations in home missionary fields or other fields equally difficult. It is, therefore, a matter of the very greatest importance that all our churches should recognize the Ministerial Relief efforts, as most valuable co-operating agencies, with the Home Missionary Boards in evangelizing the whole land.

Anna Rice

NEW YORK.

How May Christians Push in This Pushing Age?

We who live in the United States to-day, are in a constant state of expectancy. Good or bad news each morning does not surprise us. Only, in moral and religious happenings, there are no sudden changes. We have no inundations of devastating or regenerating forces; Mormonism, for example, to a close observer, has advanced by a logical increase; we watch it, or may do so, as we esti-

mate a glacier's progress, slowly but surely creeping on between the moraines of the gentile influences confining it within defined limits, but not stopping its onward march.

In our home missionary and other efforts to save our land, we expect therefore the slow but sure reclamation of society. Our work is constant pressure, keeping evil within bounds, and holding back little by little the flow of sinful practices. We elevate communities by watching for opportunities, seizing strategic points and holding them. We cannot launch a legion against gigantic entrenched iniquity.

Our financial kings deal in millions and play their game by promoting tremendous changes in market values. Their secret measures for their own selfish ends show in vast enterprises, useful in some directions, but always with the motive of adding to the wealth of a few. Our work deals on the other hand with the units of society. We gain a convert here and plant a little church there; we build a watch tower sometimes with a single warder in a new territory. We set up a single standard and rally around it a few loyal hearts.

It all seems small to the men engaged in American enterprises, accustomed to project enormous schemes. But the King has his eye on his own. Jesus has won his victories by the twos and threes sent before Him, whithersoever He Himself would come. But for His devoted disciples in the cities and villages, where would our land be to-day? We are, in home work, like the few, true men in politics who would save the great forests of the North against the greed of the times, in its mistaken policy of immediate results and its sad catastrophes of inundations and cyclonic disturbances.

Unless we provide means of maintaining the growth of sturdy principles, existing in society on our mountain tops of lofty sentiment, the plains below will surely be swept by floods of commercial and social

immorality. We work at the sources. We cause the rains of a gracious heaven to percolate through under strata—to spring up where immigrants set their stakes and political schemers arrange for Statehoods. Those springs flaunt no flags, show no insignia of conquest; but where they abound on the prairie, or in the suburbs of our cities, the waters of religious trust and hope sweeten the lives of men, change the moral wastes into oases and, along the humble watercourses of truth, reveal the fecundity of the everlasting life.

Loyalty to such quiet aggression is the safety and real progress of America. Steadily our hopes, our prayers, our money follow out and increase these rivulets of blessing. Is there any true Christian patriot who can resist the impulse in this constructive age, to aid in cultivating this great garden of the Lord's planting in soil consecrated to God from the beginning and ordained to be the object lesson of the world's redemption?

A. S. Twombly

NEWTON, MASS.

Presuming Too Much

[By the courtesy of Dr. Leonard W. Bacon the following unpublished letter, written by his honored father, Leonard Bacon, and bearing date of January 26, 1867, has been sent to this office. No reader who ever knew Leonard Bacon can possibly doubt its authorship. We are glad to make room for it in these columns, not only as a memorial of a beloved and honored leader, but because of its bearing on Home Missions, as carried on to-day. Doubtless denominational self-consciousness has increased among Congregationalists since 1867. Yet in the new regions of the land, where their chief missionary work is done, the strength of Congregationalism is still to be found in its ecclesiastical independence and its unsectarian breadth.—ED.]

MESSRS. EDITORS: I have just received a circular, issued in behalf of The — and signed by some of the most justly respected names

in New England, against some of the terms of which I beg to be heard in protest. It begins:

"To the Members of Congregational Churches in the United States. Brethren Beloved: In becoming members of these churches, you may be presumed to have acted with intelligence and cordiality. You esteem the doctrines, the organic form, the rites and the polity of these churches as scriptural and supremely valuable."

I put the question to you, Messrs. Editors, and to the sober second thought of these gentlemen themselves whether intelligent and cordial membership in a Congregational church, implies any such thing as is here represented. Does a Congregational church mean a church for Congregationalists only? Is it to be understood that no one is welcomed to its fellowship but such as acknowledge the "supreme value" of its organic form, and of its rites, and of its polity? Is a member who may change his views on these tremendous questions expected to retire from its communion under penalty of imputations on his intelligence and cordiality?

These are questions of practical importance. Some of us have been accustomed to commend Congregationalism as being, not necessarily another organization of schism, for the further subdividing of the body of Christ, but rather a plan upon which in a distracted community Christians of various names might come together. We have been accustomed to make cordially welcome to our fellowship believers who, by reason of neighborhood of residence, or personal interest, or consideration toward others in their own families, or desire to unite a divided and so weakened community of Christians, have waived, not abandoned, their preferences concerning church order or ritual, and have come to join us in Christian work and worship. Is all this wrong? And must we henceforth warn all who may approach us from other communions that they are

understood by that act to unite themselves "cordially" with a national propaganda of principles which they have not learned to accept?

The more this dogma prevails, that a man is to have fellowship with no church whose doctrines, forms, rites and polity, one and all, he does not hold to be "scriptural and supremely valuable," the more good men must we expect to find "lying around loose," repudiating all church fellowship. The more it is inculcated as the duty of a good man to join himself to a company of true believers in the place of his abode, even though they seem mistaken in "rites" and "polity," the sooner will the scandal and nuisance of prevailing schism be abated, and a *real* Congregationalism be illustrated; for it seems to me that a true Congregationalism requires the individual believer to defer to the will and government of the brethren, not only when they agree with him but when they differ from him.

It would be unjust to make these brethren "offenders for a word." But the offense does not lie simply in the phrase to which exception has now been taken. The document as a whole is couched in the terminology of that school which thinking itself hyper-Congregational, has become un-Congregational. It announces a new institution unheard of by the fathers, to wit, "the Congregational Church" having "a distinct organic existence," co-ordinate with "other branches of the church;" and personifies "her" as a divinity of the feminine gender, in a style of rhetoric common among the writers of the "Church Journal" and worthy to be conceded to their exclusive use.

The sons of the Pilgrims are interested to know whether this is the sort of Congregationalism for which they are rallied "to the rescue."

The Church and the Community

The church is to rule the community not with Pharaoh's sceptre from a Cæsar's throne or by the edge of the sword. As a member of the body of which Christ is the head, it is won by his spirit and method. He established no earthly throne, called no prime ministers, organized no armies, conquered no territory. He aimed simply at human hearts and won them by unselfish service and love. He set up His kingdom in the hearts of men. Paul, a prisoner, carried this gospel of loving service by word and deed to the empire's center, where it worked up from a prison cell to the palace, and conquered the throne of the Cæsars. And the Christ of the gospels and history has not changed in His methods. He wins to-day through the loving, unselfish service of those called by His name. They appear to lose all, but they gain all. The Christlike man in any community, as a rule, wields more influence than any other. The more the church is like the Master, the greater its power. It wins and rules by love. Guided by His spirit it shapes the morals, the education, the law, and fixes the standard for the individual, family and social life and character, in a circle which includes itself in the center and the regions about it in the circumference.

And Home Missions means such a ruling, shaping influence and power in every community of our beloved land.

It is thus that Missionary societies, whose sole function is the planting of churches, enter into the hidden life of a nation in ways that political parties can never enter, and which even Christian men are sometimes slow to appreciate. All that is good in the social and civil life of a nation finds its nursing mother in the Church of Christ.

Leonard Bacon

NEW HAVEN, CONN., 1867.

William J. Gay

ST. PAUL, MINN.

OUR COUNTRY'S YOUNG PEOPLE

DEPARTMENT · CONDUCTED · BY
DON · O. · SHELTON · ASSOCIATE
SECRETARY ❁ ❁ ❁ ❁

THE PRAYING MEN OF HISTORY HAVE NOT BEEN THE WEAKLY MEN OF HISTORY. TAKE THE CASE OF MR. GLADSTONE, WHO KNELT IN HIS PRIVATE ROOM IN PRAYER, AS TENNYSON TELLS US, BEFORE HE WENT TO THE HOUSE OF COMMONS. MR. GLADSTONE WAS NO WEAKLING.—*The Rev. Reginald J. Campbell, M.A.*

“LORD, TEACH US TO PRAY.” YES, TO PRAY. THIS IS WHAT WE NEED TO BE TAUGHT. THOUGH, IN ITS BEGINNINGS, PRAYER IS SO SIMPLE THAT THE FEEBLEST CHILD CAN PRAY, YET IT IS, AT THE SAME TIME, THE HIGHEST AND HOLIEST WORK TO WHICH MAN CAN RISE. IT IS FELLOWSHIP WITH THE UNSEEN AND MOST HOLY ONE. THE POWERS OF THE ETERNAL WORLD HAVE BEEN PLACED AT ITS DISPOSAL. IT IS THE VERY ESSENCE OF TRUE RELIGION, THE CHANNEL OF ALL BLESSINGS, THE SECRET OF POWER AND LIFE. NOT ONLY FOR OURSELVES, BUT FOR OTHERS, FOR THE CHURCH, FOR THE WORLD, IT IS TO PRAYER THAT GOD HAS GIVEN THE RIGHT TO TAKE HOLD OF HIM AND HIS STRENGTH. IT IS ON PRAYER THAT THE PROMISES WAIT FOR THEIR FULFILMENT, THE KINGDOM FOR ITS COMING, THE GLORY OF GOD FOR ITS FULL REVELATION.—*The Rev. Andrew Murray.*

LETTERS TO A MISSIONARY COMMITTEE

II—ON SETTING OTHERS AT WORK

I CONGRATULATE you that you so clearly recognize your great opportunity as a committee chairman. This is an assurance that with persistent, patient effort, and by definite, believing prayer, you will gradually overcome what you have thought to be a lack of capacity on your part for setting your fellow-committeemen at work.

Much depends upon your recognition of the necessity of doing this. If you look upon your position as one that affords you a fine opportunity for leading others to do things that need to be done, you will, in the end, reap a harvest of results that will

highly gratify you. After many years of experience in the work of large and effective religious organizations, I am convinced that success and failure in committee work are largely determined by the conception of his mission which the chairman holds. When he undertakes personally not only to think out, but also to *work out* most of the plans; when he minimizes or ignores the responsibilities resting on other members of his committee; when he fails to ask these to undertake tasks for which they are fitted; when, either directly or indirectly, he attempts to become the whole committee, there will come decline and defeat.

You may have read that pointed saying of Napoleon, that he would rather have an army of donkeys with a lion for a leader, than an army of lions with a donkey for a leader. He saw that *the leader is the key to most situations*. It is the case, certainly, in this great crusade that is going forward under the name of missions. The chairman of the missionary committee is primarily a leader. He must seek to *lead* others to do their best; to *lead* them on to greater degrees of efficiency; to so *lead* them that they in their turn shall also become leaders.

You, I am sure, have been quick to see that a chairman must study the characteristics and qualifications of the members of his committee and must seek to assign to each the specific tasks for which he is best fitted. Those who have achieved most in the service of God have believed heartily in a proper division of labor. Moses did. Read Numbers i-iv. The last-named chapter shows how minutely he specified the work of each. This was also the method of our Divine Master. The marvelous story of His training of the Twelve reveals His determined purpose to accomplish His world-wide work largely through others. See, for one example, Mark vi. 39-41. Illustrations of the value of organization, from secular history, will also doubtless suggest themselves to you. Hume, you may remember, dwells upon the notable results achieved by William I. through organization. "Nothing tended more to break down the power of the great territorial chiefs," says Hume, "and to make a central government supreme, than William's division of England into smaller earldoms, generally one for each of the shires, which thus came to assume the name of *counties*."

As you desire a few definite suggestions on the art of setting others at work, these are given:

Study the art of organization. Take time to read at least a part of the journals of John Wesley, who was one of the most efficient organizers of

all time. You will discover that he not only methodized his own life, but systematically placed responsibilities on others. Look upon your committee as a *force to be trained, developed, utilized*.

Endeavor to lead others to discern their individual responsibility for carrying forward the work of the committee. By continuous effort, lead each one to see that *his* thought, *his* prayers, *his* suggestions, and *his* labors are essential.

Assign definite work, suited to the capacity of the members of the committee. Give each one a fair chance to show what he can do, keeping in mind the beautiful example of St. Paul. (1. Cor. ix. 19-23.) Aim to adapt your requests for co-operation to the capacities of each. A good motto for a committee chairman is: "To every man *his* work." Despise not what you may be tempted to look upon as small gifts in others. I have heard of a young man who was asked by the chairman of a committee to lead a prayer-meeting. He responded: "I do not think I could do it. I never did such a thing." But his friend said to him: "Could you announce three or four hymns?" "Yes," he said, "I think I could do that." "Could you read a brief selection from Scripture?" "Yes, I could do that." "Could you call on one or two of us to lead in prayer?" "Yes, I think I would be equal to that." "Could you, then, request that brief testimonies be given?" "Yes," he said. "Well," said the chairman, "this is all that we will ask you to do," and so the young man consented to lead the meeting. He went on from this humble beginning, under such wise tuition, until, within a year and a half, it was said that, by common consent, he was the most efficient Christian lay-worker in the city in which he lived. That chairman did a noble piece of work when he thus sought to lead out this young man. Make much, therefore, of the members of your committee. Suit your requests to their capacities. Lead them on until they become a strong force

for the up-building of the Master's Kingdom.

We all have reason for gratitude for the great number of members of missionary committees now enlisted. The chairmen of these committees, who are the ones appointed to lead them into increasing degrees of effi-

ciency, are called to a great and noble task. As they consider how they may lead others to do their best work, they may wisely keep in mind the recent words of a leader in the Japanese army: "Organized little counts for more than unorganized abundance."

YOUNG PEOPLE'S SUMMER CONFERENCES

BY CHARLES V. VICKREY,

Secretary Young People's Missionary Movement.

New York City

ATTENDANCE at the summer conferences of the Young People's Missionary Movement is a dangerous experiment for one who is not willing to face his personal obligations to missionary work.

Last week I met in one day, at different places and hours, three persons who had their life plans completely changed by attending the Silver Bay Conference last summer,

and who are now planning to give their lives wholly to missionary work either in the United States or in other mission fields.

The purpose of these conferences is to bring consecrated young men and women face to face with the question of where they can make the best investment of their lives for the extension of the Kingdom of God. The answer most frequently is that they can serve the mission cause



THE SILVER BAY HOTEL

best by developing a prayerful interest in missions in their local churches, but not infrequently the call is to personal service among the "submerged tenth" in the cities, or, on the "firing line" on the Western frontier.

There is no better proof of the practical value of these summer conferences than the testimony of missionary secretaries that the strongest work in young people's societies during the past year has been done by persons who attended the conferences last summer or the summer preceding.

Three of these conferences will be held during the coming year, as follows: Winona Lake, Indiana, June 17-26; Lookout Mountain, Tenn., July 1-10; Silver Bay, Lake George, New York, July 22-31.

The aim of these conferences is twofold:

(1.) To deepen spiritual life and missionary purposes in the church of the future, as at present enrolled, organized and in training in the

Sunday-schools and Young People's Societies.

(2.) To serve as annual councils for the organization of the year's campaign and as training schools for the better equipment of leaders.

Program.

Recognizing the Word of God as the chief authority for missions, and prayer as the greatest factor in missionary achievement, each day's program will begin with a quiet hour of Bible study and prayer, under the direction of teachers of well-known power. The second hour will be devoted to conferences for the discussion of practical methods of missionary work in churches, Sunday-schools and Young People's Societies. During the third hour, the members will be divided into classes for the study of home and foreign missions. These classes will consider the new Forward Mission-study Text-books for 1904-5, and will be under the direction of such experts as Dr. T. H. P. Sailer, Educational Secretary



A GLIMPSE OF THE WOODS AT SILVER BAY

of the Board of Foreign Missions of the Presbyterian Church in America, Mr. Don O. Shelton, Associate Secretary of the Congregational Home Missionary Society, and Dr. A. L. Phillips, General Superintendent of Sabbath-school work of the Presbyterian Committee of Publication. The purpose of these classes will be to prepare the delegates for leadership of similar classes in local societies during the ensuing year.

Who Should Attend.

The Young People's Societies and Sunday-school organizations should plan to send their strongest workers to the Conferences. Representation should not, however, be limited to those who are already at the head of missionary departments. It should include persons who may, and probably, with proper teaching, will become leaders in missionary work among young people. Young People's Societies which have come in contact with these Conferences in preceding years are this year empha-

sizing the importance of having their best workers attend and, in many instances, are arranging to pay a portion of all of the delegates' expenses rather than be deprived of the value of the Conferences in their work during the coming year.

Reduced rates have been secured for the Conferences on nearly all railroads. The hotels have likewise been placed practically at the absolute disposal of the Conference Committee, thus enabling exceptionally low rates to be made. These rates, however, are offered only to regularly accredited delegates and arrangements must be made with the Committee in advance, in order to secure credentials and accommodations.

Speakers at Silver Bay, on Lake George.

It is impossible at this time to announce a complete list of speakers, but among those who expect to be present and assist on the program,



THE CONGREGATIONAL DELEGATION AT THE YOUNG PEOPLE'S MISSIONARY CONFERENCE
LAST YEAR

are the following well-known leaders:

Hon. Samuel B. Capen, President of the American Board of Commissioners for Foreign Missions, Boston.

Rev. John F. Goucher, President of the Woman's College of Baltimore.

Rev. Charles L. Thompson, Secretary of the Board of Home Missions of the Presbyterian Church in America.

Mr. Robert E. Speer, Secretary of the Board of Foreign Missions of the Presbyterian Church in America.

Rev. E. E. Chivers, Field Secretary of the American Baptist Home Missionary Society.

Mr. S. H. Hadley, Superintendent of Jerry McAuley Mission.

Rev. Arthur S. Lloyd, General Secretary of the Domestic and Foreign Missionary Society of the P. E. Church in the United States.

Rev. Willis R. Hotchkiss, of Africa.

Mr. Don O. Shelton, Associate Secretary of the Congregational Home Missionary Society.

Dr. T. H. P. Sailer, Educational Secretary of the Board of Foreign Missions of the Presbyterian Church in America.

Mr. John Willis Baer, Assistant Secretary of the Board of Home Missions of the Presbyterian Church in America.

Rev. E. H. Dutton, Assistant Secretary of the American Baptist Missionary Union.

Rev. A. W. Halsey, Secretary of the Board of Foreign Missions of the Presbyterian Church in America.

Mr. Harry Wade Hicks, Assistant Secretary of the American Board of Commissioners for Foreign Missions.

Mr. Harry S. Myers, General Secretary of the United Society of Free Baptist Young People.

Rev. A. L. Phillips, General Superintendent of Sabbath-school Work of the Presbyterian Committee of Publication.

Mr. S. Earl Taylor, Field Secretary for Young People's Work of the Missionary

Society of the Methodist Episcopal Church.

Mr. John W. Wood, Corresponding Secretary of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States.

Mr. Harry Munroe and Mr. M. E. Trotter.

Speakers at Winona Lake.

Rev. John F. Goucher, President of the Woman's College of Baltimore, who will preside throughout the Conference.

Mr. John R. Mott, Secretary of the World's Student Federation.

Mr. Robert E. Speer, Secretary of the Board of Foreign Missions of the Presbyterian Church in America.

Mr. Don O. Shelton, Associate Secretary of the Congregational Home Missionary Society.

Dr. T. H. P. Sailer, Educational Secretary of the Board of Foreign Missions of the Presbyterian Church in America.

Rev. E. H. Dutton, Assistant Secretary of the Baptist Missionary Union.

Rev. A. W. Halsey, Secretary of the Board of Foreign Missions of the Presbyterian Church in America.

Mr. Harry Wade Hicks, Assistant Secretary of the American Board of Commissioners for Foreign Missions.

Mr. Harry S. Myers, General Secretary of the United Society of Free Baptist Young People.

Rev. A. L. Phillips, General Superintendent of Sabbath-school Work of the Presbyterian Committee of Publication.

Mr. S. Earl Taylor, Field Secretary for Young People's Work of the Missionary Society of the Methodist Episcopal Church.

Rev. Wm. M. Bell, Secretary of the Missionary Society of the United Brethren in Christ.

In addition to the above it is expected that prominent missionaries from various mission fields will be present.

A METHOD OF ACQUIRING MISSIONARY KNOWLEDGE

AT a missionary meeting of the Neponset, Illinois, Christian Endeavor Society, the Missionary Committee provided a set of envelopes, about 7x10 inches in size, in which the Committee had placed clippings from recent papers and magazines. One of these envelopes contained an article on "Going to School in Alaska," cut from *The Outlook*, a leaflet on "Alaska," a newspaper clipping about Alaska, and so on. Another envelope had clippings, leaflets and letters about mission work in India. Each envelope contained literature representing a dif-

ferent mission field or country or department of mission work. The Committee explained the purpose of these envelopes by saying that each one present often saw in *The Youth's Companion*, in newspapers, and in magazines interesting articles and news items about countries where there are missionaries. Those present were then invited to take one envelope and (1) read what it contained; (2) engage in the work of collecting clippings upon that mission field; (3) once in two months at a Christian Endeavor Missionary meeting report items

of special interest from the field of his choice. There was a hearty response. The following fields were selected that evening and others will be assigned to people not present then, but equally interested in the study of missions: Africa, China, Japan, India, Turkey, Pacific Islands, Alaska, American Indians, Negroes, Cuba, and Porto Rico; Home Mission work for foreigners in American cities; Home Mission work in the South and West; work of the Con-

gregational Church Building Society. The youngest Christian Endeavorer that took an envelope was about twelve years of age. At the end of one year the young people can exchange envelopes and mission fields if they so desire. Any time it is so desired these larger fields can be divided. A new field will be provided at any time by the Missionary Committee to anyone not now in this Mission Study Circle. The plan has much of promise in it. REV. H. L. HARTWELL.

A RECENT YOUNG PEOPLE'S HOME MISSIONARY PROGRAM

APPRECIATIVE WORDS FROM SOME WHO USED IT

HAVING used the material supplied by you for the March Missionary meeting, I hereby extend the thanks of the Society, Missionary Committee and leader. Much interest was taken in the programme and meeting, as was evidenced by the increased attendance, some forty being present, fifteen of whom were visitors, mostly young men. The leader gave out questions on the topic to be answered during the open session. Mrs. George B. Brown, Treasurer of the Ohio Woman's Home Missionary Union, spoke words of information and encouragement. The room was very prettily decorated with the national colors and with Christian Endeavor flags. FRANK E. EATON.

Toledo, Ohio.

PLEASE accept my thanks for the excellent programmes and material. This was our first Home Missionary meeting for several months and those present evidenced much interest in the matter presented. In connection with the other material the leaflet, entitled, "Christianize America," by Don O. Shelton, was used.

FLORENCE M. HEMENWAY.

THE meeting went finely. The only drawback was the lack of time to bring out all the plans of the work. We used the printed programme, but for the last fifteen minutes we had brought to us again the work of our Wisconsin Home Missionary Society. The meeting was intensely interesting to all present.

MARTHA S. DIXON.

Beloit, Wisconsin.

THE meeting was well attended and very interesting. We ran over the hour some fifteen minutes, there was so much to be said on the subject. We voted at the meeting to give the last quarter of our two-cent-a-week offering to the Con-

gregational Home Missionary Society. The meeting was certainly the best we have had for a long time.

MISSIONARY COMMITTEE.

Ballard Vale, Mass.

WE had a splendid meeting. It was college night. The leader was Mr. F. M. Ferguson, of the Worcester School of Technology, and short addresses were given as follows: "The Immigration Problem and Our Responsibility," Miss Ruth Boyden, of Mt. Holyoke College; "The Mormon Situation and Peril," R. S. Hall, of the Worcester School of Technology; "Pioneer Work in the Great Northwest," Mr. A. J. Gaunt. Many thanks for the programmes.

WINTHROP G. HALL.

Worcester, Mass.

IN the name of our Society I wish to thank you for the programmes. We used them and had one of the most interesting meetings we have ever had. Indeed, some who attended, said that it was the most interesting one they had ever attended.

KATE W. PEASE.

Cornish, Maine.

OUR missionary meetings have been growing in interest and this was one of the best. Our prayer-meeting room was full. We had talks on "Mormonism" and "Immigration" and what was being done to meet these problems of American civilization, with due reference to the work of the Congregational Home Missionary Society.

REV. GLEN A. TAYLOR.

Emmetsburg, Iowa.

WE used the programmes so kindly sent, and I extend the thanks of our Society. It proved to be something entirely different from our usual missionary meetings, and was a most enjoyable change.

We followed the programmes almost entirely. One of the deacons of the church, and one who is not accustomed to attending our meetings (our Society being a strictly Young People's Society) was asked to talk to us on "The Size, Wealth and Peoples of Our Country," which he did in a most pleasing way. He illustrated his remarks by the use of an outline map of our country, which he drew for the occasion. He spoke of the population, territory and immense agricultural products of our country; also of immigration and of the work which the Home Missionary Society is doing among this foreign element. In closing he said that a hearty interest in the history of our country, in current events, and a desire to help our fellows, could work any reforms we chose to take up, with the Master's help.

Shelton, Conn.

JOSIE A. BRAZIE.

We had three excellent talks, not addresses (we were not equal to that), using the leaflets sent, for which accept my thanks and our Society's. I think they added greatly to the interest of the service. As leader of the meeting I felt the presence of the Holy Spirit. A deep interest was manifested. Three members of the Society, capable of judging, said, "How *helpful* this meeting has been!" I hope and pray that your efforts for the young (Christian Endeavorers) will be abundantly blessed and through them our Master be honored and His Kingdom forwarded.

SOPHIA D. STEWART CLARK.

Maquoketa, Iowa.

THE meeting was very interesting and successful, largely owing to the matter sent us. The programmes and all the responsive readings which you have sent have been a great help. . . . I think our young people need to know more of the work in our own country.

ELEANOR HAMLEN.

Augusta, Maine.

WE have a very good Christian Endeavor Society for a small country place, but have lacked enthusiasm for missionary work. It is difficult for us to find anyone willing to lead a missionary meeting. But we have found that information is the source of inspiration in Home Missions, as in other work. By the use of your programmes we had a most interesting meeting and \$10 was pledged for the work. We hope to do more.

MRS. N. J. BUZZARD.

Fenton, Mich.

THREE students of Wesleyan University gave five-minute addresses on three of the subjects indicated in the programme. A substantial collection was received.

M. J. HOPKINS.

Middletown, Conn.

I DESIRE in behalf of the Missionary Committee and Society to heartily thank you for sending the programmes. They are a great help to us.

MRS. IDA LELAND.

Mt. Desert, Me.

A STUDENT from Wellesley spoke interestingly and inspiringly. Besides this selections were read from the material sent. In my estimation it was the best missionary meeting we have had for a long time.

HENRIETTA L. COBB.

Attleboro, Mass.

OUR leader was a boy of fifteen and the programmes were a great help. It was one of the most interesting meetings we have had in a long time. I think the Young People's Department of THE HOME MISSIONARY very interesting. I will try to have every member of the Missionary Committee read it. I believe it will promote more interest in the work of the Committee.

MARIE ELDER.

Medina, Ohio.

AT the close of the meeting it happened that there were more than the usual number of expressions of interest, particularly in the parts of the work brought to our attention. Remarks on "What I Can and Will Do for My Country" brought out emphatically the thought that the individual should make it a point to be intelligent upon the whole subject of Home Missions, and to especially study those problems that come his way, not only being ready to lend a hand, but actually taking up the work and pushing it forward as he has time and opportunity.

ABBY G. WILLARD.

Colchester, Conn.

WE used the programmes at Berkeley Temple Young People's Society and found them very satisfactory, indeed. We followed the programme exactly, except for the omission of the third address, which we omitted on account of lack of time. At the close of the meeting many members commented on how instructive and helpful they had found the meeting. They had been stimulated to a sense of personal responsibility.

F. G. FAIRBANK.

Boston, Mass.

TWENTY people were present, and all to whom parts had been assigned responded promptly, making the meeting one of great interest. A wish was expressed that the programmes might be obtained regularly.

Williamstown, Vermont.

THE programmes were used and the meeting was one of the best we ever had.

CLARENCE J. ALLEN, M.D.

Winchester, Mass.

WE used the material sent. Interesting addresses were made. Apparently the subject awakened unusual attention and there was a hearty, earnest spirit in the meeting.

G. S. BASCOM.

Sykeston, N. D.

WE used the programmes with slight alteration and the service was very interesting. The five-minute addresses were reduced to three minutes, as we find that length of time better suited to the abilities of our young people. We made a special effort in this last service to give the topics to those who do not generally take part in our missionary meetings. We hope that by continuing in this way

we may increase to a large extent the interest in missions among our young people.

CECIL K. BLANCHARD.

Quincy, Mass.

WE used the programmes and had very interesting discussions. Our people were quite enthusiastic over the article in the January HOME MISSIONARY by the Rev. Ernest Bourner Allen, "A Postage Stamp a Week for Home Missions," and it was read when we came to the topic, "What I Can and Will Do for My Country." We hope this discussion may have practical results. There was so much that was interesting to be said that our time was up before we had much more than begun. We have never had a more interesting missionary meeting.

VIVIAN WHALLEY.

Hart, Mich.

Other interesting notes will appear in the June number of the HOME MISSIONARY

CONGREGATIONAL YOUNG PEOPLE AT WORK

PLANS, METHODS AND TRIUMPHS OF MISSIONARY COMMITTEES

PLANS carried out in connection with the last Home Missionary Meeting at Salem, Iowa, were decidedly unique. On the wall was placed a card, 10 by 20 inches in size, bearing the following quotation from the Rev. John M. Green: "Home Missions are a burning necessity. They will save the nation, and nothing else can. This country must be leavened with the Gospel of Jesus Christ, or it will go the way of all other Godless nations. Schools will not save us, railroads will not, money will not, war will not, but the Gospel preached and taught will." A home missionary hymn, printed in crayon on a large card, was placed on the wall, and several forceful Home Mission facts were written on large sheets of cardboard, which were placed so that members of the society could read them in concert. Added to a quotation of the Rev. Michael Burnham, of St. Louis, was the statement that some members might hear him preach when they attended the St. Louis Fair. An American flag was used for decorative purposes. Quotations from the book, "Under Our Flag," were also helpful. The meeting was an exceedingly good one. So several said.

MARY A. FRENCH.

THE Young People's Society of our church (New Haven, Connecticut) has obtained satisfactory results by the use of the pledge system for raising money for missions. We gained by having a ten-minute pledge meeting after the

regular Sunday evening meeting, at which time pledges were asked in rubles instead of dollar and cents, the necessary number being specified by the leader of the service. Pledges were called for in rubles as the salary was to be paid in them. A year ago, under the old system, our Society gave \$15.50, and this year \$180. This suggestion may help others. We believe the pledge system is the best for the raising of large sums of money.

EDWARD O. DORMAN.

THE Missionary Committee of the Wilmington, Massachusetts, Society is aiming to achieve five objects: (1) To lead members to acquire greater knowledge of the present work of Christ in the world; (2) to lead them to give more largely; (3) to promote believing prayer; (4) to set members at work doing things; and (5) to lead as many as possible to co-operate in the work. To accomplish this we have formed a Mission Study Class, circulate missionary literature, secure subscriptions to missionary magazines, help support a missionary and plan the monthly missionary meetings of the Society. We are to mount pictures of various missionaries and gather items about their work. These will be given to members who will be asked to write to a missionary a cheery letter. We also suggest to members special objects for prayer.

CARRIE SWAIN.

STUDIES IN HOME MISSIONS

A SHORT COURSE FOR THE SPRING OF 1904 FOR CONGREGATIONAL YOUNG PEOPLE

This course is based on "Leavening the Nation," by J. B. Clark, D.D. (Cloth, \$1.25 net.) Special Students Edition, bound in red paper, 50 cents each; in lots of ten or more, to one address, 40 cents each, prepaid. For sale by the Congregational Home Missionary Society, 287 Fourth Avenue, New York City.

The leader should seek to have all the questions fully answered during the class hour.

LESSON IX

The Louisiana Purchase—Colorado and Oklahoma

Read "Leavening the Nation," pp. 153-172.

Colorado

When and by whom was Colorado first entered?

What mountain now bears his name?

When and under what circumstances was the first exploration begun?

What error was made in the report, and what was its effect?

What rumor led to a large migration to Colorado between 1852 and 1860?

What moral characteristics of some of the early settlers is cited?

When did Colorado become a territory? A State? Its area? Its three natural divisions?

Describe the beginnings of Home Missions in Colorado.

Where was the first Congregational church formed?

Give the substance of Mr. Crawford's statement respecting his field. (Pages 156, 157.)

Describe the beginnings of work at Cripple Creek, Colorado. Results?

What are the present religious forces in Colorado?

Oklahoma

State the substance of the description of Oklahoma given by the Spanish Explorer who visited that region in 1662.

When did Oklahoma become a territory? Its area?

By what method was Oklahoma opened to the people?

Give the number and strength of the religious organizations now in Oklahoma.

How many States and territories now share the land included in the Louisiana Purchase?

TOPICS FOR CLASS DISCUSSION

To be assigned one week in advance to members of the class.

Give a brief character sketch of the Rev. Joseph W. Pickett. (See "Memoirs of Joseph W. Pickett," by William Salter. For sale by the Congregational Sunday-school and Publishing Society, Congregational House, Boston, Mass.)

A five-minute paper on "The Relation of the Louisiana purchase to the Religious Development of the Country." (See illustrated article in THE HOME MISSIONARY, April, 1904, by the Rev. Dr. J. B. Clark.)

A five-minute paper on "Home Missions in Colorado." (See illustrated article by the Rev. Horace Sanderson, in THE HOME MISSIONARY, October, 1901.)

LESSON X

The Southern Belt

Read "Leavening the Nation," pp. 173-192.

What was the character of the men who early settled in Virginia?

By what was the decade 1610-1620 marked in Virginia?

What church was dominant in Virginia and Maryland?

What were the denominational affiliations of the earlier settlers of the Carolinas?

What motive governed in the founding of Georgia?

What was lacking in the social structure of the South?

In what respects do Home Missionary conditions in the South differ from those in the central and middle West?

Summarize what is said respecting the difficulties that grew out of the slavery agitation.

Describe the new Home Missionary problem introduced by the war.

Describe the origin, scope and growth of the American Missionary Association. For what did the founders of the Association stand?

What are some of the characteristics of the work carried on in the South by the Northern Baptist and Methodist denominations?

Give a summarized statement relative to the religious conditions in Florida, Texas, Louisiana, Georgia and Alabama.

TOPICS FOR CLASS DISCUSSION

To be assigned one week in advance to members of the class:

1. A three-minute character sketch of Dr. Michael E. Strieby, Secretary of the American Missionary Association, 1864-1899.

2. A five-minute paper on "The Race Problem of To-day."

3. A five-minute summary of the chapter entitled "New Tenancies in the Old South," in Ernest Hamlin Abbot's "Religious Life in America."

FROM THE FRONT LINE

Ho! for Indian Territory!

A PROPOS of the interesting article in the current number by Rev. Mr. Haecker, the opinion of Superintendent Parker, whose district includes the Indian Territory, is of unusual importance. A great movement is in progress which calls upon the wise friends of home missions to promptness in pre-empting the opportunities involved. Says Mr. Parker:

The reduction of \$2,200 in the missionary grant to Oklahoma and Indian Territory is a bitter disappointment to the workers in this Southwest. Coming at this time it is particularly disappointing. No part of our national domain is making such strides along the lines of material prosperity as are these two territories. Railroads are opening every portion to settlement by a progressive element. Oil, gas, salt, cement, gypsum, coal and granite are proving sources of great profit, and no richer agricultural land with a greater variety of products is to be found anywhere.

If not this year, within a short time these two Territories are to become one grand State. It will have five representatives in the lower house of Congress, on admission. No other State in the annals of our nation has such a record. What an opportunity for one or more of God's children to whom he has entrusted some of the wealth of this world, to take this new domain on to his or her heart and become a home missionary society each in his own person! At least a dozen growing cities and towns in the Indian Territory should have a Congregational church planted in them this year. We lose unspeakably by every month's delay. Our own people will become identified elsewhere and property is advancing in price. If we could have gone into Chickasha from one to two years before we did, we should have been gainers in money and in members. We are in Holdenville about the right time, but we are losing golden opportunities to put our churches and our academies in the forefront of this wonderful Commonwealth, because someone is holding back God's money.

Hopeful Legislation

Superintendent C. F. Clapp, of Oregon, writes hopefully of some pending legislation in that State. He says:

In June there will be submitted two laws on which the people of Oregon are to vote. One is the "Direct Primary" bill, and the other is whether we shall have a "Local Option" law with regard to saloons or not. The latter bill is modeled practically after the present Texas law, and is perhaps as good as any in operation. No citizens of this State will be more zealous and active in the coming campaign than the missionaries of the Society. Every minister will be an advocate and every Congregational Church a rallying point. It is pleasant also to report that most of the other denominations are heart and soul with us in this matter. No one can estimate the moral weight of Christian ministers in a State like this, nor how much they enter into the factors that go to make a righteous Commonwealth. From present appearances the bill will carry in Oregon, though no one can anticipate what the election will determine.

Erroneous Doctrine and Disorder

Rev. W. C. Allen, of Washington, Indiana, finds a close connection between the preaching of error and the disorderly habits of the community. We think he makes a good case and so will others who read his story.

Much erroneous preaching has been done all through this section of the country and in nearly if not quite all the rural districts of Southern Indiana every form of error is prevalent. In some places even the Mormons are making considerable headway. Last Sunday one of their missionaries attended my service and earnestly requested the use of our church for holding a few meetings.

Last Decoration Day a general minister of another denomination addressed the veterans, and in his remarks stated that all soldiers who lost their lives in battle

for the preservation of our Union, were eternally saved on the ground that they fought in a righteous cause. A few months ago a very wicked young man lost his life suddenly by being crushed to death in a coal mine. A preacher in the course of his funeral sermon to a large concourse of people, said he did not believe that God would cut a young person off suddenly from his life and not save him; that he believed that all who died in youth would be saved. The deceased was twenty-eight years of age. The result of all this on young people has been very detrimental. For some time it has been almost impossible to secure order at our night services. At the opening of our revival, I decided that we should have order. But it was more than a week before this was accomplished and the opposition was very bitter from the beginning. One night the rougher element decided to wreck the building and in the midst of the sermon a simultaneous crash against the door and window startled the people. The sheriff was unable to find the disturbers, but three young men left their homes about this time and ever since there has been excellent order.

Frost and Flood

The following is but a single instance of many stories that come to us, showing how severely our work has been handicapped during the severe winter that has passed and how it continues still to be interrupted by the floods of spring. Miss Barbara Slavinskje, of Bay City, Michigan, is not easily discouraged either by frosts or floods:

The unparalleled severity of the winter which has been a barrier to all my work is now followed by the floods of spring. Since last Thursday a good share of our city has been under water and the southern part, where so many of my families reside, has suffered most. The people have been driven either to abandon their homes altogether or else move into the upper stories, while the waters have spread into a perfect lake around them. The only way of getting about is in boats. Sickness and poverty must result if the present conditions continue. Some are suffering already because the boats did not reach them in time and several have been drowned.

I have been caring for a sick Polish woman whose home is near the flooded district. Her anxiety and fear have tended to make her worse. I have wished that she might be half as anxious about her soul's salvation. But I find it very hard to reach her, because like a

great many of the more intelligent people she is less willing to be taught than some of her less fortunate and more ignorant country people. One bright man, who has made quite a study of his Bible and knows how to handle it well, does not think so much of applying the truths to his heart and life as he does to store them up for arguments. But his wife tells me that he has begun to study his Bible more than ever lately, sitting up late at night reading. My hope is that he is studying now with the right spirit.

A Promising Plant

Rev. David B. Gray, of Portland, Oregon, thus refers to an interesting occasion at Highland which is part of the city of Portland.

The dedication of our new and beautiful church edifice in January aroused much interest among our churches of the city, many of their members being present at the services; and the hope was expressed and is being fulfilled that as Congregationalists we might feel a new sense of responsibility for the evangelization of the city. It was a matter of surprise to many to witness the rapid growth of this section and that such a handsome building had been completed, a good church gathered and a Sunday-school of over 200 enrolled in a very short time.

Men! Men!

This is still the cry coming with greater distinctness every month from our widespread missionary line. Secretary Henry E. Thayer, of Kansas, joins his voice to that of other secretaries in behalf of consecrated young men for churches hungering for the sound of the gospel. He says:

But with all other problems to which our people are bending nobly, our greatest need is that of men. The means will be forthcoming if we can only have the messengers. Perhaps at no point—at least that is how it seems to us,—is the lack of consecration in our churches so noticeable as at this point of preparing men for our needy pastorates. The lack cannot be charged to insufficient support; churches have lain idle for months where the living was considered very worthy, and our pastor's salaries have increased considerably within the last three or four years. The calls of the commercial world seem to be too many and too strong for our young men, who have not yet sensed the greater heroism that the Kingdom of God requires.

Fruit After Many Days

There is no greater joy in a missionary superintendent's life than that of organizing what promises to be a permanent church work. Superintendent Bross rejoices with good reason over the successful issue of four years' endeavor at Seneca and Dunning. He writes:

The preliminary organization of a church of thirteen members at Seneca, Nebraska, at the close of the Sunday evening service on Easter, and the recognition of a church of seventeen members at Dunning on the following Wednesday, brings to fruition, and organizes for effective work, some of the faithful labors of Rev. C. W. Preston and wife. When Mr. and Mrs. Preston came to Thedford, nearly four years ago, they found a small church of twenty-one members with a large unchurched region on either side. With rare devotion they began to preach (Mrs. Preston being a licentiate) at different points including Seneca and Dunning. Soon after a small organization was effected at Dunning but, on account of removals and other hindrances, there was little increase until a few months since when it took on new life. With the coming of Rev. J. C. Noyce to Brewster the church is to have service from him once a month and from Mr. and Mrs. Preston once a month. The recognition service brought together a number of the workers in that region and a delightful fellowship meeting was held in the afternoon, led by Superintendent Bross. The evening services were of a high order and the church started most hopefully on its way. At Seneca a week of meetings preceded the organization and Mr. Preston was aided by Rev. William Hardcastle, former general missionary. These meetings helped to bring to decision some who were hesitating and strengthened the purpose of others. Seneca is a freight division station on the Burlington road, the church being the only one in the community and in a wide field of usefulness.

An Important Centennial

We are happy to make room in this department for the following announcement from Mrs. James Minot, President of the New Hampshire Female Cent Institution and Home Missionary Union organized in 1804. The occasion is worthy of a great celebration. New Hampshire was the pioneer in organized missionary effort among Christian

women. The financial result of the effort has been the gathering of nearly two hundred thousand dollars by contributions of one cent a week and also the collecting of an invested fund of about eighteen thousand dollars in memory of its founder, Mrs. Asa McFarland, of Concord. Of New Hampshire's one hundred and eighty churches to-day, about one hundred and fifty have auxiliaries of the Cent Institution. The President writes:

The Centennial anniversary of the Female Cent Institution and Woman's Home Missionary Union of New Hampshire will be observed May the eighteenth at the First Church in Concord, where the original Society had its birth. The occasion will be a memorable one and an interesting program is being arranged. There will be short services in the forenoon, followed by afternoon and evening sessions. Prominent speakers from abroad have been invited and it is hoped that officers of other State Unions will be present.

The Latest from Matanzas

So much interest is felt in all departments of our Cuban work and letters of inquiry are so frequent that we seldom suppress any information from our workers on the Island, which can throw the least light on the situation. Mr. Herrick in a recent letter says:

The sustained interest in our Sunday-school after the extra attractions of Christmas, the formation of our boys' choir, the continued interest of the Church choir in its preparations for the regular services, are among our special encouragements. The musical material in our church is excellent and steadily improving, with our deacon still leading with his "consecrated flute." The celebration of our monthly Holy Supper is an occasion of special interest to our members. At the communion of February seventh, four persons united with us. An American lady from another church, who was present, was deeply impressed and remarked that it was one of the most solemn services of the kind she had ever attended. There is improvement also in the order of our meetings. The department of the "miscellaneous company" has improved to a marked degree and we have no further need of the police in keeping order.

Rome is tireless in her opposition and

has drawn away some of our scholars, especially our girls. There is some reason to believe spies visit our services to report on the personnel of the audience, some of whom are afterward visited and labored with by Romish agents. But this work is of the Lord and it cannot be destroyed by men.

Further Good News from Cuba

Rev. H. B. Someillan, our pastor at Guanabacoa, Cuba, whose touching address in behalf of his people at the Annual Meeting at Providence will not be forgotten, reports continued prosperity in his Island field.

Three hundred and fifty persons were present at the third anniversary of the

organization of the church, and at a recent ordinary service, in commemoration of the death of Christ, an audience of two hundred and twenty-five were present and at the close three young men applied for membership. Mr. Someillan adds to his pastoral labors a visit every week to the Municipal Hospital. It is by such services that the people realize more and more that the existence of a Protestant Evangelical Church means a blessing to every interest of the place.

To the great regret of Mr. Someillan a regret which the Executive Committee fully share, he is forbidden by the conditions of the Home Missionary treasury to take advantage of a fine opening about a mile from his church for the establishment of an out-station for a large Sunday-school. If the churches but knew the need as the workers on the field see and measure it, there would be no shortage in the missionary funds.

GLEANINGS

THE South Church, Cheyenne, Wyoming, has been blessed with a revival of unusual power, with the help of evangelists in co-operation with the pastors of the city. All the churches have been strengthened by accessions, the South Church receiving thirty-three on confession of faith. In the absence of a settled pastor, Rev. F. E. Knopf, of the First Church, preaches on Sunday evenings and is present at the Tuesday evening prayer meetings.

☛ TWENTY-THREE were received into the First Church, Cheyenne, Wyoming, at the last communion, on confession of faith, and the pastor has organized a class of Decision Day Sunday-school scholars for training in preparation of church membership. Superintendent Gray, of Wyoming, points to the need of a manual for the instruction of candidates and urges the preparation of such a book.

☛ REV. ANNETTE B. GRAY has served the church at Rock Springs,

Wyoming, for the past two months as a temporary pastor. During this time, and by her personal influence, considerable money has been raised for the improvement of the church and parsonage. Five members have also been received into membership on confession of faith.

☛ REV. A. C. WARNER, of Green River, Wyoming, and the Registrar of the State Association, has removed to Illinois and Rev. C. H. Nellor has taken his place. During Mr. Warner's pastorate, the church has grown steadily in membership and Christian activities. It stands first in the State in its per capita contributions to missions.

☛ THE Pilgrim church, of Oklahoma City, under the lead of Rev. Thomas H. Harper, have joined the column of self-support and pledged their future help to the Society.

☛ ONE of Colorado's gentle zephyrs stepped up to our church building at Minnequa Heights, Pueblo, the other

day and at its touch the structure was leveled to the ground. The people rallied at once and said, "We must now build stronger and better." And they are doing so.

¶ REV. J. R. STEWART, pastor of Pleasant Hill Church at Opp, Alabama, writes, "I do not believe the millenium will come until the Congregational Church is established in every city and town." He has recently organized a church at Florala and laid the foundations for another.

¶ REVIVAL meetings at South Shore, Troy and Willow Lake, South Dakota, conducted by Rev. W. S. Hunt, have resulted in the conversion of about thirty persons, including several heads of families.

¶ PASTOR AVERY, of Deadwood, South Dakota, writes: "The Lord is answering our prayers in a wonderful way. Some of the boys I have been working with for a long time have come out for Christ. The promise of large additions at Easter is good, both of the young and adults."

¶ UNIVERSITY AVENUE CHURCH, St. Paul, Minnesota, was informed on a recent Sunday that an unknown "Friend" had paid the mortgage indebtedness of several hundred dollars. Since the coming of Rev. A. D. Smith in January, the chapel has been freshly decorated and reseeded, the Sunday-school increased by nearly a hundred per cent. and congregations greatly enlarged.

¶ MORRISTOWN and Waterville, Minnesota, where Rev. E. A. Mirick has been laboring temporarily, have been visited by a gracious revival, resulting in substantial additions to each church, and the organization of an Endeavor Society at Morristown.

¶ PASTOR HERRICK, of Matanzas, Cuba, thinks he has found the solution of the question of a musical instrument for cottage prayer meetings. He has recently taken up the use of the guitar for this purpose and finds that it is not only easily portable, but seems to be popular with Cubans. Holy week was kept in the Matanzas church by almost daily services and with good results.

¶ PILGRIM CHURCH, Birmingham, Alabama, is making progress under the leadership of Rev. A. S. Burrill. Visitors who attend the services once are apt to come again. A mid-week social and devotional meeting held at the homes of the members is delightful in every way. A subscription has been started to secure a lot and to build.

¶ SEVERAL new men who will add greatly to the ministerial force of Oklahoma have lately been added to the ranks: Rev. D. D. McSkimming, who goes to Enid; John Foster to Lawton, O. M. Humphreys to Wynoka, and S. H. Seccombe to Weatherford, all from Iowa. Michigan sends W. H. Hurlbut to El Reno, and E. J. Burgess to Hennessey and it is hoped another of her choice men to Hobart. Illinois gives H. J. McClements to Hastings Church and Academy. J. J. Martin returns to Oklahoma and will take up the work at Goltry, where the two churches of Springdale and Alvaretta have been combined. L. S. Childs, Oklahoma's veteran, goes from Seward to Pleasant View and Coldwater, Merle Evans, student in Kingfisher College, takes Okarche.

¶ OKLAHOMA adds to the self-supporting column this year Medford, O. W. Rogers, pastor; Pilgrim Church, Oklahoma City, T. H. Harper, pastor; Carrier and Hillsdale, C. F. Sheldon, pastor, and Alpha Parker and Otter, A. E. Smith, pastor. Other churches are looking in the same direction.

¶ REV. HAROLD COOPER, the youngest pastor in Oklahoma, was ordained at Pond Creek in March, passing a fine examination.

¶ THE Oliver Brothers are holding remarkable meetings in the Territory with conversions numbered by the hundreds. Some of the larger churches, like Kingfisher, Guthrie, Stillwater, Shawnee and Pond Creek have been greatly stirred.

¶ REV. I. J. WHITE, of Hilton, Alabama, is a veteran missionary, now seventy-six years old. During the last year he has had charge of two churches, one of them many miles from his home. A brief note from him illustrates the conditions. "I have received from the two churches I served during the last twelve months, \$19.80. Were it not for the Home Missionary Society, I do not know what I should do. I am seventy-six and have to plow for my bread. The good Lord being my helper, I intend going on as long as I can move."

¶ REV. JOHN W. DICKSON, of Park Rapids, Minnesota, reports that in less than two years forty-six have been added to the church and a troublesome debt of over three hundred dollars cleared up. He is of the opinion that the triumphs of righteousness over evil are not only more abundant but more apparent in the new parts of the land than in the older settlements.

¶ AKELEY, Minnesota, is in a class by itself as a prohibition lumber town. One man is sufficient for the preservation of public order, and on a recent visit of the superintendent the whole police force of the town was able to attend church both morning and evening, without any neglect of duty. Rev. L. O. Arnold, the pastor, has just concluded several weeks of special services, in which more than fifty have professed conversion.

¶ THERE is urgent need of a Swedish missionary in the Cœur d'Alene mining district, Idaho, who will get in touch with the men who spend one-third of every twenty-four hours in the bowels of the earth, and whose views of life will not rise much higher than its surface without some influence from above. The man is at hand but not the money.

¶ RUSSIA's oppression is exiling the Finns. When they can escape their despotic masters they seek Uncle Sam's protection. Great numbers of them are going to the North and to the Northwest, and yet for the most part they are unprovided with religious privileges.

¶ SEVERAL Swedish and Norwegian students in Chicago Seminary would welcome work during their summer vacation, both for the experience and for the remuneration it would give them; and there are a number of fields where their labors would be gladly received if the treasury of the Home Missionary Society would permit.

¶ THE Swedish Mission Church at Everett, Washington, organized about a year ago, is asking Rev. J. J. Huleen, of Spokane, to become its pastor. His faithful labors in and about Spokane are bearing fruit and his withdrawal will be a severe loss.

¶ FIFTEEN have united with the church at Weiser, Idaho, Rev. Robert W. Rogers, missionary, during the past quarter. This number includes several students and teachers in the Academy.

¶ AT Verbena, Alabama, where the work has been somewhat depressed, Rev. C. A. Milstead has been holding a series of meetings which has raised the membership from twenty-eight to fifty-two and has resulted in the organization of a large and interesting Sunday-school.

WOMAN'S PART

Mrs. Caswell-Broad in Southern Illinois

ONE unique feature of Illinois is the strange dissimilarity between its North and its South; Northern Illinois having been settled by northern people and Southern Illinois largely by people from the South. You note a difference in language, customs and climate. Our missionary campaign this month has been among the churches of Southern Illinois, where we were greeted by good audiences, a cordial, responsive people, led by progressive pastors. This region is known as "Egypt."

Why called "Egypt?" Contrary to the generally accepted reason, we were repeatedly told that the true version was as follows: In the early history of Illinois there was, one year, a complete corn crop failure in Northern Illinois while the Southern district had a splendid crop, owing to the overflow of its great rivers. So it came to pass, as in the Bible times, that the Northern Illinois farmers went with their wagons down into "Egypt" to buy corn. In this modern Egypt you may visit Thebes and Cairo, at which latter place you will find a real delta formed by the conjunction of the Mississippi and Ohio rivers. Cairo is a pear-shaped city, and as you pass through its center from South to North, you see the majestic Mississippi at the West and the mighty Ohio on the East; and when told of still another river, the Cache, on the North, you wonder what will happen during the threatened rise of these rivers, but are somewhat reassured by the sight of protecting levees all about.

By the way, there is a large population of negroes here who have all the privileges of the whites in rail-

way stations, cars and hotels; but cross the Ohio River as we did to Kentucky, and you are at once confronted with the color line. Separate rooms at the railway station, separate cars, separate hotels, separate parks and places of amusement.

Two-thirds of the State of Illinois is underlaid with coal and of the two and one-half million coal miners including their families in the United States, 250,000 are found in Illinois. We spent one Sabbath at Danville, a city in the center of a large mining region with which it has no apparent affiliation. This means that Danville, a city of 20,000, is surrounded by a mining population of 25,000, in whom the pastors and church members of that city take no more interest than if they were in Patagonia. But there are lights as well as shadows on this dark picture. Rev. James Hayes, our old friend and Coal Mine Missionary, is ministering to these neglected ones and his entire family are his active assistants. He has been busily employed in building churches, preaching, organizing Sunday-schools, and carrying the sunshine of the gospel to hundreds of homes. His name and the names of his wife and daughter are household words in all that mining region.

During the last mining strike, Mr. Hayes set the idle people to work making bricks and paid them with funds sent by friends. When the strike was over, 200,000 bricks had been moulded, placed in the kiln and burned, ready for use. These bricks were built into a commodious church, but alas, minus a roof, for the funds had given out. Mr. Hayes took a photograph of his roofless church and sent the picture out. The pathos of the situation appealed to many givers and the roof materialized. This building would be an

ornament to any town. Its main audience room seats 350 people and, with the lecture room thrown open, 500.

Were you to follow this coal mine missionary over his field, you might be introduced to "Kelly's Patch," where the miners' houses are in a wretched condition, being simply board boxes with two rooms, one story, no well, no conveniences, and for which the miner pays seven dollars per month. Two miles away from Kelly's Patch you come to another camp, 1,500 miners and thirty saloons, with no other Christian work than ours. You go on to another and still another in similar condition until you reach a camp where Mr. Hayes' youngest daughter conducts a Sunday-school all by herself. The next camp is called Grape Creek, one of the most forlorn and dangerous of all the mining camps in the whole region. Even Mr. Hayes would hardly dare to drive through this valley on a dark night, for the saloonists are supreme. There is no religious work at all, only as Mr. Hayes visits the people and holds funeral services in their homes. Mr. Broad spent two days with this dear home missionary brother, visiting his entire field and making a careful examination of every part of it, and finally noting, as a result of the work, that there are to-day ten Sunday-schools and several churches with church buildings.

The Babies That Grow in the Garden

BY MRS. AGNES R. HAECKER,
Chickasha, Indian Territory.

The infant class is in the corner of the building. The chairs are placed along each wall, and nineteen pairs of little feet dangle or swing at will, while nineteen sweet baby faces look up like so many pansy blossoms into my own.

At first I was at a loss to know how to teach these wee tots who could not

read; and for a Sunday or two was actually discouraged, and who ever heard before of a minister's wife being discouraged!

But after a time I found that these little folks were really shy; and after visiting their parents and learning that some of the older children remembered the Golden Text and much of the lesson, hope sprang up in my heart and I went to work with better courage. I teach these children from the Little Pilgrim Lesson Pictures. Each child has a card and studies the lesson from the picture. One day a wee girl of three stood up and repeated the text to the entire school, much to my delight. Of course, had you been there you would not have understood a word the lassie said, for she speaks with a baby tongue.

This is a well behaved little class; and looking at them you would hardly suppose that mischief could dwell behind those innocent faces. That demure little boy and his two pretty sisters are from Louisiana. The three-year-old is the "Lady from Philadelphia." The black-eyed girlie is from Texas, and I am sure that you would never guess that the fat, yellow-haired, blue-eyed little boy and his yellow-haired sister actually have allotments and claim Indian descent. These are the only Indians in the entire school.

At Christmas time these ambitious little folks came trudging to the parsonage every day to learn a Christmas song and, Christmas eve, they were rewarded with well-filled stockings of candy and nuts. The "Lady from Philadelphia" presented the school with a call bell, her own bright idea.

Nineteen make a fine class, but fifty would make a better one, and fully that number could be added if we had the room. You will be surprised to know that in three houses in our neighborhood are twenty-one children, only two of whom have ever been to Sunday-school and the two came only at Christmas time. We could hardly crowd the extra

twenty-one into our present quarters and are anxiously awaiting the day when our new church shall be complete, that will furnish room for all.

Rev. Laura H. Wild at Gates Academy

The readers of Woman's Part will be interested in the following account condensed from the *Nebraska Congregational News*, of the visit of Miss Wild to Gates Academy and its effect upon the students of that institution.

The Neligh Church co-operating with the Academy invited Miss Wild, of Lincoln, to assist them in a series of meetings. Miss Wild spoke regularly at the Academy every day and at the church each evening. Her message was always plain, direct, forceful and exceedingly practical and helpful. On the day of prayer for colleges all regular school exercises were given up. The students met for chapel in the morning at 9:30 and were addressed by the pastor, Rev. V. F. Clark, and Miss Wild. After this service the students went to their class meetings, which continued until noon. At three o'clock Miss Wild addressed a general meeting in the chapel. There was a growing interest in all these services from the first to the last. Their full results may not be measured, but such clear presentation of religious truth as Miss Wild gave us and such thoughtfulness as was manifest among the students cannot fail to be a lasting good.

It was a week of decision. On Tuesday morning cards were placed in the hands of the students containing this simple pledge: "Trusting in the Lord Jesus Christ for salvation and help, I purpose henceforth to lead a Christian life." These cards received twenty signatures and many more were led to consider seriously the duty of decision.

Woman's Home Missionary Unions

PROGRAM FOR MAY 1904

ALASKA

- 1—Singing "Jesus shall reign where e'er the sun."
- 2—Scripture reading. Psalm 47; Psalm 107. 1-9.
- 3—Alaska—When and by whom discovered — Geographical position, Climate. Products — Occupation of the six tribes — Discovery of Gold.
Purchased by the United States.
- 4—History of Alaskan Missions—at Cape Prince of Wales, Douglas, Nome and Valdez.
The work of Missionaries Lopp, and Thornton of the A. M. A. and Missionaries Cole and Cram of the C. H. M. S.
- 5—New Alaskan industry—The raising of reindeer.
- 6—Prayer.

Aids to program. Dr. Clark's "Leavening the Nation," Chapter 16. Twenty Questions "Up in Icy Alaska," Congregational Home Missionary Society. THE HOME MISSIONARY, April, 1903, page 27; December, 1903, page 343; July, 1903, page 161. Leaflets, "Arctic Mission"; "Tidings from Alaska," by W. T. Lopp; "Alaska," by Secretary C. J. Ryder; "Missionaries in the Reindeer Camp" by Mrs. F. H. Lee. These leaflets to be had from A. M. A. Rooms, Fourth avenue and Twenty-second street, New York. "Facts About Alaska," by Rev. Sheldon Jackson. Apply to Presbyterian Board of Home Missions, 156 Fifth avenue, New York City. Two charming leaflets for young people: "A Reindeer Ride," by Mrs. Hugh J. Lee, and "The Story of Bow" can be obtained at Room 607 Cong'l House, Boston, Mass.

APPOINTMENTS AND RECEIPTS

APPOINTMENTS

March, 1904.

Not in commission last year.

Anderson, Carl G., Kasota, Minn.
Brown, Richard, Brainerd, Minn.
Ewing, J. Newton, Dacula and Powder Springs, Ga.
Flawith, F., Clear Lake and McHenry, Wash.
Gove, J. S., Leavenworth, Wash.
Hughes, Bert S., Seibert, Claremont, Bethune, Kirk and Cope, Colo.
Kochendoerfer, Alois, Friedens, Kan.
Morrison, George M., Redondo Beach, Cal.
Parks, Avery, So. Bemidji and Milton, Minn.
Rigby, W. E., Lowell and Three Lakes, Wash.
Sewell, B. F., Marysville, Wash.; Singleton, R. M., Berwind, Majestic and Delagua, Colo.
Woods, L. L., Brighton, Wash.

Re-commissioned.

Alexander, Karl B., Davenport, Kindred, Wolcott and Colfax, N. Dak.; Atwater, Winifred, Lyle, Minn.
Barber, Jerome M., Gaston, Oregon; Barnes, A. E., Hopkins, Minn.; Bennett, Joseph H., Avoca, Neb.; Brakemeyer, Gustavus L., Germantown, Neb.
Carmichael, Neil, Blossburg, Wash.; Chatfield, George A., Colbran, Colo.; Cooke, William H., Steilacoom, Wash.

Davies, Howell, Johnstown, Pa.; Davies, W. E. Quillayute, Forks and Cathlamet, Wash.
Flook, Jacob, Kearney, Neb.; Foust, Joseph D., Hanceville, Ala.
Gerrie, W. A., New Brighton, Minn.; Graham, J. M., Griffin, Ga.; Gier, L. E., Ontario, Oregon.
Haresnape, William, Norfolk, Neb.; Henness, P. J., Lakota and Bethel, N. Dak.; Howard, T. W., Rainy River Valley, Minn.; Hutton, Milton L., Seattle, Wash.
Kershaw, John, New Plymouth, Idaho.
Landsley, E. E., Verndale, Minn.; Locke, James F., Round Prairie, Minn.
Newton, H. E., Bolton, Ga.; Noyce, Joseph C., Brewster, Neb.
Olinger, William G., Hood River, Oregon.
Pease, William P., Maltby, Wash.; Perry, George H., Big Timber, Mont.
Reid, D. H., Evangelist in Washington.
Samuel, Benjamin, Havana, N. Dak.; Self, William O., Opp, Ala.; Smith, A. D., St. Paul, Minn.
Van Luven, S. A., Sargent, Neb.; Vavrina, Miss Katherine, St. Louis, Mo.; Vogt, William F., Friend and Turkey Creek, Neb.
Watt, J. Craig, Michigan City, N. Dak.; Whitham, Frank E., Wallace, Idaho; Wismer, Ernest L., Newman Grove, Neb.
Yukl, Adolf, Braddock, Pa.

RECEIPTS

March, 1904.

For account of receipts by State Auxiliary Societies, see page 86.

MAINE—\$95.46.

Bath, Winter St., 55.96; Belfast, a friend, 5 Bucksport, Mrs. E. Buck, 5; Gardiner, Mrs. C. L. Ballard, 2.50; Portland, St. Lawrence, 17; a friend, 10.

NEW HAMPSHIRE—\$222.78.

Atkinson, Mrs. C. Knight, 1; Boscawen, Mrs. J. G. Coffin, 5; Candia, C. R. Rowe, 1; J. P. French, 100; Hinsdale, 4; Nashua, Pilgrim, 71.21; North Hampton, S. S., 5; Rye, 25; Troy, Trin., 10.57.

VERMONT—\$1,289.86; of which legacy, \$961.03.

Vermont Dom. Miss. Soc., by J. T. Ritchie, Treas., 71.25; Barnet, S. S., 7.30; Barton Landing, 19.43; Brattleboro, a friend, 10; Burlington, Mrs. M. R. Englesby, 50; East Braintree and West Brookfield, 4.30; East Hardwick, 40.25; New Haven, S. S., 4.30; Northfield, estate of Mrs. Diantha J. Allen, 961.03; St. Johnsbury, Mrs. R. P. Fairbanks, 100; Stockbridge, T. S. Hubbard, 5; Townshend, 15; Weston, Mrs. C. W. Sprague, 2.

MASSACHUSETTS—\$17,986.30; of which legacies, \$15,716.48.

Mass. Home Miss. Soc., by Rev. E. B. Palmer, Treas., by request of donors, 59.25; Amesbury, a friend, 5; Berkley, friends, 50; Boston, A. M. Ziegler, 10; Bradford, C. E., 75; Miss F. Hoyt, 20; Miss G. C. Milton, 2; Brighton, S. Keene, 2; Cambridge, Prospect St., 135.00; Dorchester, W. L. Greene, 5; East Weymouth, estate of Mrs. Mary Sprague, 170; Enfield, estate of J. B. Woods, 80; Granby, estate of S. M. Cook, 12,643.37; Groveland, 18; Hampden Co., "X," 2; Harvard, a friend, 1; Hubbardston, a friend, 15; Malden, G. F. Bradstreet, 10; Mattapoisett, 15.20; Middleboro, C. E., 5; Needham, S. C. Haven, 25; Newton Highlands 62.10; North Adams, a friend, 20; Orange, C. E., 10; Palmer, L. H. Gager, 100; Pittsfield, estate of Mrs. F. T. Allen, 2,818.11; Holyoke, 7.47; Salem, Tab., 100; South Hadley, Mt. Holyoke Coll. Y. W. C. A., 50; Springfield, 21, 238.35; North, 100; South, 152.35; H. A. Southworth, 110; a friend, 150; Sudbury, I. N. Haynes, special, 5; Taunton, C. H.

Blaine, 25; Ward Hill, S. S., 12.25; Worcester, Piedmont, 49; Union, 40; a friend, 10.

Woman's H. M. Assoc., Miss L. D. White, Treas. For Salary Fund, 600.

CONNECTICUT—\$6,956.67; of which legacies, \$5,953.27. Miss. Soc. of Conn., by Rev. J. S. Ives, 50.12; Bethlehem, T. Bird 10; Branford, A. J. Palmer, 5; Bridgeport, Park St., 104.75; S. S., 11.56; Fullerton Memorial Circle, 25; C. M. Minor, 25; E. Sterling, 10; Brooklyn estate of Maria W. Talbot, 55.10; Campbells Mills, S. S., 5.34; Cheshire, estate of Samuel Hitchcock, 2,000; Derby, 2d, 25.66; East Hartford, 1st, 14.67; East Haven, 19; Easton, 3; Greenwich, 2d, S. S., 4.54; Groton, S. S., 3; Hartford, estate of Dwight Loomis, 1,000; J. W. Broadhead, 28; Lakeville, Ladies' Sew. Soc., 3; Lebanon, E. N. Hinckley, 1; Meriden, "N. F. Ist," 5; Milford, 1st, 35.83; Nepaug, Mrs. R. M. Butler, 1; New Britain, legacy of John Wiard, 500; Mrs. S. A. Strong, 20; A. N. Lewis, 10; New Haven, F. Carter, 25; North Woodbury, North, 32.10; Norwich Town, estate of A. M. Jardine, 458.17; Plantsville, 14.28; Rockville, Mrs. A. M. Gibson, 10; Salisbury, W. B. H. M., 10; Seymour, 10.65; Suffield, 1st, S. S., 10; Terryville, to const. F. L. Mathes, D. Wunderlich and C. B. Emery, Hon. L. Ms., 190.18; Wallingford, 100; West Hartford, M. O. Richards, 10; Westminster, C. E., 2; Westville, 10.48; Wethersfield, S. S. Home Dept., 7.08; Woodbridge, 45.16; Woodbury, estate of C. L. Lewis, 1.940.

Woman's H. M. Union, Mrs. W. W. Jacobs, Treas. Fairfield, 1st, 15; Glastonbury, Jr., C. E., 10; Hartford, 1st, Mrs. F. B. Cooley, 25; So. Sewing Soc. special, 10; Kensington, Aux., 7; Mrs. L. J. Peck, 5; Pomfret Centre, 5; Poquonock, special coll., 5; Prospect, Aux., 16; Taftville, C. E., 3.

Total, \$101.00
NEW YORK—\$2,928.27; of which legacies, \$195.00.
Angola, A. H. Ames, 5; Antwerp, 15.75; Briarcliff Manor, C. E., 20; Brooklyn, Clinton Ave., 1,111.38; Plymouth, 293.54; Puritan, 128.02; Pilgrim Chapel S. S., 17; "S. E. H.," 5; Rev. M.

B. Taylor, 15; Candor, 6.50; Cortland, 1st, 10; Crown Point, estate of Sarah F. Trimble, 190; estate of Juba Howe, 5; Fairport, A. M. Loomis, 10; Franklin, 34; Mt. Sinai, 5.75; New York City, Broadway Tab., 763.08; Christ, 20.28; Bethany S. S., 20; Forest Ave. C. E., 5; H. Dunham, 10; Niagara Falls, 1st, Mrs. C. D. Dill, 10; Northfield, 12; Orient, 24.38; Parishville, Union, 5; Schenectady, Evan., 25; Seneca Falls, 1st, 6.66; Spencerport, 1st, 6.30; S. S., 11.34; Syracuse, Pilgrim, 2.25; Ticonderoga, 8.05; Woodhaven, 1st, 16.99.

Woman's H. M. Union, Mrs. J. J. Pearall, Treas. Binghamton, 1st, to const. Mrs. Frank Bowen an Hon. L. M., 50; Canandaigua, 40; New Village, 5; Walton, 15.

Total.....\$110.00

NEW JERSEY—\$788.82.

Closter, Do Something Band, 5; Dover, Bethlehem Swedish, 2.11; East Orange, Trinity, 94.15; Swedish Free, 3; "K.", 110; Jersey City, 1st, 52.50; Montclair, 1st, of which 150, special, 436.75; 1st, S. S., 25; Plainfield, S. S., 3; Vineland, S. S., 1.

Woman's H. M. Union of the N. J. Assoc., Mrs. G. A. L. Merrifield, Treas. Plainfield, 1st, 56.31.

PENNSYLVANIA—\$92.29.

Arnot, Puritan, 3.50; Bangor, Welsh, 6.40; Bethel, 2.50; Wind Gap, 2.50; Braddock Slavonic, 22.16; Catasauqua, Bethel, 11.97; S. S., 4.28; Mission Band, 2.18; Coaldale, 2d, 10; Du Bois, Swedish, 2.80; Mt. Carmel, Tabernacle, 3; Scranton, Puritan, 5; Spring Creek, 3.50; Youngsville, 2.50; Wilkes Barre, 1st, Welsh, 10.

DISTRICT OF COLUMBIA—\$300.00.

Washington, 1st, 290; H. K. Smith, 10.

NORTH CAROLINA—\$20.40.

Tryon, Church of Christ, 20.40.

GEORGIA—\$1.25.

Columbus, 1st, 1.25.

LOUISIANA—\$15.87.

Hammond 11.73; S. S., 1.64; Iowa and Vinton, 2.50.

FLORIDA—\$198.35.

Daytona, 46.50; Dorcas, Rev. W. G. Miller, 2; Lake Helen, 27; Melbourne, 1st, 25; New Smyrna, and Oak Hill, 15; Orange City, 5; St. Petersburg, 7.50; Tavares, Union, 15; West Palm Beach Union, 50; Winter Garden, Bethel, 2.35; Ybor City, Emanuel, 3.

TEXAS—\$18.00.

Tyler, 1st, 6.25; Port Arthur, 1st, 12;

Total.....\$18.25

Less 25c. excess in coll. reported in Feb.;
Cleburne......25

Total.....\$18.00

OKLAHOMA—\$151.51.

Received by Rev. J. H. Parker: Ft. Cobb, 3.80; Kingfisher, 20; Olivet, 3.06; Perkins, 7.50; Wynoka, 10.

Total.....\$44.36

Breckenridge, 12; Carrier, 15.50; Cashion, 1st, 11.01; Friedenskirche, 3.75; Hillsdale, 6.50; Hydro, 1; Kingfisher, 5; North Enid, 1st, Evan., 5.60; Oklahoma City, Harrison Ave., 10; Pilgrim, 25; Okarche, 1.43; Perry, 5; Tabor, 4.36; Willow Creek, 1.

ARIZONA—\$15.00.

Jerome, 1st, 15.

OHIO—\$863.55.

Ohio H. M. Soc., by Rev. J. G. Fraser, D.D., 858.55; Clarksville, 2; Elyria, Mrs. C. J. Pitts, 3.

NEW MEXICO—\$20.00.

Albuquerque, 1st, Ladies' Miss. Soc., 20.

INDIANA—\$556.30.

Received by Rev. E. D. Curtis: Cardonia, 1; Caseyville, 8.50; Dunkirk, 16.25; Elwood, 10; Fairmount, 9; S. S., 3; Fort Recovery, 12.36; Fort Wayne, Plymouth, 50; Hobart, 9.75; Indianapolis, North, 14.25; Union, 8; Covenant, 10; Liber, 7.50; Marion, 5.37; Miller, 8.40; Michigan City, 1st, 33.25; Orland, 62.62; Ridgeville, 6.65; Terre Haute, 1st, 21.60; L. F. Perdue, 5.

Total.....\$302.50

Received by Rev. M. E. Evers, D.D.: Indianapolis, Mayflower, German, 4.50; Fremont, 12; Indianapolis, Mayflower, 15.

Woman's H. M. Union, Mrs. A. D. Davis, Treas. Alexandria, 6; Angola, Ladies' Guild, 5; Elkhart, 1st, 33.25; Indianapolis, Plymouth Ladies' Union, 58.34; King's Daughters, 5; Peoples, 1.61; Kokomo, 90; C. E., 10; Michigan City, 1st, 8.10.

Total.....\$222.30

ILLINOIS—\$81.24.

Bunker Hill, Rev. E. E. Frame, 2; Chicago, Tab. C. E., 20; Rogers Park, 1st, S. S., 12.90; Highland Park, Rev. N. W. Grover, 2; Joliet, Rev. S. L. Penfield, 10; Rockford, 1st, 34.34.

MISSOURI—\$111.94.

Carthage, 1st, 63; Kansas City, Clyde, 21.69; Olivet, 2.25; Meadville, 7.50; St. Louis, Union, 6; Swedes, 3.50; Springfield, German, 8.

WISCONSIN—\$66.45.

City Point, Scand., 1; Clear Lake, Scand., 2.50; Clinton, 55.40; Clintonville and Navarino, Scand., 6.30; Curtiss, German Zion, 1.25.

IOWA—\$1,089.21.

Iowa H. M. Soc., by J. H. Merrill, Treas. 88.21; Iowa City, Rev. J. E. Jones, 1; Shelby, a friend, 1,000.

MINNESOTA—\$1,816.11; of which legacy, \$1,000.

Received by Rev. G. R. Merrill: Alexandria, 8.70; Barnesville, 2.65; Minneapolis, Miss A. Bailey, 2; Plymouth, 75; S. S., 35; Drummond Hall Immanuel S. S., 20; Linden Hills, 21.83; Lowry Hill, 25; W. N. Carroll, 100; 1st, 150; Pilgrim, bal., 1; C. E., 10; S. S., 9.68; Starbuck, 6.20; St. Paul, Cyril Chapel, 5; Bohemian, 15.

Total.....\$487.06

Special for Northern Minn.: Akeley, 25; Aitkin, 5; Benson, 50; Cannon Falls, 25; Crookston, 30; Fergus Falls, 20.

Total.....\$155.00

Glenwood, 25; Minneapolis, Linden Hills, 3.17; Oak Park, 10; Northfield, 25; Otisco 5; Pelican Rapids, 5; Wadena, 6.

Total.....\$79.17

Aitkin, Rev. W. E. Griffith, 2; Cass Lake, 1st, 1.50; Chokio, 1; Culdrum, Scand., 5; Dexter, 20; Garvin, Ch., 3.35; S. S., 5.92; Aid Soc., 5; Hancock, 5; Itasca, Rev. G. F. Morton, 2.50; Lyle and Rose Creek, 5.20; McIntosh, Ch., 4.75; Rev. J. J. Hales, 2.50; McIntosh, Erskine and Mentor, 2.80; Minneapolis, Lyndale, 26.40; St. Anthony Park, 15.90; St. Paul, estate of Mrs. L. A. Page, 1,000; Walker, 1st, 10; Winona, Scand., 1.

Total.....\$1,841.11

Less reported by error in Feb.; Akeley.....25.00

Total.....\$1,816.11

NEBRASKA—\$1,147.15.

Received by H. A. Snow, Treas.: Addison, 8.50; Aten, 7.50; Aurora, 26.45; Baker, 1.11; Beatrice, 39.65; Bladen, 1.35; Blair, J. B. Adams, 10; Bloomfield, 47.50; Bruning, 6.65; Cambridge, 31.48; Carroll, 8.25; Cedar Creek, 1; Center, 2; Cordland, 4.25; Crofton, 4; Daily Branch, 4; De Witt, 1.95; Dodge, 12; Eagle, 2.78; Eustis, 1.15; Genoa, 16.46; Jr. C. E., 1.30; Hastings, 41.75; Havelock, 6.16; Hemingford, 7; Howells, 8; Indian Creek, 1.05; Kearney, 18; Keystone, 2.50; Leigh, 22.20; Lincoln, 1st, 103; Swedish, 5; M. Powell, 5; Linwood, 28.60; Loomis, 5.06; Neligh, 10.50; New Castle, 14; Norfolk, 2d, 9.90; S. S., 2.10; D. Mathewson, 15; S. S. Cotton, 10; Omaha, 1st, 50.75; Red Cloud, 7.26; Reno, 1.25; Rising City, 7.20; Springfield, C. F. Calhoun, 5; Strang, 2.44; Trenton, C. E., 6.60; Venango, 1.75; Weeping Water, C. E., 10; Mrs. E. Fenn, 1; a friend, 5; West Point, 8.15; York, 29.65; C. E., 10.86; S. S., 3.81; Woman's H. M. Union, 232.65; from C. E., 52.25.

Total.....\$989.77

Less expenses.....28.15

Total.....\$961.62

Ainsworth, 20.65; Bassett, 1; Brewster, 8.65; Brule and Keystone, 6.58; Crete, German, 2; Dunning, 3.83; Dustin, 23; Farnam and Stockville, 1; Franklin, M. L. Wilson, 10; Grand Island, 1st, 8; Harbine, 6.61; Plymouth, 1st, 6.50; Hastings, German, 20; Rev. C. W. Wuerschmidt, 1.25; Hemingford, 3; Holdrege, 10; Lincoln, 2; German, 20; Milford, 4; Steele City, 3; Sutton, Rev. F. A. Dungan, 1.81; Urbana, 5; Wilcox, 16.25; Wymore, M. V. Zimmer, 1.40.

NORTH DAKOTA—\$151.47.

Received by Rev. G. J. Powell: Argusville, 1; Dwight, 5.25; Gardner, 3.50; Harwood, S. S., 1; Lawton, 10; Litchville, 3.62; Inkster, Ch., 7; S. S., 2; Marion, 4.90.

Total.....\$38.27

Anamoose, 3; Buchanan, 5.37; Cleveland, Wirt Mem. 4.50; Crary, 1st, 15; Dazey, 6; Dexter, 5.05; Getchel, 10; Getchel and Dazey, 2.50; Hope, Christ,

12.31; McHenry, 1st, Easter, 10; Manvel, 4; Niagara, 30.20; Olivet, 2.50; Paradise Valley, 1.02; Wyndmere, 1st, 1.75.

SOUTH DAKOTA—\$116.96.

Received by Rev. W. H. Thrall: Beresford, 13; W. M. S., 5; Pioneer, 9; Rosebud Reservation, Burrell Ch., 1.50; Yankton, 1st, 16.50.

Total.....\$45.00

Aberdeen, Plymouth, 8.72; Anina, 1.10; Armour, 1st, 4; Bowdle, 5.66; Clark, 10.08; Clear Lake, 1st, 8.45; Dean, Rev. J. B. Thompson, 4; Drakola, 2; Gann Valley, 8; Lake Preston, 6; Lebanon, 10; Templeton, 3.95.

COLORADO—\$536.09.

Colorado City, 3.10; Craig, 1st, 3.25; Y. P. S. C. E., 5; Crested Butte, Ch. and S. S., 21.35; Cripple Creek, 1st, 40; Denver, 2d, add'l, 6.70; Plymouth, 296.16; Olivet, 11.87; Ohio Ave., 28; Manchester Miss., 5; Flagler, Arriba, Bovina and Thurman, 39.20; Fruita, Union, 4.86; Greeley, 5; Lafayette 8; Manitou, 4.40; Ots, 2.50; Platt Valley, 3; Pueblo, Pilgrim, 10.20; Steamboat Springs, 25; Tampa, 13.50.

WYOMING—\$73.20.

Received by Rev. W. B. D. Gray: Cheyenne, 1st 53.60; Big Horn, 3.60; Buffalo, Union, 10; Guernsey, 2.80; Torrington, 3.20.

MONTANA—\$26.00.

Absarokee, 3; Big Timber, 9; Laurel, 10; Rockvale, Union and Chance, 4.

UTAH—\$3.00.

Sandy, 3.

IDAHO—\$189.25.

Challis, 28; Council, 12.50; Genesee, T. H. Brewer, 25; Mountain Home 10.25; Priest River 1st, 13.50; Pocatello, 100.

CALIFORNIA—\$2,691.18; of which legacy, \$100.00

Received by Rev. J. L. Maile: Claremont, M. F. Witter, 1; Highland, 33.41; Corona, 35; Compton, 2.80; Los Angeles, Eastside, 10.75; Ontario, 26; Riverside, 135.10.

Total.....\$244.06

Avalon, 35.25; Bloomington, 8; Claremont, 55.47; Eagle Rock, 6.70; La Canada, 7.50; Etowanda, 14; Long Beach, E. Turner, 10; Los Angeles, Olivet, 30; Park, 28; Vernon, 20; West End, 2; Pasadena, Mrs. E. S. Baldwin, 3; Paso Robles, Plymouth, 13.50; Perris, 20; Pomona, Pilgrim, 600; Redlands, 1st, 170.40; Redondo Beach, 7.20; Rialto, 12; Riverside, 50.50; San Luis Obispo, 15; Satcoy, 8.60; Sherman, 30; Ventura, estate of Mrs. H. B. Leavitt, 100.

Woman's H. M. Union Southern California, Mrs. K. D. Barnes, Treas., 1.200.

OREGON—\$73.30.

Cedar Mills, German, 15; A. Reichen, 10; Hubbard, 1st, 2; Portland, Rev. D. B. Gray, 5.06.

Woman's H. M. Union, by Mrs. C. F. Clapp, Treas.: 17.44; Butteville, 4; Hillsboro, S. S., 1.30; Portland, 1st, 15; Sunnyside, S. S., 3.50.

Total.....\$41.24

WASHINGTON—\$81.25.

Aberdeen, 1st, 4.60; Swedes, 2.90; Rev. C. McDermonth, 5; Cheney, 13; Cathlamet, 1; Columbia, Rev. J. L. Claghorn, 2; Endicott and St. John, 15.50; Hillhurst, 3; McMurray, G. Gagen, 5; Malby, 1.50; Ritzville, J. D. Bassett, 10; Spokane, Swedish Miss., 3.75; Washtucua, Plymouth, 10; White Salmon, Ch., Rev. S. C. Garrison, 2; Yelm, 2.

MARCH RECEIPTS.

Contributions, less \$151.46 re-	
funded to donors.....	\$16,804.81
Legacies.....	23,925.78
	<hr/>
Interest.....	\$40,730.59
Conditional donations.....	1,044.26
Home Missionary.....	1,438.61
Literature.....	157.08
	<hr/>
Total.....	\$43,389.14

TOTAL NET INCOME FOR THE YEAR ENDING MARCH 31st, 1904.

Contributions.....	\$102,897.10
Legacies, less legal and estate expenses...	101,529.33
Net amount of donations, subject to payments during life of donors.....	1,254.61

Net income of Invested Funds, less interest charges.....	5,811.11
Total.....	<hr/>
Home Missionary receipts and Literature sales, viz., \$2,377.63 credited to Publication account.....	\$211,492.15

AUXILIARY STATE RECEIPTS.

MASSACHUSETTS HOME MISSIONARY SOCIETY.

Receipts in March, 1904.

Rev. Edwin B. Palmer, Treasurer, Boston.

Arlington, 23.88; Belmont, Waverley, Mrs. C. White, 2; Berlin, C. E. Soc., 6.33; Beverly, 2d, Ladies' Parish Soc., 10; Boston, Capen S. B., 50; Charlestown Winthrop, 37.79; Dorchester Central, 50; Dorchester, Romsey, 10.25; Dorchester, 2d, friend, 5; French, 10; Italian, 10; Jamaica Plain S. S., 35; Roxbury Walnut Ave., 2; Union, 20; Boxford, West, 2.37; Brimfield, 1st 43.25; Brookline, Harvard, 122.20; Cambridge, Prospect St., 70; Prospect St. S. S., 18.29; Chatham, 2; Chelmsford, Central, 14.25; Chesterfield, 2d, 6.61; Chicopee Falls, 2d, 24.66; Cohasset, 2d, 26.09; Erving, 4; Everett, Mystic Side, 6.80; Fall River, Central, 353.58; Finns, 16.70; Foxboro, from Ladies, 4; Framingham, Plymouth, 79; Franklin, R. A. Stewart Easter offering, 5; Hanover, 2d, 1.76; Hardwick, Pansy Mission Circle, 6.77; Haverhill, Union 17.65; Holland, 25.50; Lawrence, Trinity, 26.02; Swedes, 3.30; Ludlow, 1st, 13; Malden, Linden, 10; Swedes, 5; Marshfield, 1st, 42.13; Melrose Highlands, 52.34; Merrimac, 1st, 14.75; Middleboro, Centra, 86.89; Middleton, C. E. Soc., 1; Milbury, 2d, 13.50; Monson, 112.82; Montague Miller's Falls, 8; Newburyport, Prospect St., 23.65; Newton, 1st, 167.81; Northbridge, Whitinsville, A. F. Whitin, 500; Norwegians, 6; Pepperell, 17.39; Pittsfield, 1st, 45.17; Poles, 9.20; Princeton, 72.76; Reed, Dwight, Fund, Income of, 127.50; Shelburne Falls, 64.50; Somerville, Broadway, 55.03; South Hadley, 1st, 17; Stockbridge, 15.56; Sturbridge, 1st, 23.25; Wall Fund, Income of, 70; Wayland, Trinity, 6; Wellesley Hills, Rev. E. C. Hood (special), 58.33; West Boylston, E. B. Rice, 2.43; West Springfield, Park St., 38.50; Weymouth, Old South, 6.60; Whitcomb, David, Fund, Income of, 45; Worcester, Piedmont, 6; Plymouth, 201.91.

WOMAN'S HOME MISSIONARY ASSOCIATION.

Miss Lizzie D. White, Treasurer.

Toward salary of Instructors in French-American College 70; toward salary of Mrs. Ellen May, Italian Mission, Boston, 35.

Regular.....	\$3,091.07
Designated for C. H. M. S., Lynn, North Congl.....	51.15
W. H. M. S.....	105.00
Home Missionary.....	8.10

Total.....\$3,255.32

THE MISSIONARY SOCIETY OF CONNECTICUT.

Receipts, in March, 1904.

Ward W. Jacobs, Treasurer, Hartford.

Bristol 1st, 37.47; Broad Brook, 5; Brooklyn, 1st, 10; for C. H. M. S., 20; Canterbury, 1st, Estate of Emblem L. Williams, 11.60; Chaplin, for C. H. M. S., 12.50; Dayville, Ch. and C. E., 3.27; East Canaan, C. E., 5; East Haddam, 1st, 3.61; for C. H. M. S., 5.62; East Hampton, 1st, 22.80; East Hartford, South, 11.45; Higganum, 15; Meriden, 1st, Rev. Joel S. Ives, personal, 15; Middlefield, 5; Middletown, Swedish, 3.03; Naugatuck, 100; New Milford, C. E., 5; Norfolk, 28; Prospect, 12; Simsbury, 67.55; Somersville, 7.20; South Glastonbury, 7; Westchester, 4.15; West Haven, 1st, 25.30; Williamsville, for C. H. M. S., 12; Wilton, 15; Windham, 12.66; Estate of Samuel Hitchcock, late of Cheshire, bequest, 500; Estate of Mrs. Azubah G. Kingman, late of New Haven, balance of one-half residuum, 1.87.

Total.....\$984.08

M. S. C.....	\$933.96
C. H. M. S.....	50 12

\$984.08

RHODE ISLAND—\$107.57.

R. I. H. M. Soc., by J. W. Rice, Treas. Providence, Beneficent, 47.61; Bristol, 1st, S. S., 17.33; Pawtucket, Weedon St. S. S. 7.63; "Cash" 35.

NEW YORK HOME MISSIONARY SOCIETY.

Receipts in March, 1904.

Clayton S. Fitch, Treasurer, New York.

Bedford Park, 29; Bronx, Johnson District 3; Brooklyn, Italian 8; Swede, 5; Buffalo, Black Rock, 6; Dunton, 16.50; Elmira, 12; Homer, 21.28; Hornby, 2; Lakewood, 10; Little Valley, 4; Mt. Vernon Heights, 5; Newburg, (2) 33.65; New York, Belmont S. S., 2.40; Trinity, 16; A Friend, 1; Olean, 9.50; Salamanca, 15.25; Watertown, 5.

Total.....\$204.58

OHIO HOME MISSIONARY SOCIETY.

Receipts in March, 1904.

Rev J. G. Fraser, Treasurer, Cleveland.

Ashtabula, 2d, Mrs. Dorman and Mrs. Scovill, 5; Swedish, 5; Berlin Heights, 5.56; Brecksville, 14.40; Brownhelm, 4; Castalia, 2.85; Chagrin Falls 22.20; Chatham, 25; Chester, 1.50; Cincinnati, North Fairmount, Rev. and Mrs. Mahn, 2; Cleveland, Kinsman Street, 20; Grace, 22.30; Bethlehem, Ch. and S. S., 49.81; Mizpah Branch, 3; Conneaut, Dr. Tower, 20; Cuyahoga Falls, 8.17; Elyria, 1st, Ch., 39.14; S. S., 4.46; Girard, 5; Hampden, 10; Huntsburg, Mrs. Caroline Strong and Mrs. S. P. Clark, 2; Ironton, W. R. Lewis 5; Jefferson, 60; Lexington, Mrs. Huldah Gass, 5; Lodi, Ch., 29.08; S. S., 4.92; Lorain, 2d, 6.45; Madison, 21.53; Medina, Special, 1; Mesopotamia, 5.25; Newark, Plymouth, 10; Newport, Ky., 25; North Amherst, 17; North Bloomfield, 6; Oberlin, 1st, 72.91; 2d, 26.05; Ridge-Le Corners, Mr. and Mrs. Tubbs, 10; Saybrook, 18.35; Springfield, 1st, 20.50; Thompson, 3.25; Toledo, 1st, Franklin Hubbard, 5; Unionville, 1.50; West Andover, 6.10; Windham, Mrs. Juliette S. Johnson, 100; Youngstown, Plymouth, Mrs. Susie Davies, 1.

Total.....\$732.28

Total, all General.....\$936.58

OHIO WOMAN'S HOME MISSIONARY UNION.

Mrs. G. B. Brown, Treasurer.

Chatham, W. M. S., 10; C. E., 2; Claridon, W. M. S., 5; Cleveland, Archwood Ave., C. E., 2.80; Bethlehem, W. M. S., 5.50; Trinity, W. A., 2.60; Columbus, Eastwood, W. M. S., 14; Cuyahoga Falls, W. M. S., 2; Greenwich, W. M. S., 2.60; Kent, W. M. S., 2; Lima, W. M. S., 5; Oberlin 1st, W. H. M. S., to const. Mrs. J. W. Bradshaw, H. L. M., 70; 2d, L. S., to const. L. M., 50; Tallmadge, W. M. S., 4; Toledo 2d, J. M. C., 5; Central, W. M. U., 12.25; Twinsburg, W. M. S., 2.25; Wayne, W. M. S., 3.30; Wellington, W. A., 4.

Total.....\$204.30

Correction.—In March number, January receipt, page 483, add Cleveland, Pilgrim, \$160, before Columbus, Washington Ave.

MICHIGAN HOME MISSIONARY SOCIETY.

Receipts in March, 1904.

Rev. John P. Sanderson, Treasurer, Lansing.

Ada, 1st, 1.50; Alba, 27.25; Allegan, 2.25; Ar-

mada, 33.25; S. S., 5; Bancroft, 13.75; Baroda, 1.50; Bangor, 1st, 7; Big Rapids, 1st, .25; Breckenridge, 5; Bridgman, 3.25; Carson City, .50; Chasell, 15; Conklin, 13.30; Delta, 4.25; Detroit, Woodward ave., 30; Good Samaritan, 8.70; Farwell, 7; Flat Rock, .80; Grand Rapids, 1st, 100; Hancock, 33.12; Harrison, 10; Helena, 5.59; Honor, 5.62; Kenton, 4.33; S. S., 3; Lansing, Plymouth, 11.05; Jr. C. E., 4.78; Lacey, 2; Laingsburg, 7; S. S., 3; Lewiston, 25; Mattawan, C. E. Jr., 5; Muskegon Highland Park, 2; Oakwood, 10; Old Mission, 22.07; Sandstone, 24.94; C. E., 15; Shelby, 10; Standish, 6; Thompsonville, 1; Traverse City, C. E. Jr., .75; Vanderbilt, 26.50; Wheatland, 21.84; Whitehall, C. E., 2.50; White Rock, 3.46; a friend, 100; Interest, 375; W. H. M. U., by Mrs. E. F. Grabill, Treas., 304.53.

Total.....\$1,321.63

MICHIGAN WOMAN'S HOME MISSIONARY UNION.

Receipts in March, 1904.

Mrs. E. F. Grabill, Treasurer, Greenville.

Senior Fund: Almont W. M. S., 9.50; Ann Arbor, 27.05; Baroda W. H. M. S., 2; Bay City W. Soc., 5; Benton Harbor W. M. U., 5; Benzonia W. H. M. S., 11.50; Ceresco W. H. M. S., 2.40; Clinton W. M. S., 10; Cooper W. M. S., 14; Covert W. M. S., 2.25; Detroit, 1st, W. Assoc., 70; Fort St. W. Assoc., 3; North Congl. W. Union, 17; Edmore W. H. M. S., 1.20; Galesburg W. H. M. S., 25; Greenville W. H. M. S., 1.25; Kalamazoo W. M. U., 42.75; Laingsburg W. H. M. S., 45, of which 41.00 is thank offering; Lansing Plymouth Ladies' Soc., 43.50; Ludington W. H. M. S., 29.75; Mancelona W. H. M. S., 25; Morenci W. M. S., 5; Olivet W. H. M. U., 15; Owosso W. M. U., 24.17, of which 9.17 is thank offering; Oxford W. H. M. S., 5; Red Jacket W. M. S., 5.80; Saginaw W. Soc., 75; St. John's C. W. S., 10; Sheridan W. H. M. S., 6.50; Sidney W. H. M. S., 2; Southern Association W. M. S., 10; West Adrian W. M. S., 6.45; Wyandotte W. H. M. S., 15. Total, \$571.07.

Young People's Fund: Dexter Y. P. S. C. E., .50; Hudson Y. P. S. C. E., 6. Total, \$6.50.

Total.....\$577.57

DONATIONS OF CLOTHING, ETC.

Reported at the National Office in March, 1904.

Brooklyn, N. Y., Y. L. Z. B. of Central, 2 bbls., 185.50; L. S. S. of Plymouth, bbl. 100; K. D. C. of Tompkins Ave., 2 bbls., 180; Cleveland O., L. A. of Euclid Ave., bbl., 134; Fall River, Mass., L. B. S. of 1st, box, 200; Falls Church, Va., L. H. M. S., bbl., 58; Hartford, Conn., W. U. of Fourth, box, 100.50; New Haven, Conn., Ch. of the Redeemer, 2 bbls., 150; Portsmouth, N. H., L. H. M. S. of North, bbl., 103.38; Sharon, Conn., S. Soc., 2 bbls. 140.

Total.....\$1,351.38

WOMAN'S STATE HOME MISSIONARY ORGANIZATIONS

OFFICERS

1. NEW HAMPSHIRE. *Female Cent Institution*, organized August, 1804; and *Home Missionary Union*, organized June, 1890. President, Mrs. James Minot, Concord. Secretary, Mrs. M. W. Nims, 5 Blake St., Concord. Treasurer, Miss Annie A. McFarland, 196 N. Main St., Concord.

2. MINNESOTA. *Woman's Home Missionary Union*, organized September, 1872. President, Miss Catharine W. Nichols, 230 E. 9th St., St. Paul; Secretary, Mrs. J. E. Truesdell, 1910 Dupont Ave., South, Minneapolis; Treasurer, Mrs. A. W. Norton, Northfield.

3. ALABAMA. *Woman's Missionary Union*, organized March, 1877; reorganized April, 1889. President, Mrs. M. A. Dillard, Selma; Secretary,

Mrs. E. Guy Snell, Talladega; Treasurer, Mrs. A. W. Horney, 425 Margaret Ave., Smithfield, Birmingham.

4. MASSACHUSETTS AND RHODE ISLAND. While the W. H. M. appears in the above list as a State body for Massachusetts and Rhode Island, it has certain auxiliaries elsewhere. *Woman's Home Missionary Association*, organized February, 1880. President, Mrs. Wm. H. Blodgett, 645 Centre St., Newton, Mass.; Secretary, Miss L. L. Sherman, 607 Congregational House, Boston; Treasurer, Miss Lizzie D. White, 607 Congregational House, Boston.

5. MAINE. *Woman's Missionary Auxiliary*, organized June, 1880. President, Mrs. Katherine B. Lewis, S. Berwick; Secretary, Mrs. Emma C. Water-

man, Gorham; Treasurer, Mrs. Helen W. Hubbard, 79 Pine St., Bangor.

6. MICHIGAN. *Woman's Home Missionary Union*, organized May, 1881. President, Mrs. C. R. Wilson, 65 Frederick Ave., Detroit; Cor. Secretary, Mrs. Percy Gaines, 298 Hudson Ave., Detroit; Treasurer, Mrs. E. F. Grabill, Greenville.

7. KANSAS. *Woman's Home Missionary Union*, organized October, 1881. President, Mrs. R. B. Guild, Bern; Secretary, Mrs. Emma E. Johnston, 1323 W. 15th St., Topeka; Treasurer, Mrs. W. A. Sloo, 1112 W. 13th St., Topeka.

8. OHIO. *Woman's Home Missionary Union*, organized May, 1882. President, Mrs. C. H. Small, Springfield; Secretary and Treasurer, Mrs. G. B. Brown, 2116 Warren St., Toledo.

9. NEW YORK. *Woman's Home Missionary Union*, organized October, 1883. President Mrs. William Kincaid, 483 Greene Ave., Brooklyn; Secretary, Mrs. William Spalding, 1005 Harrison St., Syracuse; Treasurer, Mrs. J. J. Pearsall, 153 Decatur St., Brooklyn.

10. WISCONSIN. *Woman's Home Missionary Union*, organized October, 1883. President, Mrs. T. G. Grassie, Wauwatosa; Secretary, Mrs. J. H. Dixon, Beloit; Treasurer, Mrs. E. G. Smith, Beloit.

11. NORTH DAKOTA. *Woman's Home Missionary Union*, organized November, 1883. President, Mrs. E. H. Stickney, Fargo; Secretary, Mrs. Silas Daggett, Harwood; Treasurer, Mrs. J. M. Fisher, Fargo.

12. OREGON. *Woman's Home Missionary Union*, organized July, 1884. President, Mrs. F. Eggert, Hobart-Curtis, Portland; Cor. Secretary, Mrs. D. D. Clark, 388 Fifth St., Portland; Treasurer, Mrs. C. F. Clapp, Forest Grove.

13. WASHINGTON. Including Northern Idaho. *Woman's Home Missionary Union*, organized July, 1884; reorganized June, 1889. President, Mrs. W. C. Wheeler, 424 South K St., Tacoma; Secretary, Mrs. Herbert S. Gregory, Spanaway; Treasurer E. B. Burwell, 323 Seventh Ave., Seattle.

14. SOUTH DAKOTA. *Woman's Home Missionary Union*, organized September, 1884. President, Mrs. T. J. Woodcock, Elk Point; Secretary, Mrs. Carl Anderson, Elk Point; Treasurer, Mrs. A. Loomis, Redfield. Black Hills District, Mrs. J. B. Gossage, Rapid City.

15. CONNECTICUT. *Woman's Congregational Home Missionary Union of Connecticut*, organized January, 1885. President, Mrs. Washington Choate, Greenwich; Secretary, Mrs. T. C. Millard, 36 Lewis St., Hartford; Treasurer, Mrs. W. W. Jacobs, 530 Farmington Ave., Hartford.

16. MISSOURI. *Woman's Home Missionary Union*, organized May, 1885. President, Mrs. C. H. Patton, 3707 Westminster Place, St. Louis; Secretary, Mrs. E. H. Bradbury, 3404 Morgan St., St. Louis; Treasurer, Mrs. A. J. Steele, 2825 Washington Ave., St. Louis.

17. ILLINOIS. *Woman's Home Missionary Union*, organized May, 1885. President, Mrs. Sydney Strong, 234 N. Elmwood Ave., Oak Park; Secretary, Mrs. A. O. Whitcomb, 463 Irving Ave., Chicago; Treasurer, Mrs. Mary S. Booth, 34 S. Wood St., Chicago.

18. IOWA. *Woman's Home Missionary Union*, organized June, 1886. President, Mrs. S. L. Taggart; Secretary, Mrs. Clarence Hubbard, Grove Terrace; Treasurer, Mrs. C. B. Beach.

19. NORTHERN CALIFORNIA. *Woman's Home Missionary Union*, organized June, 1887. President Mrs. F. B. Perkins, 600 Seventeenth St., Oakland; Secretary, Mrs. E. S. Williams, Saratoga; Treasurer, Mrs. J. M. Haven, 1329 Harrison St., Oakland.

20. NEBRASKA. *Woman's Home Missionary Union*, organized November, 1887. President, Rev. Laura H. Wild, 1306 Butler Ave., Lincoln; Secretary, Mrs. H. Bross, 2904 Q St., Lincoln; Treasurer, Mrs. Charlotte J. Hall, 2322 Vine St., Lincoln.

21. FLORIDA. *Woman's Home Missionary Union*, organized February, 1888. President, Mrs. S. F. Gale, Jacksonville; Secretary, Mrs. W. H. Edmondson, Daytona; Treasurer, Mrs. A. W. Butler, Ormond.

22. INDIANA. *Woman's Home Missionary Union*, organized May, 1888. President, Mrs. L. A. Hascall, East Chicago; Secretary, Miss Annie M. Smith, 107

N. Third St., Elkhart; Treasurer, Mrs. Anna D. Davis, 1608 Bellefontaine St., Indianapolis.

23. SOUTHERN CALIFORNIA. *Woman's Home Missionary Union*, organized May, 1888. President, and Secretary, Mrs. Kate G. Robertson, Mentone; Treasurer, Mrs. Katharine Barnes, Pasadena.

24. VERMONT. *Woman's Home Missionary Union*, organized June, 1888. President, Mrs. Rebecca P. Fairbanks, St. Johnsbury; Secretary, Mrs. C. L. Smith, 159 Pine St., Burlington; Treasurer, Mrs. C. H. Thompson, Brattleboro.

25. COLORADO. *Woman's Home Missionary Union*, organized October, 1888. President, Mrs. Addison Blanchard, 3023 Downing Ave., Denver; Secretary, Mrs. Herbert W. Lathe, Manitou; Treasurer, Miss I. M. Strong, 2333 Franklin St., Denver.

26. WYOMING. *Woman's Home Missionary Union*, organized October, 1888; reorganized December, 1892. President, Mrs. J. A. Riner, Cheyenne; Secretary, Mrs. W. L. Whipple, Cheyenne; Treasurer, Miss Edith McCrum, 423 E. 17th St., Cheyenne.

27. GEORGIA. *Woman's Missionary Union*, organized November, 1888; new organization October, 1898. President, Mrs. H. H. Proctor, Atlanta; Secretary, Miss Jennie Curtis, McIntosh; Treasurer, Mrs. H. T. Johnson, Rutland.

29. LOUISIANA. *Woman's Missionary Union*, organized April, 1889. President, Mrs. L. St. J. Hitchcock, 2436 Canal St., New Orleans; Secretary, Mrs. A. L. DeMond, 222 S. Roman St., New Orleans; Treasurer, Miss Mary L. Rogers, 2436 Canal St., New Orleans.

30. ARKANSAS, KENTUCKY AND TENNESSEE. *Woman's Missionary Union of the Tennessee Association*, organized April, 1889. President, Mrs. G. W. Moore, 926 N. Addison Ave., Nashville, Tenn.; Secretary, Mrs. J. E. Smith, Chattanooga, Tenn.; Treasurer, Mrs. C. C. Napier, Nashville.

31. NORTH CAROLINA. *Woman's Missionary Union*, organized October, 1889. President, Mrs. E. W. Stratton, Candor; Secretary, Mrs. D. W. Newkirk, Greensboro; Treasurer, Miss M. E. Newton, Lincoln Academy, King's Mountain.

32. TEXAS. *Woman's Home Missionary Union*, organized March, 1890. Secretary, Mrs. Donald Hincley, Dallas; Treasurer, Mrs. A. Geen, Dallas.

33. MONTANA. *Woman's Home Missionary Union*, organized May, 1890. President, Mrs. V. F. Clark, Livingston; Secretary and Treasurer, Mrs. W. S. Bell, 611 Spruce St., Helena.

34. PENNSYLVANIA. *Woman's Missionary Union*, organized June, 1890. President, Mrs. C. F. Yennie, Wilcox; Secretary, Mrs. C. W. Waid, Ridgway; Treasurer, Mrs. D. Howells, Kane.

35. OKLAHOMA. *Woman's Missionary Union*, organized October, 1890. President, Mrs. O. W. Rogers, Medford; Secretary, Mrs. C. M. Terhune, El Reno; Treasurer, Mrs. Cora Worrell, Pond Creek.

36. NEW JERSEY. Including District of Columbia, Maryland and Virginia. *Woman's Home Missionary Union of the New Jersey Association*, organized March, 1891. President, Mrs. John M. Whiton, Plainfield; Secretary, Mrs. Allen H. Still, Westfield; Treasurer, Mrs. G. A. L. Merrifield, Falls Church, Va.

37. UTAH. Including Southern Idaho. *Woman's Missionary Union*, organized May, 1891. President, Mrs. C. T. Hemphill, Salt Lake City, Utah; Secretary, Mrs. L. E. Hall, Salt Lake City, Utah; Treasurer, Miss Anna Baker, Salt Lake City, Utah; Treasurer for Idaho, Mrs. G. W. Derr, Pocatello, Idaho.

38. INDIAN TERRITORY. *Woman's Missionary Union*, organized April, 1892. President — Secretary, Mrs. Fayette Hurd, Vinita; Treasurer, Mrs. R. M. Swain, Vinita.

39. NEVADA. *Woman's Missionary Union*, organized October, 1892. President, Mrs. L. J. Flint, Reno; Secretary, Miss Margaret N. Magill, Reno; Treasurer, Miss Mary Clow, Reno.

40. NEW MEXICO. *Woman's Missionary Union*, organized November, 1892. President, Mrs. Cora W. Sloan, Gallup; Secretary, Mrs. H. B. Winston, Albuquerque; Treasurer, Miss Louise S. Winston, Albuquerque.

41. IDAHO. *Woman's Home Missionary Union*, organized, 1895. President, Mrs. R. B. Wright, Boise; Secretary, Mrs. C. E. Mason, Mountain Home; Treasurer, Mrs. G. W. Derr, Pocatello.

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I bequeath to my executors the sum of _____ dollars, *in trust*, to pay over the same in _____ months after my decease, to any person who, when the same is payable, shall act as Treasurer of the Congregational Home Missionary Society, formed in the City of New York, in the year eighteen hundred and twenty-six, to be applied to the charitable use and purposes of said Society, and under its direction.

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THE HOME MISSIONARY

VOLUME LXXVIII.

NUMBER 3.

CHRISTIAN
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PRESBYTERIAN HISTORICAL SOCIETY

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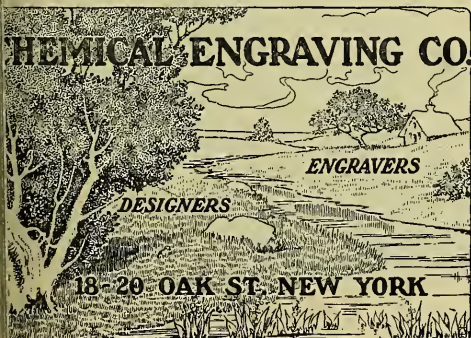
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THE HOME MISSIONARY

VOL. LXXVIII

JUNE, 1904

No. 3

THE SCANDINAVIANS IN THE NORTHWEST.

PROF. R. A. JERNBERG.

LANDING IN NEW YORK

ONE day not very long ago I was scrambling about on the eaves of the roof of Norway, climbing up towards one of the mountain dairies which in the summer time are the homes of hundreds of her people, while they care for the cattle fattening on the fine pastures scattered here and there among the rocks. There was a steep and very stony path, and here I met two old people, a man and a woman, coming down from the mountain, each with an enormous load of hay on the back, which covered them so nearly that they looked like two gigantic

porcupines rolling down upon me. They discovered me about as soon as I saw them, however, and before the catastrophe which I feared had happened, they both sat down in the path, resting their loads on the ground without unfastening them,

and at once began a conversation with me. People are few and far between in the mountains of Norway, and these old people made no secret of their pleasure in meeting a specimen of humanity, evidently not of their own genus.

"Going to the saeter?" the man asked.

I confessed my intention.



TAGGED FOR THE NORTHWEST

"You are a city man," he said. "Where do you live? In Chicago! Is it possible?" Evidently he had found a treasure. The name of my city seemed as familiar to him as any town in Norway. And no wonder; these two old people had given sons and brothers to Chicago and to our Northwest, while they remained to finish the fight of their lives with the adverse circumstances familiar to them from childhood. The hay on their backs was the winter's supply for their one cow, the mainstay of their existence.

Almost twenty years ago I was sent by our Congregational Home Missionary Society to supply two American churches in North Dakota during a summer vacation, while I was a student in the seminary. I had never been west of Lake Ontario, and the new Northwest was a surprise. The size of it compared with New England, was overwhelming, the possibilities of its future immeasurable. Men spoke to each other of building empires out there, and they meant it. That prince of God, Dr. H. C. Simmons, was my bishop. His

keen eyes seemed to search the secrets of the future, and he saw glorious visions. One of them was Fargo College, of which he afterwards became the president. Prohibition for North Dakota, flourishing towns dotting the prairies, with a Congregational church in each, the wild lands on both sides of the railroads transformed into waving fields of grain and pasturing the finest cattle, these were some of his visions, and many of them have already grown into splendid realities.

It needed a prophet to see the promises of that day. The realities were sober enough, as the reader may see from the pictures accompanying this article, and which were taken at that time. A rough shack partly covered with sod, a log cabin with paper-covered lean-to, or perhaps only a dugout with a door and a window in the side of a hill, were the usual homes of the settlers of that day. Three-quarters of the population of the country where I preached were Scandinavians. They were face to face with the problems and the promises of a new world. But they, too, had seen the visions of the fu-



GROUP OF SCANDINAVIAN GIRLS



OFF FOR THE TRAIN

ture, and these had given them faith and courage. They were accustomed to battle with nature for the scantiest living, but they needed not now to carry the hay for their cattle on their backs down steep mountain sides. Yet labors like these had fitted them for citizenship in our republic and for success in their pioneer experiences.

They thought it no sacrifice to do without some of the comforts for which their American neighbors mortgaged their crops. Their implements were often rude and primitive, their stock common and poor, but it was generally all their own, for they dreaded debt, and would run from a mortgage. But the contrast between the conditions of their old life and the new was ever present with them, while beckoning them on was the vision of a bright future for their children, and

for themselves an old age of comfort and plenty.

Last fall I had the opportunity of visiting again the fields of my early missionary work, this time to preach to the Scandinavians, and to enlist their interest and help in the work of our Danish Norwegian Institute in Chicago Theological Seminary. It was difficult to realize that this was the

same country as that of twenty years ago.

The farmers were cutting their wheat when I visited them, and such wheat! How is it possible to convey the idea of the Dakota wheatfields to one who has never seen their long rolling billows of golden brown, dotted here and there with homesteads, comfortable modern houses now, sheltered by groves of bass and cottonwoods. The visions of the old settlers are more than realized to-day. Could that



PROF. R. A. JERNBERG

family who came from Norway the same summer that I preached out there, and who settled not far from town, have dreamed that in less than twenty years they would own almost a square mile of fertile land for part of which they paid \$22 an acre, stocked with cattle and horses, with binders, plows, harrows and a complete threshing outfit, worth in the aggregate \$15,000 or \$20,000? Did they or their neighbors at that early day dream of the social life now made possible to them, when half a dozen of them, scattered over as many square miles, gather at their respective telephones? This instrument is no longer a luxury, but one of the most common and useful equipments on those Dakota farms.

My host took me out into his beeshop, as he called it, where he showed me three large tanks of honey not yet put up for market. I said to him that upon him and upon his people had the promise been fulfilled, which the Lord gave to his people Israel, of a land which flowed with milk and honey. Their children are found in all the educational institutions. The



STUDENTS FOR THE MINISTRY

catalogues of the colleges in the Dakotas, Minnesota and Wisconsin, as well as of the State Universities swarm with Scandinavian names, to say nothing of their own institutions of learning, where hundreds of young men and women gather year by year in preparation for the duties of life. They flock into business and the professions, and no small measure of the



SCANDINAVIAN HOME LIFE IN THE NORTHWEST



PRAIRIE HOME

wealth of the Northwest is in their hands.

Better than all these material blessings, however, was the progress these people had made in the things of the Kingdom. They had long been left without the privileges of the Gospel. Once in a great while a travelling minister or an evangelist would break to them the bread of life, but regular worship seemed impossible for lack of ministers. But the seed sown by the passing travellers began to grow and bear fruit; out of their own midst arose men moved by the Spirit of God, who gathered the people to hear the Word. Soon these men began to feel the need of training for their work, and hearing of our Scandinavian departments in Chicago Theological Seminary, they came to us. Some of these men are in the accompanying group. One of them was not allowed by his people to return for the completion of his course until six years had passed, and during all that time he has been a bishop in that country, travelling long distances and ministering to the latest settlers as well as

to the earliest, organizing and building churches, enduring hardness like a good soldier of Jesus Christ, without being either ordained or commissioned by any society for the splendid work he has been doing. He is back in the seminary now once more, while his people refuse to call another man to be his successor, impatient for the day to come when he shall have completed his course and be with them once more as their pastor and teacher.

The situation of the Scandinavians in Dakota is not much different from what it is in other States. Last summer we held the meeting of our Western Association of Danish and Norwegian Congregational Churches with a country church in Wisconsin. Ten years ago there was no place of worship in that community. The children grew up without the privilege of a Sunday-school. The social instincts of the people found expression in dances and carousals. No man cared for their souls. Then two young men from the Seminary, who, like the disciples of old, had gone out without purse and without scrip, heard of the state of these people

nine miles beyond the railroad, on the farms which they had cleared for themselves in the woods of Wisconsin. With fear and trembling they sought them out, for they had also heard of their godless reputation. The school house was obtained for a preaching service. The room was small and a crowd had come to scoff and jeer. The meeting was sadly disturbed by hoots and yells both from without and within the house, but no physical harm was done the missionaries. They continued their meetings for a week, spending their days visiting the people in their homes. Conversions followed the preaching, and one of the missionaries remained to shepherd the new flock. The next spring a church was organized. In another year a commodious church building was erected, and a little later a parsonage, both by the aid of our Building Society. When the delegates to the Association drove up from the railroad, the church and the parsonage, set on a hill and dominating the landscape, seemed to offer cheerful welcome, where ten years ago Christian preachers were scoffed at and reviled.

The change in the outward appearance of the community was no more remarkable, however, than the change in the people themselves. Now they flocked to the meetings in crowds

that made the roomy church building too small, and compelled the erection of a large tent for the gatherings on Sunday. Services continued all that day, beginning with a meeting of prayer in the morning at six, to which the people had been invited to come fasting, and closing with a meeting after the sermons in the evening, which lasted till midnight. All the services of the week had been leading up to this final meeting with the definite purpose of bringing the unconverted to Christ, and this hope was not disappointed. A score of young people, some of them visitors from other towns, one of them the pastor's brother, two others brothers from a family, where father and mother were charter members of the church, were graciously converted, and went to their homes rejoicing.

The scenes described in this paper are typical of the social and missionary activities among the Danes and Norwegians of the Northwest. These can be duplicated twenty-fold, yet they are only the beginning. The prophet is hardly born whose vision is large enough to see what another hundred years will show as the fruitage of the sowing and the planting, the nurture and the care given by our churches to the pioneers of the prairies and the pinewoods, the Scandinavians of the Northwest.

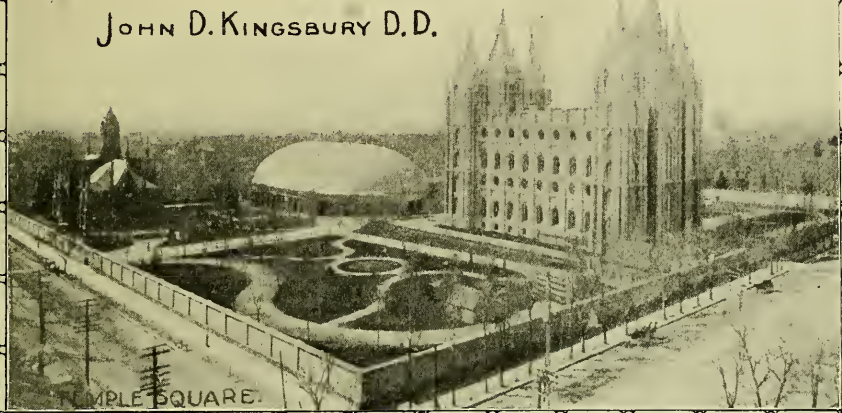


BOUND FOR THE NORTHWEST

UNDER THE FOOT HILLS.

—BY—

JOHN D. KINGSBURY D.D.



TEMPLE SQUARE, SALT LAKE CITY

THERE is evident disintegration in the Mormon church. The preaching of the Gospel with the object lesson of the pure family and the Christian life always wins. But God is preparing the way.

We rode out at evening to the home of a herder and ranchman. The house was attractive,—a low, long house, with shade trees and flowers, and a garden near by, rich in fruit. The furniture was rude, homemade, but the rooms were neat and tidy and there was an air of refinement, which we felt all the more when we received a warm welcome from the pleasant young woman who was the lady of the house.

She said, "The ditch is behaving badly. Frank can't come in just now, for we cannot neglect the water, you know."

We were very soon acquainted and she told her story: "I was born a Mormon, you know, never knew anything else, but when I was seventeen years old I began to think for myself, and I said, these 'Mormon ways are

not right. This way of living is not what I need; I had seen a Testament; I did not like what I had been taught about God and about home and love, and my heart longed for something which I had not seen.

"I could say nothing; I had nobody to help me. I had no sympathy; what could I do? I went for a visit to Laramie, and fell in with a Presbyterian teacher. She took me to church. I heard there sermons. I had a ray of light; but when I went home I could not speak of it. I was alone. I hardly knew prayer or holy promise or love of God.

"When I was married I said, 'Frank, we don't want to be Mormons,' and he said, 'No.' But everything was against us. All our neighbors talked about revelations and plural wives and went to the dances; we were alone.

"When the children came, little Will and Bess, we said we cannot send them to a Mormon Sabbath-school and to the dance hall, we will teach them at home. We have



SALT LAKE CITY

taught them sweet stories and the Testament and little songs. You shall hear them sing with their little harp," so the children sang and their voices were sweet indeed.

"All this while I was longing for something better and now you have come and have brought your church and Sabbath-school and I hear that all the people are glad," and her face flushed with modesty as she said, "My children will be in your school, but I don't suppose you will think I am fit to belong to your church, but I hope I shall be and you must help me, and we shall be so happy now your church has come." This story represents a wide range of personal experience in the younger generation of Utah.

Ignorance and Bewilderment

Converts to Mormonism come largely from Northern Europe. They are simple-minded people with scanty education and little idea of religion. They come to better their conditions. Their minds have been filled with large expectations of what

may be enjoyed in this fertile land. They are not disappointed. The homes of the ranchmen are infinitely better than the common people enjoy in any foreign country. They have alfalfa and wheat and corn and sugar beets and honey and apples, pears, peaches, plums, and all fruits in great abundance. Life is in the midst of luxury. They take religion as incidental. They are at once brought under the power of the church. Moreover, teaching is constant. The Sabbath-school, the meeting-house and the dance hall are in every place. Every neighborhood is organized and has its bishops. It is not strange that these grateful people are easily led to speedy conformity to all doctrines and usages.

Not many of the common people ever become polygamists. They cannot afford it; they are the hard-working, thrifty, healthy, strong yeomanry of the land. Once in a while they go up to Salt Lake to worship in the great Tabernacle, with the mighty throng, listening to the grand organ and the choir of 500 voices and

to the apostles who speak by divine authority. They look on the closed Temple, opened only to the elect few, and its majestic granite walls make strong appeal to the superstitious imagination. They go away with the conviction that God is constantly speaking to the apostles and leaders. It is no wonder that many devout, simple-minded women say:

"Yes, plural marriage makes us wretched; but it is the will of God and we submit."

"Do you believe it is right?" my friend said to the first wife in a plural family.

"Yes, it is the will of God."

"Does it make you happy?" She hesitated, and said with a sigh, "Our home was a paradise until my husband took a second wife."

Mormonism can never destroy the longing in the heart of woman for the joy of love's sweet privacy—the life unmolested when two hearts mingle in one which is uttered in the old refrain:

"I care not how humble, for happy 'twill
be
If but one faithful heart will share it
with me."

But it is possible to appeal to woman's religious nature and by strange moral compulsion to bewilder her pure instincts and enforce the monstrous belief that God requires the sacrifice of what is dearest and most tender in her loving heart.

Not all women are bewildered. One of the most spirited and clear-headed said with sharp emphasis: "Yes, my husband wants to take another wife. Let him take one! I tell him to, and that will be the last of me."

Socialistic Character

Mormonism is a compact, rich, powerful, socialistic body. It has vast wealth. The aggregate from the tenth of every man's income is immense. It has great mercantile concerns. It controls the produce of the intermountain realm. It has churches



PHILLIPS CONGREGATIONAL CHURCH, SALT LAKE CITY

and halls and the great Endowment House and Tabernacle and Temple, costing millions. It is a great trust. It cares for the bodies and the souls of men. The Sabbath service is often an advocacy of a sugar mill, or a woolen company, or for anything that can make for thrift and wealth or wider opportunity.

It claims the right to influence every action, public and private, which has to do with prosperous life. But its methods were never at war with other interests. The people engage in trade, agriculture, mining, alongside of the Gentile people. Let comparison be made with the oil trust, which controls every oil well in the Republic and sets a price on every lamp that burns in the poor man's home; or the coal trust that fixes the price of labor and regulates the heat of every home; or the steel trust which dominates in all industry; and listen to the whisperings of all these trusts in the ears of legislators and even in the halls of Congress and the conclusion is inevitable that

the desire of Mormons to control is not out of the ordinary.

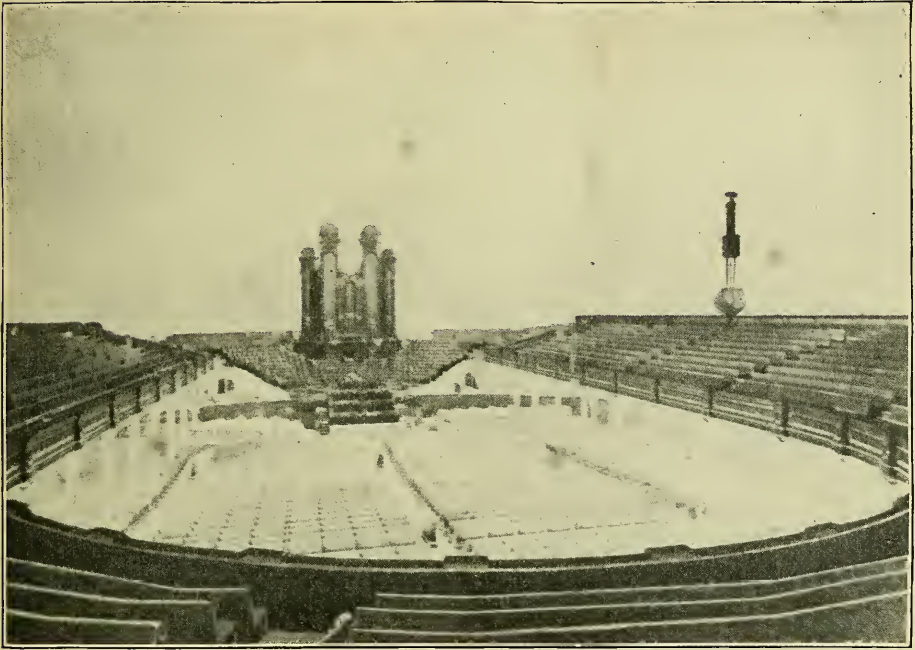
Materialism

Its religion is materialistic. God is a deified man. He is the "Old Man who puts snow on the mountains." He is the gross sensual ruler in heaven who has countless wives. The Lord Christ was a polygamist.

It follows at once that revelations to men are often selfish, sensual, degrading. Ask at the bureau of information, "What do you think of polygamy?" The quick reply is, "It is of God." Listen to President Snow at the Lake speaking to the throng at the Conference. "The mission of woman is to bear children." This leads to the violation of the true ideal of marriage, the introduction of unholy polygamy and the defilement of home. The social statistics tell us of the destruction of pure instincts in children and youth, of polluted lives and the weakening of all ties of kindred and the breaking down of character.



MORMON TABERNACLE—EXTERIOR



MORMON TABERNACLE—INTERIOR

Ghastly Memories

Every town has its traditions of cruelty and brutal selfishness. In our Christian work we do not charge upon the people crimes of bygone days, or antagonize them by sharp criticism, but the people often tell of ghastly memories. One woman said, "All that has ever been written is true. I have been through the Endowment House; I know it all."

Another said: "I came here a widow: I had a little girl. I married a Mormon. When my child was twelve years old, my husband said he must marry her; it was the will of God. I protested. The bishop said 'If you do not wish to be turned under, hold your peace.' He married my child. God only knows what came after."

"Yes," said a man, "my father had three wives and he starved one to death in the cellar. Our neighbor had three wives. The youngest had sinned so she could not be saved except by blood atonement, and

while he fondled her on his knee, he cut her throat."

One of the children spared from the Mountain Meadow massacre is now a Mormon bishop. A young English bride said, "My husband told me the bishops said he must take another wife. I kneeled to him and pleaded, 'George, you know I gave you my heart, my life, my all; I beg for the sake of the memory of our sweet love in England, for the sake of all that is dear in our home, for the sake of our unborn child, that you will be true to me,' but he pushed me aside and said, it is the will of God."

But these days are passed. Polygamy still asserts itself, but it meets the scorn and derision of the world. The veil is lifted. Life is growing better under the influence of the schools, the church, and pure Christian homes. The light is shining and the people rejoice in the new life of domestic love. Many a Mormon youth coming to maturity, graduating at the High School or University, says, "I am the child of plural

marriage, I have no inheritance, I am stained by my birth, I am not like other men. It is wrong. I revoke, I reject all this falsity, I take the right that belongs to a man among men."

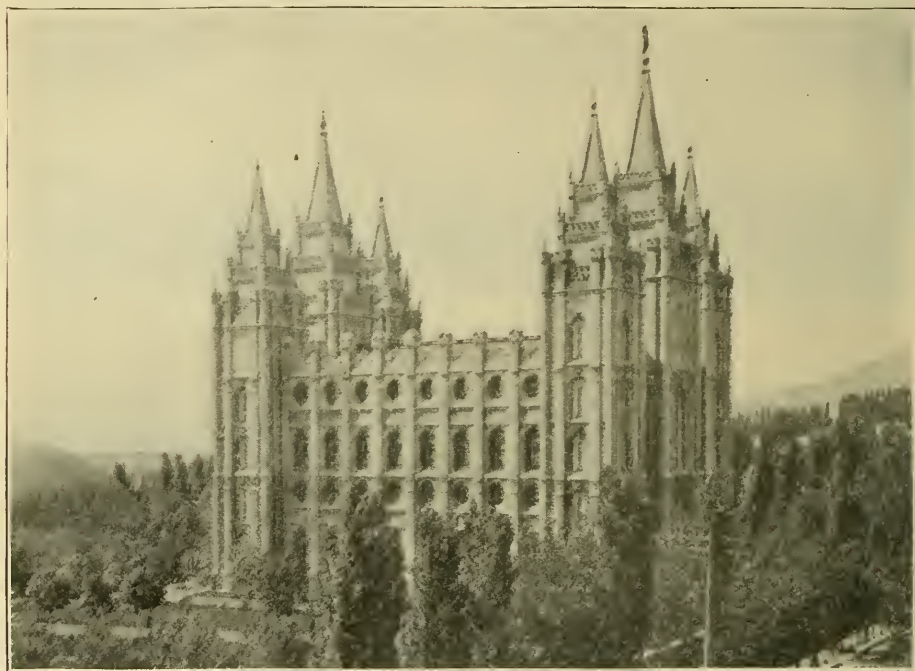
Allies in Progress

All things work together. Trade is an ally. The interchange of products to supply the markets of the world can never be eliminated. Business men with push and foresight

of Utah; all have aided in the building of character, citizenship and home.

The Bible, the school, and the church are not alone in the work of regenerating this inter-mountain realm. And there is not an area on the continent where, in the last forty years, there has been such progress.

Forty years ago a monstrous iniquity barricaded itself behind the Rockies, defied the courts, the army and the Republic, and stained every street and field and wild canyon with



THE MORMON TEMPLE

and daring come to this realm and break up selfish isolation. Railroads, opening ways of travel, bearing the burdens of forest and canyon and field, rushing into mining camps and fruitful realms, have hastened the dawn of a brighter day. Silver from the mountains entering all arts, copper stretching its wires over the continent and under the sea, repeating the speech and converse of men, and gold, entering the arteries of exchange, have all been allied in the onward movement for the evangelization

of Utah. To-day the reign of terror is a thing long gone by, the avenues of trade are open to all; church bells call the votaries of every faith, the Word of the Lord has free course and is glorified and the advocate of truth is delivered from absurd and wicked men, and the signs of the times are bright in Utah.

New Opportunities

Word comes from Vernal, "We need a church and school, can we have help?"



Where is Vernal? One hundred and twenty-three miles from Price, over the "bad lands," by the toss and tumble of a coach drawn by four wild horses, some of them "outlaws," through chuck holes and sand-beds, up through canyons walled with the mighty masonry of God, passing the great canvas-topped freighters, ships of the desert, through the narrow valley of the Duchesne, and up the last steep climb where from the height you look down on the dark valley of the Ashley, beautiful with alfalfa and orchards and fruit branches and shade trees, and Vernal in the midst and the wide fertile plains and rugged mountains beyond.

Charming valley, twenty miles long

eight miles wide, 8,000 people, rich, well-watered, a land literally of milk and honey, and no gospel save that of the Latter Day Saints. Our young evangelist went in there and found hearty welcome. A church was gathered, a large congregation, with a Sabbath-school with a throng of children. I baptized twenty-two in one day, some by immersion in the Lake, dipping them in the water and lifting them out into the sunshine and smile of heaven.

Let the church, with missionaries, churches, the Gospel of God, the power of the Holy Ghost, join in the work of evangelizing this steady, onward, rapid increase of life in Utah!



HILL CUMORRAH, WHERE BOOK OF MORMON WAS FOUND

THE LOUISIANA PURCHASE AND THE CHURCHES

A Great Christian Celebration at St. Louis

To the Christian Churches of the Land:

The United States has invited all nations to join with her in celebrating the acquisition of Louisiana,—an event which ranks in historical importance next to the Declaration of Independence and the making of the Constitution.

With the purchase of Louisiana the national area was doubled in a day, and a bridge was furnished by which it speedily advanced to the Pacific. So great an event is worthy of a great celebration and all signs indicate that it will be commemorated on a scale of magnificence never before approached in the history of nations.

To many thoughtful people it has seemed that such an occasion would be incomplete without some special recognition of its religious and missionary aspects. The Province of Louisiana, embracing to-day thirteen States of the American Union, has, from the hour of its acquisition been a favorite field of home missionary endeavor. Millions of dollars and thousands of consecrated lives have been poured out to make it a Christian territory,—and the results are magnificent.

More than 30,000 Protestant churches alone are embraced within its bounds, holding property to the amount of \$70,000,000 and numbering more than 2,000,000 communicants. All but the smallest fraction of this gigantic result is the direct fruit of home missionary effort. Its academies, colleges, and other institutions of learning, which also are the legitimate fruits of home missionary enterprise, rank among our best known and most efficient instruments of Christian civilization.

To these religious and educational agencies is due in no small measure the fact that this foreign province known a hundred years ago as Louisiana and at that time an unexplored wilderness is now morally as it is physically the backbone of the nation,—furnishing homes for one-sixth of our population, a peaceful, prosperous, loyal, homogeneous family.

Is there nothing in these facts to stir the Christian heart to jubilant gratitude and to justify a notable effort on the part of the churches of the whole land to celebrate in a worthy manner the religious progress of Louisiana?

At a meeting of gentlemen representing different Christian denominations, the undersigned were appointed a committee to arrange the details of such a commemoration. They have selected Saturday, Sunday and Monday, October 29, 30 and 31 for this celebration. Festival Hall, situated in the very center of the St. Louis Exposition grounds, has been secured for the occasion. It accommodates 4,000 people. Speakers of national fame are to be engaged for the sessions of Saturday and Monday, and distinguished representatives of the great Mis-

sionary Boards of the land will be present to make brief addresses. Inspiring music will lend cheer to all the gatherings. On Sunday, October 30, the churches of St. Louis will open their doors to the people for services appropriate to the celebration.

It is particularly desired and requested that upon that day the churches throughout the country will take up the theme in their own way and so magnify the great cause of Home Missions that the whole land shall ring with the benefits already received and with appeals for a united forward movement for the Kingdom of God in America. Such a day may well be signalized by generous thank offerings to our Home Missionary Boards.

To this statement and appeal the committee invite responses from all who are interested in the movement and they will be glad of any suggestions that may contribute to the success of the celebration.

With prayer and thanksgiving let us anticipate the day. So far as possible let us time our visit to St. Louis to include the period named above. Let all the churches so loyally combine to forward this movement, that the interest of the celebration shall not die with the occasion, but abide in the memory of God's people and kindle a new and enduring zeal in the great cause of National Evangelization.

INTER-DENOMINATIONAL COMMITTEE OF ARRANGEMENTS FOR THE HOME MISSION CELEBRATION OF THE LOUISIANA PURCHASE.

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156 Fifth Avenue, New York City.

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EDITOR'S OUTLOOK

An Intermission

A GREEABLY to the published notice on the second page of THE HOME MISSIONARY cover, the current issue will be the last until September. In common with several other missionary periodicals, circulating chiefly among the churches, we have become convinced that after the middle of June and until the first of September such publications are liable to great waste. To save this waste and to economize its cost, the magazine is suspended for these months. We have spared no pains, therefore, to crowd the present number with matter which will be found profitable for summer reading and reflection. The interval will be devoted to making larger plans for the benefit of our readers during the coming fall and winter.

National Home Missions—A National Interest

It would seem to pass almost without the saying that National Home Missions are concerned with the evangelization of the Nation—the whole Nation. Apparently the fathers held this view when they organized their Society and declared its object “to send the Gospel to the destitute within the United States.”

The necessary corollary of this interpretation would seem to be equally self-evident, namely, that the appeal of National Home Missions is to the people of the Nation, or to bring it down to ourselves, the appeal of the National Society of the Congregational Churches of America is to the 6,000 churches in whose name it stands and whose will it obeys. Nothing less than this breadth is con-

sistent with the ordinary use of language and the express terms of the Society's historical charter.

Moreover, there are special reasons at the present time which make that appeal imperative. An emergency is at hand. Legacies have disappointed. A deficit of more than a hundred thousand dollars threatens the work of National Home Missions. Retrenchment becomes necessary and suffering will follow. The fruit of years of effort is imperiled. A national calamity is imminent. Immediate relief is demanded. To whom shall the National Society turn for help, if not to its widespread constituency throughout the land. Plainly the rescue cannot come from its missionary fields, else they would be no longer missionary. As plainly it must come, if it come at all, from churches that have passed the missionary stage, and from individuals to whom God has committed the trust of wealth.

Such is the emergency and such is the appeal of the National Society. To withhold this statement of our need or to suppress our appeal for help would be to dishonor the friends of Home Missions. It would be to assume that they are not equally solicitous with us for the cause of National evangelization; and it would be rank ingratitude for repeated past deliverances which we have never failed to receive in times of need.

Some Recent Books

This magazine has no “Book Table.” But now and then a volume appears so germane to its purpose that it becomes an equal privilege and pleasure to notice it. Such a book is Dr. Leonard W. Bacon's “The

Congregationalists," published by The Baker & Taylor Company in "The Story of the Churches" Series. It is a marvel of condensation that the story has been so told in 270 pages that nothing really essential to its completeness is lacking, though many things are treated with but a touch of the pen. The reader will go to other works for details, but for a convenient hand-book, and outline study of Congregational history, he will prefer this one and he will not tire in its reading. Dr. Bacon is a master of epigrammatic English and even while dissenting from some of his opinions, the reader will admire his fair spirit and vigorous expression. Dr. Bacon has little use for hyper-Congregationalism and vigorously resents its classification among sects. This is especially evident in his treatment of the reaction of Massachusetts Congregationalists under the lead of Dr. Emmons, after the Unitarian schism. Yet while expressing in strong terms his dissent from the denominationalism of those days, he has the fairness to admit that it was "perhaps necessitated by the situation." This, we believe, will continue to be the popular verdict. Congregationalism was fighting for its life and had to formulate itself unduly perhaps in order to maintain any existence at all. We are specially grateful to the writer for the large space and the cordial treatment given to the missionary history of our churches, both home and foreign.

Another book, the necessary companion of the last named, is Dr. George M. Boynton's careful study of Congregational order, principles and practices, published by the Pilgrim Press, Boston, and entitled, "The Congregational Way." It is evidently prepared with conscientious care. Its style is direct and never redundant and if it is not already the *vade mecum* on every pastor's table, it ought to be.

Another issue of Pilgrim Press,

"Pioneer Days in Kansas," by Dr. Richard Cordley, is most germane of all to Home Missions. Written by a home missionary, the last surviving member of the Kansas Band, transcribed from his personal experience, it is unique in this that not another man alive to-day could have written it. It is an invaluable contribution to the record of a period which must be regarded as the most critical period in American history.

Quite different from the above-named books is the remarkable life story of Owen Kildare (The Baker & Taylor Company) with its rather blind title, "My Mamie Rose." If one would see all the depths of slum life without the nauseous experience of personal inspection, he will find it all in this book and he will see also in "Mamie Rose" the power of one woman or rather one slender girl by her true sympathy and pure love to redeem the worst of men.

An Error Corrected

By an unfortunate misunderstanding, for which the editor is wholly responsible, an article published in the May HOME MISSIONARY and written by Dr. Leonard W. Bacon in 1867, was erroneously ascribed to his father, Dr. Leonard Bacon. The "Unpublished Letter of Dr. Leonard Bacon" was a brief note, heartily endorsing the sentiments expressed by his son. While we have nothing but regret for thus misleading our readers, we are happy to believe that no injustice has been done to either of these honored names. The elder Dr. Bacon really makes the article his own by his adoption and endorsement, while to the younger Dr. Bacon it will be a matter both of pride and amusement to learn that several discriminating readers of the article have been struck with the "vigorous style and characteristic sentiments" of its supposed writer.

TIMELY TRUTHS-TERSELY TOLD

The Twelve Missionaries

IT is only by a trick of words that this title does not at a glance reveal who are the persons referred to. Just such a trick was played on readers of the Bible when the word *church* was substituted by King James's intimation to the English translators that so it should be, for the word *congregation*, as Tyndale had given it. We all believe that the men whom Jesus chose for his first disciples became missionaries. But they are not so termed in our English Bibles, which always call them *apostles*, and it is commonly thought that there have been no apostles since the death of John, the last survivor of the Twelve. Then ended, according to church historians, the "apostolic age." And if in reading Luke vi, 13, "He chose twelve, whom also he named apostles," one should substitute the word *missionaries* for *apostles*, many would suspect him of meddling with the text. But such a reading is literally correct, and it has the advantage of carrying a clear definition of the idea, as the word *apostles* does not.

These two words are in fact of identical meaning, their only difference being that *apostle* is a Greek word, and *missionary* a Latin word. Each of them is derived from a verb that means *to send*, and each of them means *a person who is sent*. In John xiii, 16, the marginal reading of the Revised Version so explains it. Jesus Himself so defines *apostle* in His prayer at the Last Supper: "As Thou didst send me into the world, even so sent I them into the world." And so He gave them from the first the name *apostles*.

The word *apostle*, or *apostles*, occurs in the New Testament nearly

fifty times, and seven times as often in the Pauline portion (including the third Gospel and the Book of the Acts) as in all the rest. This is significant. We naturally ask why it should be so. Evidently, because Paul was the chief missionary in that time. More than half of the book of the Acts is concerned with his missionary journeys and activities. He himself tells the Corinthians: "I labored more abundantly than they all, yet not I, but the grace of God which was with me." Yet he says: "I am the least of the apostles (missionaries), that am not meet to be called an apostle (missionary), because I persecuted the Church of God." In the person and work of Paul, Jesus' designation of His first disciples as missionaries was abundantly justified. The word is matched by the deed. How appropriately he begins his letters, "Paul an apostle of Jesus Christ." How much more significantly to our minds, long blinded by the trick of a word ill understood, when we give that ancient term its modern and luminous equivalent, "Paul a missionary of Jesus Christ."

It would be worth while to do this, at least in our private reading, and perhaps on other fit occasions, when we come across the ancient Greek term in our English New Testament. See, for instance, Matthew x, 2: "The names of the twelve missionaries are these;" Luke xvii, 5, "The missionaries said unto the Lord, Increase our faith;" xxii, 14, "Jesus sat down (at the Last Supper) and the missionaries with Him;" Acts ii, 43, "Many wonders and signs were done by the missionaries." Carrying this substitution through the New Testament has an effect like that of

clearing away the mould from an illegible inscription in a graveyard, till the letters stand out distinctly.

Other results follow both naturally and inevitably.

Missionaries come to their rights. Even in the Church, except among a well-informed and earnest minority, the missionary, that is, the man and his work, is not rightly valued, and so is not rightly supported. When he has done a great work, and returns, the father of churches that he has planted on the frontier or in non-Christian lands, there is, of course, the general rising up to do him honor which is the world's way of recognizing brilliant achievement. But when he goes forth to Africa, Alaska, or anywhere, as a recruit, a beginner, conscientious and chivalrous, as all sound-minded people must believe him, many yield him this tribute with an undertone of regret for what they deem rather visionary, misjudged, impractical; thinking, if not saying, "Why go to the ends of the earth for duty, when there is so much of it to do at home?" This is a most unchristian mistake. The missionary is the original Christian institution, antedating the church itself, and older than her sacraments. So, at any rate, we are informed by Paul himself. Read the list of "holy orders" that he sent to the church in Ephesus: "He gave some to be *missionaries*, (translated "apostles"); and some, prophets; and some, evangelists; and some, pastors and teachers." Thus is emphasized by the man who, of all the Twelve, showed most of the mind of Jesus, the thought of Jesus in designating the Twelve as his "apostles."

The real truth in regard to "apostolic succession," so belabored and beclouded in futile disputes, now comes out in clear and convincing light. If the New Testament is permitted to speak on this question with final authority, the genuine apostolic succession is a missionary succession. Of the first admission to it, after Jesus' time, we read that to supply the vacancy created by the

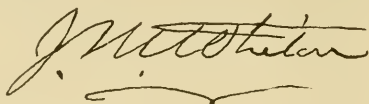
apostasy of Judas, Matthias was chosen, "and he was numbered among the eleven apostles, (missionaries)." Many a humble missionary, on whose head no bishop's hands have ever been laid, is numbered in this succession. Outside of it have been many mitred and throned prelates, "princes of the church."

A more important question is also settled; What is the true Church? Paul is the conclusive witness. He tells the church at Ephesus, that it is "built upon the foundation of the apostles, (missionaries) and prophets, Jesus Christ Himself being the chief corner stone." And agreeably to this, the seer of the Apocalypse beheld in his vision that future City of God, of which the church on earth is but the dim prototype, as having for its wall, "twelve foundations, and on them twelve names of the twelve apostles, (missionaries) of the Lamb." The house of God must stand square on its foundations. The mark of the true church is its fidelity to its original design. A church is a church of Christ only so far as animated by the spirit of the Great Missionary whose name it bears. Bishops or no bishops, creeds or no creeds, matter little, but this matters everything for the right of the church to be.

The corollary to this requires final mention. What is true of the church is true of each member of it. None is what Paul calls "a man in Christ"—though he may be a "babe in Christ"—in whom Christ's missionary spirit is lacking or undeveloped. He must find or make a way to expand it, to exercise it without partiality for a special interest, and a consequent narrowing of Christian sympathy for those whom Christ would heal. For this the Holy Spirit was originally given when Jesus, on Easter eve, said: "As the Father hath sent me, so send I you," and then, "breathed upon them, saying, receive ye the Holy Spirit."

When Christian consciousness gets firmer hold of these foundation facts of Christian faith, Christian character will be enriched, Christian en-

terprises will expand, the day of small things will be succeeded by a day of power, and scoffing tongues will be dumb.



NEW YORK.

A Working Plan

Combination is in the air; consolidation and economy are distinct demands to-day in religious as well as in secular enterprises. The two following articles, one from the Northeast and the other from the Southwest, show that the problem is of widespread interest. Both of them illustrate one of the perplexing conditions of home missionary work.—Ed.

There are possible changes in Congregationalism, of methods if not of polity, coming in the near future. We shall hardly come into organic union with other religious bodies without some changes in procedure at least, which will seem strange at first. In case of the consummation of such organic unity, in some communities there may be churches near one another which may seem needed each in its own locality, yet near enough to seem also as if their number might be diminished.


The same condition exists even now in our own body, so that a plan by which this plurality may be made useful, and all possible friction be removed, is worth trying. The plan has to my knowledge been worked and may have been in more places than I know of, yet it is uncommon enough to be strange to some.

Suppose a church in some community—it need not be a city; it may be only a village; but a church fairly strong in point of membership and influence in the neighborhood. Within a radius of a few miles, accessible by street car, buggy, horse or bicycle, there are already or may come to be from one to five “branches;” not independent churches in the sense that any one goes or stands alone. Some of these branches may have only a Sunday-

school, some may add a C. E. Society, and some may come nearer to churchly organization by having regular preaching services and communion seasons. Some may have week evening and some may have Sunday services; but each and all organically joined to the central church.

The pastor of that church is pastor of all. In time, if not at first, there will be some responsible members at each point under whose charge that particular point will be held, and these all will be members of a church board. In case of any business especially concerning members resident at one of these points, the church could be held there, as being most convenient to those most interested; but announced as all other church meetings would be and some of the other officials besides the pastor expected always to be present. But only *one* church record to be kept, *one* church clerk to serve all, *one* register of members for all, *one* pastor called by *one* vote, all the members of all the branches uniting in it, but as individual members, at a general church meeting.

Such a plan has great possibilities of expansion and few surfaces for friction. It may be hard to accomplish an amalgamation of two or three separate churches in proximity, each one with a natural pride in its own affairs. But that independence, usually in such cases where these churches are yoked under one pastor, is often detrimental to good feeling and effective work, and is nominal rather than real. But let this amalgamation (not absorption) come, and rivalry and jealousy will cease. By such consolidation much “slack” could be taken up, much friction prevented, growth be encouraged, self-support achieved and permanency be assured, where none of these objects seems possible under present conditions.



THAYER, Mo.

The Church Auxiliary or Annex

Here is a problem. The other day I conducted a funeral service nearly ten miles southeast of town, in a community where there is no service within a radius of eight to ten miles. Next Tuesday I am to preach in a school-house about fifteen miles southwest of town, where there is no regular preaching for some miles around. On Wednesday evening, I am to preach at another school-house about five miles from the first and seventeen miles from town. I know of no regular preaching in the latter place for eight or ten miles around. I have several times preached northwest of town where there was no service from six to eight miles in any direction.

Perhaps you can imagine how much I sometimes wish that I were ubiquitous, or able to be in at least a half dozen places at once, especially on the Sabbath.

Now, anyone conversant with ecclesiastical history knows that the difference between the work done by John Wesley and that done by George Whitfield, consisted in Wesley's organizing of his followers. Whitfield formed no class or church, and at his death his work fell apart like a rope of sand. The Methodist church, on the other hand, is one of the most powerfully organized bodies to-day doing Christian service.

What I want to ask is, whether Congregationalism might not do well to adopt something similar to the Methodist class; call it the Congregational annex or auxiliary. Let there be a leader, with regular meetings; let it be subordinate to some Congregational church whose pastor shall have a general oversight and who shall visit them at stated times, and as often as he can. Let the membership to this proposed organization be based on confession of Christ, as in regular church membership. Let letters be given, equal in value to regular church letters. Let nothing stand between such membership and regular church membership,

except the distance these persons are from the church organization.

Do you know whether any such plan has ever been put to a practical working test by any church of our order? I desire light and helpful suggestions.

E. A. DeFethen

IPSWICH, S. DAK.

Can Immigrants Be Transformed into Good American Citizens?

There is a hopeful and encouraging side to immigration. One of the great factors in the upbuilding of America has been immigration. Many of our ablest and best people were of foreign birth. Among them we name the late Professor Philip Schaff, the eminent church historian, and the late Professor H. E. Von Holst, of the University of Chicago. Professor Von Holst was a superior teacher of history and has given us an able "Constitutional and Political History of the United States." There is also good material from England, Wales and Scotland, as well as from Germany, Switzerland and Scandinavia. Many will immediately identify themselves with our best people and co-operate with them in promoting the highest good of the country.

There is plenty of room here. Even in the country towns of New England there is increasing room; especially where the native population is decreasing in number. There are many New England farms that might be recovered, and renewed and by skillful cultivation be made to produce more than ever. Then schools might be re-established and some meeting-houses now closed might be re-opened. Also large areas of the West invite occupation. The farmer almost everywhere needs help and that help is to be found in immigration.

Our educational privileges are sec-

ond to none in the world. The industrial schools of recent date are invaluable in fitting the younger portion of our foreign population for the practical work of life. All our higher institutions of learning afford the best privileges for all who desire a comprehensive education. And these are being richly endowed by wealthy men. Many of those who come to us we believe have a desire to improve these great privileges. Some, at least, are representatives of races which in the old country have given to the world great scholars and distinguished men.

There is immense wealth in the United States that should be used not only to educate and elevate the native population, but the foreign as well. To what better use can it be put?

Our churches are numerous and strong. There is a great deal of latent power in them which should be brought out and we believe will be, when the full responsibility of preserving our religious institutions and transforming these foreign elements is rolled upon them. The church has hardly begun to exert her energies and test her resources.

Henry H. Hamilton.

YORK, MAINE.

Missionary Literature

THE HOME MISSIONARY, in its fresh, attractive dress since April, 1903, full of enlivening articles and winning illustrations, is a magazine to be admired and should be read in all Congregational homes of the land. The writer read with absorbed interest the notes headed "Greetings" in the April number, but felt distressed to see that of more than forty printed, none hailed from his beloved State. Is Kansas not interested? She ought to be in the lead of this cause, as she is in many noble causes.

In our busy beautiful Kansas home, started on the prairie, we read not only THE HOME MISSIONARY, but

with equal relish the *Missionary Herald*, *Life and Light*, and *Congregational Work*, and, like thousands of Kansas people, we are awake to all humane interests. Many periodicals enter our home, but under the pile of captivating reading which they make, our missionary literature is never permitted to be swamped. There is a health-giving, nerve-strengthening, heart-quickenng push about the missionary magazines, a tone of command and of challenge that bids us go into all the world and preach.

Every new-born child of God, if he is to be useful and happy, needs to enlist cheerfully in this world missionary campaign for Christ and to earn or lay by gladly an offering to fill His oft-depleted treasury. Rev. James Stalker in his "Life of Christ" has this to say of the divine Master: "He drank deeply of the well at which He would have His followers to be ever drinking—the bliss of doing good."

In the June number of THE HOME MISSIONARY one writer discussing the "Boy Problem," says among other things: "Boys have a hatred for anything goody goody. Let them understand that they shall not be preached at, etc." This statement to me seems somewhat too sweeping and not according to gospel knowledge. It is not true where boys and girls are given a chance to come into living touch with Christ in their early life. A child is never ashamed of Jesus, when His life is daily exemplified by loving parents and by faithful teachers. Nor is a boy ashamed of anything good. Shams will repel him.

Children, carefully led and brought up in the fear and truth of God and with the Bible for a text-book, are sure to grow up stalwart young people, into invincible Daniels, steadfast Hananiahs, courageous Mishaels, fearless Azariahs, filial Ruths and self-sacrificing Esthers.

C. H. Isely.

FAIRVIEW, KANS.

OUR COUNTRY'S YOUNG PEOPLE

DEPARTMENT · CONDUCTED · BY
DON · O. · SHELTON, · ASSOCIATE
SECRETARY ❁ ❁ ❁ ❁ ❁

I THINK THIS NEW UNDERTAKING FOR THE INSTRUCTION OF THE YOUNG PEOPLE IS THE MOST IMPORTANT STEP THE SOCIETIES COULD TAKE. I AM VERY THANKFUL FOR IT.—THE REV. JAMES WATT RAINE, PASTOR FIRST CONGREGATIONAL CHURCH, RIVERHEAD, N. Y.

AN APPRECIATION AND A PLEA SOMETHING MORE ABOUT A POSTAGE STAMP A WEEK FOR HOME MISSIONS

BY THE REV. JOHN ASH STOOKE

Chefoo, North China

AS I read the appeal of the pastor of the Washington Street Congregational Church, Toledo, Ohio, in the Young People's Department of THE HOME MISSIONARY, I felt the words came from a warm, earnest heart, which felt the needs of the hour and realized that something *extra* must be accomplished to keep pace with existing requirements and conditions. The great soul-burden of that article was a call for some slight, added self-sacrifice,—at least "one postage stamp a week!" An ice cream soda once in three weeks! and so on. Now, although I am a foreign missionary, I am at the same time a great admirer of Home Mission work in any of our home lands, be it England or America, and I feel that our out-and-out Home Missionaries have to suffer not a little and are very often called to bear deprivations which the foreign missionaries know so well. My heart, therefore, says—God bless them, and mightily use them! This, then, is my brief appreciation.

But I trust you will also allow my protest, for I fear we are grieving the Lord we love so much by lowering the *standard* of true discipleship,

especially as regards our personal responsibility.

It is a low standard, I take it, to plead for a bit of ribbon, a tie or absence from a football game as though these were to regenerate the Christian church on the lines of self-sacrifice. I cannot think it counts with God, this miserable subterfuge.

It certainly is *not* "New Testament" self-sacrifice. And I am bold enough to say it is not acceptable to Him whose *law of life* was a continuous "giving up" and "giving out" the very best of that matchless life of His. No! No! Let there be no less a standard than Paul's at any rate "I am debtor," or a lowering one whit of that word in 1 Cor. 6, 19-20, "*Ye are not your own.*"

Once the church of God loses sight of that, then comes in the compromise of half-hearted service and sacrifice. Our lives are often represented by one or the other of these verses:

Oh the bitter shame and sorrow,
That a time could ever be

When I let the Saviour's pity
Plead in vain, and proudly answered;
"All of self and none of Thee!"

Higher than the highest heaven,
 Deeper than the deepest sea,
 Lord, Thy love at last has conquered;
 Grant me now my soul's desire,
 "None of self and all of Thee!"

I trust my words will not seem unduly harsh or unbrotherly. This is farthest from my thoughts. I only seek to rouse the Lord's own (including myself) to a higher and more exalted view of our relationship and responsibility, and to say that if (as the pastor has remarked) we remember "Jesus Christ who, though He was rich, yet for our sakes He became poor, that ye through His poverty might become rich!" the whole question of "our indebtedness" would, I am certain, be a vastly different one.

Instead of a postage stamp a week, it would be a *life consecration* of willing service (including our choicest treasures). In place of a bit of ribbon, plus a handkerchief or two, a year, there would be a continuous stream of self-denial and the needs and claims of Home and Foreign Missions would be lavishly supplied. Let us not forget these facts:

"He that loveth his life shall lose it." . . . "He that loseth his life shall find it."

I once heard a beloved Congregational minister in my native city say (as regards giving) — *God looks not upon what you have given, but He does behold what you have left.*

In this connection a study of Luke 21:1-4 will well repay us, especially as we recognize how the days in which we live are undoubtedly those of *luxury, ease and self-gratification.*

I pray that these few simple thoughts will stir our younger (as well as our older) Christians to ponder and think; and to the great Head of the church shall be all glory. Let us each be on our "watch tower," for the evil one seeks our spiritual down-

fall and not our highest enrichment.

Our great enemy will not be alarmed if he sees the compromise of "A postage stamp," etc., in place of presenting our bodies as reasonable service. Our constant position should be not how *little* I may give, but rather how *much more* may be laid upon the altar.

It may be remarked that it is well to stimulate the Christian church to acts of self-denial on the lines indicated in the article I have noticed. But I would beg to say that once the New Testament idea of "living sacrifice" has taken hold of our individual Christian life, the paltry compromise of the "postage stamp" will vanish into insignificance and a regular putting by of the Lord's portion will be a joyful service of poor and rich alike.

My plea is therefore for a grander and nobler idea to fill our hearts, which will soon crowd out the mean and ignoble; for we shall then "take stock" and find our possibilities and enablings so far beyond the "a tie and a trinket a year extra" simply because we shall have found out a way to stop the leakage of our monies into unworthy channels, whilst the one absorbing thought will be: *How much owest thou unto thy Lord?*

Give all thou canst,
 High heaven rejects the lore
 Of nicely calculated much or more.

I do trust most earnestly that the pastor will reap a rich and glorious harvest, not merely from a *postage stamp a week*, but from consecrated hearts and lives who will think they have not laid sufficient at the Master's feet, even when they have given *all.*

When the world around is smiling,
 In the time of wealth and ease,
 Earthly joys our hearts beguiling,
 In the day of health and peace!
 O deliver us Good Lord!

ONE OF THE MOST PRESSING NEEDS OF OUR TIME IS AN INCREASED NUMBER OF YOUNG MEN AND WOMEN WHOSE MOST ARDENT DESIRE IS TO GLORIFY JESUS CHRIST THROUGH IMPLICIT OBEDIENCE TO HIS WILL. "YE SHALL BE MY WITNESSES," IS A COMMAND WITHOUT A TIME LIMIT FOR ALL CHRISTIAN MEN AND WOMEN IN ALL AGES.

KING'S TRUMPETERS WHOM I HAVE KNOWN

III. REV. JAMES HAYES

BY REV. W. G. PUDDFOOT,

Field Secretary of the Congregational Home Missionary Society

I FORMED my acquaintance with Mr. Hayes when he was a missionary at Coal Bluff, Indiana. He was late for the train. When it arrived at Coal Bluff, he came running

around the end of a house, his face all aglow, apologized as he greeted me and helped me to get rid of a half dozen curs which came from under the house. "Lots of tenants," I said, alluding to the

old place, the windows broken and the panels of the door smashed in. The people were glad to see him, but urged him not to stay, as it would not be safe. "Oh," he said, "they will not hurt me, I have come to do them good." The meeting was announced at eight o'clock P. M. At a quarter before eight there were no signs of anyone. It was getting dark when he saw some forms coming over the wobbly plank that was used for a bridge. They were women and girls coming on their hands and knees.

The lanterns he had placed in the school-house were getting smoked by the draughts that came through the broken windows and they kept him busy. By eight o'clock the men began to drop in. Most of them managed to sit almost on their backs, leaning as far as the school benches would allow. He said they looked uncanny,—rows of eyes, rimmed with coal dust, fastened on his. He had not preached long before there were little gutters adown their cheeks where the tears had washed the dust away. It was a grand finish to what seemed a forlorn hope.

Amid great difficulties he built his church and parsonage. A reading-room, also, was furnished. The people were honest, for a ten-cent piece found on the sidewalk in front of the parsonage was picked up and laid on the fence. Their chief sin was drunkenness. A few miles west was a small, wicked place, where he told the people he would preach on Sunday at 3 P. M. The place was used as a dance house and a dance was in progress at the time of his arrival.



CHURCH, SOUTH DANVILLE, ILL.

dogs. "Yes," he replied, "there are seven families in that house." "Must have lost a dog," I said. He smiled.

I wish I could adequately describe this brother and his work. His face was as strong as that of a lion, but his smile was as sweet as a woman's. He was as brave as Samson, but had infinitely more tact.

As soon as my welcome at the parsonage was over, he proceeded to take me over his field, telling me the story of his work. We went into one street which was called "Henpeck." It was a *cul de sac*. He said, "I should like to take you into some of these homes, but the people would feel ashamed, as some of them are very poorly clad. They do not mind me, but they would feel hurt if I took you in." We came in view of the old school-house, where he first preached. It was a battered



COAL MINER'S CABIN. RELIGIOUS SERVICES INSIDE BEING CONDUCTED BY MR. HAYES

As the fiddler saw Brother Hayes' face coming up the stairs, he shouted, "All promenade to seats," which they did, waltzing off in great style. This would have troubled some men, but not Brother Hayes. He went right on as if the meeting had been a prayer meeting. During the sermon a fight occurred outside, but few left. They could see a fight any time, but a sermon was a novelty. After the service Brother Hayes was saddened at the sight which met his eyes. One of the men had killed the other. The dead man was laid in the ditch—his broken jaw tied up to his head with a stovepipe wire.

Another village a few miles away deserves a special chapter, for from this village Brother Hayes had to run for his life, being repeatedly stoned out of it. One day on his way there two drunken men met him, one with a rifle which was immediately pointed at Brother Hayes. The other drunken man saved Mr. Hayes' life by knocking the rifle up with his arm. A farmer who saw the transaction, offered to be a witness in the prosecution, but Mr. Hayes said, "No, no, brother. I could never do this man good if I prose-

cuted." As he told me this, he said, "I have since had family worship in that man's house." I don't know whether Mr. Hayes had heard of Tolstoi at that date, but his life would please him. The fact is he knew Tolstoi's Master.

Passing through this town with a man at his side, he was horrified by the sight of a saloon-keeper running out with a large knife in his hand, trying to kill the man who had come out of his saloon. The man got away, but the saloon man was so enraged that he stabbed the man by Mr. Hayes' side, wounding him so that he dropped dead. "What did they do to the murderer?" I asked. "Nothing," he said. Some time after he wrote to me saying that this man had killed another man and he was afraid there would be a lynching, but through the efforts of Mr. Hayes help came from an unexpected quarter, and the man was saved.

The wife of a saloon-keeper died, and Mr. Hayes was called upon to preach the funeral sermon. While preaching, he heard sobbing, and casting his eyes in the direction of the noise, he saw a young girl. She

was listening to her first sermon. The tears were dropping to the floor from her face, which was held forward. The sermon was a great success, for it was the means of the organization of a little band.

But heroic work was still needed. While on a recent visit to his home in Illinois, Mr. Hayes picked up a bullet from a tray and gave it to me. "This," he said, "is one of a dozen that were shot through the church in that place to kill me in the pulpit." Soon after this time a great strike in the coal region took place. The fast mail was wrecked. Officers expected to be shot. But Brother Hayes piloted them to the only place of safety, to the very town he had been stoned from so often. This was the only place that kept peaceful during the strike.

When I next visited him he had gone to a worse field in Illinois. Here his work extended over many miles and among several villages. In one village there were seven murders that year. In some of the towns there was not even a day-school. Wild, wolfish-eyed children played by the roadside. I remember

throwing a nickel to them. A little girl got it and cried out, "Come and see me again, mister." We visited one mine where a man a week had been killed ever since it was opened. John Mitchell says that for every working day in the year two men are killed and five wounded in the anthracite coal mines.

The work that has been accomplished has been apostolic. One day Mr. Hayes found that his horse was dead. The family knew not what to do, for Billy carried the whole family; all preached in one way or another. Then, too, the baby organ had to be moved from place to place. After talking it all over, they agreed to sell the cow, but on going to the cowshed, they found that the cow was dead also. On hearing of this, I called on a friend and stated the case and he cheerfully sent money for another Home Missionary horse.

The only church building on the ground in the new field was a broken-hearted looking building, tipped to one side, with a big hole under it. The people were poor. Some of them actually went without sugar,



THE SUNDAY-SCHOOL OF A HOME MISSION CHURCH

in their coffee in order to give their share toward building a new church. They made their own brick and built a fine church, which, with the parsonage, is worth \$12,000. Besides this they own a chapel, elsewhere, which cost \$1,200, and still another building, which cost \$4,000. In all, they own \$20,000 worth of property. Four church organizations and fifteen Sunday-schools have been the direct result of Mr. Hayes' work. Last month (April) was the twenty-fifth anniversary of his preaching labors.

I cannot close this inadequate sketch without alluding to the great help which Mrs. Hayes and her daughters have given freely. As a rule it is near midnight when the horse is taken out of the shafts.

Brother Hayes has been opposed

in every way one could imagine. His meetings have been interrupted by a persistent ingenuity. At one time two fighting cocks were thrown into the room by a woman. Someone in the meantime unharnessed the horse and tried to stampede him. Nevertheless Mr. Hayes was able to say with Paul, "None of these things move me." Also, with Paul, he can say, "I have been in dangers oft." After doing all this heroic work, he remains the same unassuming modest man. Often he has been offered twice his salary to take charge of work in the mines, but this was no temptation to him, for his heart is in his work and his work the noblest on the earth.

If I had to name him I should call him John Bunyan's Mr. Steadfast.

METHODS WELL WORTH KNOWING ABOUT

By MRS. CHAUNCEY J. HAWKINS,

Spencer, Massachusetts.

OUR first year was spent in taking imaginary trips to Home Mission fields. In imagination we chatted with the workers, peeped into their schoolhouses and homes, took snap shots from car windows and, in every way, sought to make our trips a basis for further interesting study. We used hectographed programmes and suggestive titles.

Results: A new world of knowledge opened to many previously ignorant of missionaries and their work, deep interest aroused, and desire for further information.

II. *Biographies of Home Missionaries are now proving most attractive study.* Our young women are taught to give these sketches, not read them. This is a great gain, as the attention of the audience is held better; then the development of the young women (varying in age from thirteen to over thirty) has been very noticeable.

After the story of a life (Marcus Whitman's, for example) is related, six questions are asked and answered. These are then copied into a notebook kept for the purpose and, at the close of the year, we are to hold a contest, spelling match style, one asking the questions, the others drawn up on two sides answering. The side that wins will be the one able to answer the most questions satisfactorily.

III. *One of our most interesting meetings took the form of a debate.* Subject: "Resolved, that the education of the Negro should be confined to the elementary branches and manual training." At the close, all club members joined in a general discussion of the subject. Our next debate has for its subject: "Resolved, that the Chinese should not be excluded from the United States."

Results: The debates lead to clever thinking on important subjects, to

more intelligent expression, and to more extended reading.

IV. *Illustrations.* We cut pictures on all phases of missionary work, mount and circulate freely at our meetings. We are now collecting pictures of Home Missionary workers and mounting them on gray cardboard, one picture to a mount, unless it happens that the picture contains two workers—a man and his wife—we then punch a hole through the cardboard, tie a ribbon through it and give to some member of the club to wear as her missionary. She is to find out all she can about the one she is to call hers and keep the other members of the club informed of that worker, and of the good he or she is accomplishing.

Results: A deeper interest in the various workers with whom we are being brought into closer personal relations (for we always feel we know any one better after having seen them or, the next best thing, a picture of them). A deeper desire to hear more about them and their fields of labor. Then, after being brought into closer touch with them through their pictures and through a better idea of their work, we are

gaining a better understanding of their needs, longings and sacrifices and are learning to pray for them as friends, whose work and whose lives we would have God bless richly.

V. *Social Side.* We believe this side of the life must also be cultivated in connection with Mission study work. We do not, however, serve refreshments at our regular Monday evening meetings. Our young women are interested and do not need this inducement to get them out. One evening last year, however, when studying about a tropical climate and its people, we served a few light refreshments that would be found in that country, we made artificial grapes out of tissue paper and tied an interesting missionary fact or story to each grape; these were read at the close of the meeting. We have also served lettuce salad, calling it "Missionary Salad," in the same way, by crumpling green tissue paper, cut to resemble lettuce leaves, lightly between the fingers, then pasting on the base of each leaf some fact or short story to be read. All the leaves are placed in a salad bowl and passed to the guests, each taking one leaf.

CONGREGATIONAL YOUNG PEOPLE AT WORK

PLANS, METHODS AND TRIUMPHS OF MISSIONARY COMMITTEES

MANY members of the Plymouth, Wisconsin, Young People's Society, have signed the two-cent a week pledge. We have also succeeded in getting some church members, who are not Christian Endeavorers, to sign it. We raise upwards of \$30 per year in this way. A missionary collection is taken at the regular missionary meetings. Altogether about \$40 are raised annually. We contribute almost equally to the Congregational Missionary Societies.

E. F. Fox.

For the last year the missionary meetings of the Young People's Society of Plymouth Church, Lansing, Michigan, have been exceedingly interesting. Christian Endeavor topics and methods of work have been introduced, greatly to the advantage of the Society. Additional

interest in missionary work has been awakened by use of specially prepared programs, showing the activities of the different missionary societies. We are now planning to secure money for missions. As the majority of our members are high-school students, much is hoped for the future.

EDITH EMMA ATKINS.

THE Young People's Society of the New Gloucester, Maine, church is doing valuable home mission work at home. Boxes are sent to the sick, containing food and fruit. Members also make calls on the aged and on those who are shut in and write letters to those who cannot be reached by calls.

EMILY L. HASKELL.

THE Watertown, Massachusetts, So-

ciety plans to send "The Congregationalist" to home missionaries. The Society has also met the cost of a handsome black and gold sign, bearing the pastor's name and the hours of church service, and has placed it outside the church.

MARJORIE H. WISWALL.



RECOGNIZING the fact that many small contributions given regularly, accomplish more than larger amounts given spasmodically, the Young People's Society of the First Congregational Church, West Springfield, Mass., have adopted a plan for systematic giving, several of its members having pledged themselves to give per week the equivalent of a postage stamp (2 cents), or a car ride (5 cents); payment to be made quarterly. The plan works well, as in six quarters about \$50 has been raised, in addition to the usual contributions to the general treasury.

Our plans for the coming year are rather more extensive than last, as we intend to raise certain sums for specific objects in both the Foreign and Home Mission Fields. In the past year our Society has purchased the Forward Movement Missionary Library, and has packed two barrels of clothing and literature, one having been sent to a colored college in the South and one to a Home Mission church in the West.

MARTINA D. BAGG.



OUR Society has pledged \$50 a year to help a church in Montana. We help in the work of the Sunday-school in the northern part of the city. There are about 155 scholars enrolled. Our average attendance this past quarter was 110. I am delighted with THE HOME MISSIONARY.

MRS. M. A. STONE.

Keene, N. H.

A RECENT YOUNG PEOPLE'S HOME MISSIONARY PROGRAM

MORE APPRECIATIVE WORDS

PLEASE accept the thanks of the Missionary Committee for the helps. The church and Christian Endeavor Society unite in holding a missionary meeting once in two months. Those who attend find them very helpful. There is a growing interest among the members. Our pastor gave a short address on "Our Country," and several others gave important information on the subject. We came home, realizing more than ever the necessity for Home Missionary work and are more determined to give our money, our time, and our prayers to help in this great cause. If you can tell us anyone to interest these church members we would be very grateful for the help.

MRS. JOSEPH HOWLAND.

Berkley, Mass.



WE had a good attendance. Our Society is especially interested in Home Mission work, so they were quite ready for the subject. A five-minute address on "Our Country, its Size and Wealth" was given. If we cannot do the work ourselves we can give to help others do the work. "My Personal Responsibility" was summed up in this way: We, as a Society, will do all in our power to help Home Missions by our work and money.

MARY E. WOOD.

Oriskany Falls, N. Y.



WHEN the home mission programs

reached me for the Society of the Hope Church, Springfield, Mass., I forwarded them to the leader. Later we met and arranged for the meeting. The attendance was over 100. The first speaker described interestingly the size and conditions of our country. The next address was on the topic "Mormonism" and was given in an able manner. Then I presented the work of the Congregational Home Missionary Society, briefly outlining the scope of the work and emphasizing the present needs and conditions. I read from THE HOME MISSIONARY the article on "Money Raising for a Catholic Church," and contrasted that with the story of the Rev. John Nichols, by Mr. Puddefoot. Our meeting was much helped by the words of our pastor on conditions and needs in Massachusetts. The facts he presented were a surprise. Many had not known of the needs of our State. So you can put us down as having had a fine meeting, in which much information was imparted. It was the best meeting of the year.

ALBERT MARQUARDT.



THE result of using the programs was a very interesting meeting. This is the testimony of others, also. It did a little good financially, too.

ALICE BISHOP.

Bozrah, Conn.

STUDIES IN HOME MISSIONS

A SHORT COURSE FOR THE SPRING OF 1904 FOR CONGREGATIONAL YOUNG PEOPLE

This course is based on "Leavening the Nation," by J. B. Clark, D.D. (Cloth, \$1.25 net.) Special Students' Edition, bound in red paper, 50 cents each; in lots of ten or more, to one address, 40 cents each, prepaid. For sale by the Congregational Home Missionary Society, 287 Fourth Avenue, New York City.

The leader should seek to have all the questions fully answered during the class hour.

LESSON XI

Oregon and Washington

Read "Leavening the Nation," pp. 193-212.

How much territory was included in "the Oregon of history"? When was Oregon admitted to the union?

When did Whitman and Spalding start for Oregon? What memorable act of theirs occurred July 4, 1836?

What were some of the difficulties which they met in their journey?

Where did they locate? Recall statements made in first paragraph, p. 196, and dwell on the significance of the achievements enumerated.

What occurred while Whitman was at Fort Walla Walla?

Why did Whitman decide to visit the East?

What were some of the results of his journey?

In what manner did he return?

What probably led to the death of Mr. and Mrs. Whitman?

What conditions in Oregon in 1848 made Home Missionary work difficult?

Into what three periods was Dr. Atkinson's missionary service divided? Under what conditions did he begin his work? What were some of the evident results of his life-work?

Who was called the "Presbyterian Statesman of the Pacific Northwest"? What results justified this title?

What was the fruitage in Oregon during ten recent years?

Washington

How rapid was the increase of population in Washington between 1853 and 1900?

What are the natural resources of the State?

What was the extent of the work of the American Home Missionary Society in Washington in 1871? in 1901? At how many points, in the intervening period, was work begun?

Why was the Yale Washington band formed?

After thirty years of Home Missionary effort what results have come?

TOPIC FOR CLASS DISCUSSION

To be assigned one week in advance to a member of the class:

A ten-minute paper on the character and work of Marcus Whitman, to be followed by class discussion

LESSON XII

The Mexican Cession—California

Read "Leavening the Nation," pp. 211-227.

When did Home Missionary history in California begin?

How did California become a part of the United States? What is its size? Its climate? Its soil?

With the discovery of gold in 1849 what classes of people crowded into the State?

What humble, but significant event, which occurred in New York in 1848, is referred to? Who had preceded Mr. Douglas and Mr. Willey? Who followed them?

What peculiar conditions prevailed in the southern part of the State between 1849-1867? In what particulars had the conditions improved in 1902? To what is the bettered condition attributed?

What effect had the opening of California on the churches of the East?

What conditions were particularly trying to the home missionaries? What question did they discuss in 1858? What conclusion was reached?

What is the present strength of the religious forces on the Pacific Coast?

TOPICS FOR CLASS DISCUSSION

To be assigned one week in advance to members of the class:

1. Early days in California; the condition of the people; difficulties in the way of the home missionary. See "California" by Royce, in American Commonwealths Series.

2. Ten-minute paper on the influence of Home Missions on the material development of the West.

FROM THE FRONT LINE

The Sadness and the Gladness of It

WE heartily sympathize with the feeling which prompted the following message. The missionary mother shrinks from the parting with her children, though it be the order of nature and the stern condition of their progress and growth. Rev. C. F. Sheldon, a tried and successful missionary in Carrier, Oklahoma, thus writes:

This ending of the quarter and the beginning of a new one brings to me rather a new experience. Ever since I began to preach, I have been the pastor of home missionary churches, and now I am to be the pastor of two self-supporting churches, beginning April 1st. If a mortal can be sad and glad at one and the same time, I am that mortal—sad at the thought that I am no longer to be so intimately connected with the dear old mother Society, as I have been for fifteen years. And yet so glad, yes, so glad, that some of our Oklahoma churches are coming to the consciousness that they are strong enough to let go the nursing bottle and stand alone, thereby releasing some of the money that has been coming to Oklahoma and which more needy fields may now have to use. In taking leave of the Home Missionary Society and its officers, I want to thank you most heartily for all your brotherly love and kindness to me in all these years. May the God of all grace bless you in your work!

The Leaven Works

Rev. C. R. Trcka, of St. Paul, Minnesota, our devoted Slavic missionary, referring to a previously reported experience, says in his quaint English, which we forbear to change:

"That Catholic man to whom I have sold a Bible last fall, has been three times in our church, and there must be something special in his soul when he leaves his own church in the Lent season. But as I have said in my last report, as long as he is reading Bible, there is hope for a change

in his life. I was glad indeed to see him the first Sunday in our church and after service I invited him again and he gladly reported the next Sunday also. Last Sunday when I have announced the communion, he said to me 'I wish I could come to the Lord's table with you.' I pray that he might see the difference between his own religion and ours. There are three others that are interested in our work for some time and I hope this year shall be a fruitful one."

Indirect Fruits of Revival

In one of our Western fields that shall be nameless, the effect of a few weeks of special meetings and a revived church made itself evident in the entire social life of the community. Says our reporter:

I am glad to state that during the past quarter the saloons have been ordered by the Town Board to close on Sundays, which they have never done before. The Saturday night dances, which were a regular feature of the town, closed right in the midst of winter, about February 10th, for lack of sufficient patronage. The card club parties, which last winter had full sway in the town, did not start at all. But the leader in these amusements was converted during our meetings and is now a member of the church. These changes are all the fruits of the simple gospel preaching of Christ.

A Timely Coming

Rev. G. A. Chatfield, of Collbran, Colorado, would seem to have been specially directed as to the time of entering upon his work. He found the church in the hands of its enemies and was enabled to rescue it from peril. He says:

I came in on Thursday evening, and, hearing the church bell, went directly over. I introduced myself to some of the people and was told that they were to have a short prayer-meeting to be followed by preaching by one of the Adventists. At their request I took charge of the prayer service and found the wall all decorated

with Adventists' charts. The Bible reading for the evening was harmless for the average hearer. But the speaker announced for Saturday as his subject, "The mark of the Beast." They had already been using our church for weeks and had no intention of quitting. In fact, it appeared they had clearly come in knowing the situation and intending to "scoop" the church. I found on calling the next day that the best people were getting disturbed and ready to do something. So I called a meeting of the trustees and officers and asked for the church. I wanted to begin a series of special services the next week. My request was granted and the Adventists were notified to vacate. I continued the meeting through the next week, in the meanwhile visiting among the people. I was able to help a number who were disturbed by the Advent teaching, also to strengthen and settle the church.

Our opponents, however, had hired a hall and were clearly intending to stay. Our putting them out had boomed them somewhat. I saw that I could not leave the church, weak as it was, with such a problem on its hands. So I agreed to stay with them until April 1st. Since then they have called me to be their pastor and I have accepted. It is a field of great opportunity.

"I Was Sick and Ye Ministered"

A knowledge of the body and some acquaintance with the art of healing are no small advantage to the home missionary pastor, as the experience of Robert H. Parker, of Machias, Washington, goes to show:

I have, during the past year, visited 700 people and helped to take care of ninety-seven sick persons. Through my knowledge of medicine I am able to help the sick. I was called the other night to go up into the mountains to see a sick woman, and while ministering to her body I was able to reach her soul. She and her husband had not been to church for ten years, but as I stood by her bedside both of them gave their hearts to God with a renewed consecration. The following day I walked through the hardest rain I ever saw in Washington to visit a sick mother and child and was blessed with another such experience. Dr. House, from Macedonia, has been with us and has done us great good. At one of the services, while we were listening to him, burglars broke into my house and stole our food and much of our clothing and our livestock of twenty-six hens. We concluded that not all the brigands were in Macedonia.

A Step Forward

Rev. J. T. Nichols, of West Seattle, Washington, one of the Pacific Coast pioneers, and the father of more than one church, deserves sympathy and congratulation from friends of Home Missions in the following record of success:

On the second Sunday in January our church was able to move out of the tent it has been using over fourteen months, into the Sunday-school room of its new building. The advantage of the more comfortable and commodious quarters is seen in the larger attendance at all our services. Although it stormed yesterday we had full houses both morning and evening, and 234 at Sunday-school. We also received twelve new members. The whole of our new building we expect to occupy in April, and the outlook for self-support a year hence is very promising.

Disbanding to Re-organize

Congregationalism has been called a synonym for common-sense. What more sensible for a church finding itself handicapped with an unworkable Constitution, impossible of amendment, than to clear it from the ground and make a new start on a wiser plan? Rev. T. H. Hill, of Port Angeles, Washington, reports the trial of such an experiment:

Regarding the old Constitution as in many ways defective, the church early in the fall of last year, appointed a committee representing every department of the church to consider the matter and to report at the annual meeting. This was done. The committee unanimously and earnestly recommended the abrogation of the old and the adoption of the National Council's model of Constitution and By-Laws together with the recommendation that all members of the church, present and future, should be required to subscribe to them. The annual meeting unanimously adopted the report and a vote was passed in accordance with which four weeks inclusive were set as the time limit for signing the new Covenant; all failing to do so without good reason, such as sickness, absence, etc., then ceasing to be members of the church. Due notice was repeatedly given at the Sunday services and the clerk under instruction mailed a copy of the motion to each member.

This action has placed us upon a new basis. It has rendered unnecessary several cases of discipline and shaken off of the tree some dead branches. Numerically the membership has slightly decreased,

but so far as I can form an opinion, any person who has been of real service is still with us. A factious element has been strained out. I sincerely believe we have passed through our winter of storms and are now a unit for God and the Church.

Saloon Ascendancy

In spite of the controlling influence of the saloon, Rev. N. R. Curtis, of Challis, Idaho, is grateful for the privilege of preaching the gospel to audiences made up in large proportions of men. The following are some of his experiences:

Our work here continues to grow in interest. It is hand-to-hand work. Often our Sunday evening congregation is almost wholly made up of stalwart men. Last Sunday evening one-half the audience was men and I could see only two Christians among them. A man who frequented the saloons of this town and who seemed very despondent, said he expected to take his own life. That was last autumn. He had a cabin in the mountains and was not seen again until in February of this year his dead body was discovered a few hundred yards from his cabin, where he had blown off his head with a shot-gun. The saloon-keeper who attended the burial called out to me as the service began, "Say, parson, that was a good man and he deserves a decent funeral." I assured the solicitous saloon man that we were planning to give his friend a Christian burial. I talked very plainly to the men who stood about the grave, warning them of the time when they must meet God and answer to Him at the judgment. There was not a Christian among them. After the service the saloon man invited me to ride home with him, which I did. These saloon men are the leaders in society here, so you can see what the battle is.

My Peculiar Field

Rev. P. S. Knight, of Salem, Oregon, is not only right in saying that every man's field appears to him peculiar, but he might go further and say that every field is a separate problem, having features of course that are common to all. Wisdom and tact in the missionary is in great demand.

I suppose every home missionary, and every minister for that matter, has a feeling that there is something "peculiar" about his own field. I cannot avoid such a feeling regarding my field. Situated in an outlying district of a small city, depending for its support entirely on working

people, with no wealthy or even well-to-do people in its membership, with a going and coming population which causes constant changes in its working force, our little church has a perpetual struggle for existence and always faces the future with more or less of uncertainty.

Over against these discouraging features stand two facts that bid us hope and work on: First, an increasing number of little children that absolutely need for their own sake, and for our country's sake, the service we are giving them; secondly, the absolute certainty that our work is being done in a region destined to see great things in the near future. We are building for the future, both in the work that we are doing for the children and in the foundations we are laying for the years and the people that are to come. However discouragements may face us at times, we dare not give up this work.

Deadwood Alive

Deadwood, South Dakota, has had its share of both bright and shadowed days, like all churches situated as this one is. The following from the present pastor, Rev. O. P. Avery, has a certain jubilant tone that signifies increasing success:

We have had a deeper religious interest in our church than there has ever been before, and people appear quite enthusiastic over the future. Ten names were added to our roll at the April communion and several more have expressed their purpose of coming in at the next communion. I have a pastor's class of girls about twelve years of age, several of whom have come into the church on a special form of "Young Christian's Covenant." There is also deeper interest among the boys of sixteen to eighteen than I have ever seen before. Two of them have been converted, and a lady who has been an active church worker for twenty years has made an open confession of her faith.

Unexpected Help

There is not the great distance that some imagine between the Church and the world, but often a lack of opportunity which prevents an exchange of real sympathy. Rev. R. K. Chapman, of Geddes, South Dakota, has had a recent experience of this kind concerning which he writes:

We have, I believe, the good-will and respect of all the people. One dreadful Sunday night, the worst of the whole winter, only five of our people got out to church, when the audience was suddenly

increased by the arrival of a theatrical troupe whom I had invited to the service. There being no organist or choir present, I went to these strangers and asked them to help. They willingly consented and with their really fine singing and playing we had a most enjoyable service. After it was over (I had not thought it worth while to take a collection), the theatre people walked up to the table in front of the pulpit and put their gifts into the collection plate. Naturally, and perhaps a sad commentary on the state of things, when the people heard of this service they said, "if we had only known we would have been there."

A Valedictory

Few men have been so long known in the missionary work of North

Dakota, and none more honorably than Rev. C. H. Phillips, of Jamestown. In his valedictory report he says with a feeling which we heartily reciprocate:

Word comes from the State Home Missionary Society that we will have to assume self-support this year and so, perhaps, this will be the last report you will ever see from me. It probably means a reduced income for the minister's family; but he will try to get along with it if only the Missionary Society can care for some of the newer fields that *must* have help or go without the gospel. We are very thankful to the Home Missionary Society for the help they have so generously given us.

GLEANINGS

THE total alien immigration recorded during the last fiscal year of the United States is 921,315. Adding those from Canada and Mexico, of whom no record is kept, the number is virtually a million souls, of whom 631,855 were received at New York and 145,400 at Boston, Philadelphia and Baltimore. The excess over the largest preceding year is 105,043. Of last year's total steerage passengers, 572,726, more than two-thirds of the whole, came from Austro-Hungary, Italy and Russia, and 225,234 are from the United Kingdom, Scandinavia and Germany.

THE growth of churches, church membership, Sunday-school scholars and benevolent contributions in the State of Washington during the year just closed exceeds that of any year in the recent history of the State.

NORTHERN CALIFORNIA closes its third year of self-support with a balance of \$30 in the treasury after paying all expenses. Five new churches have been organized; five have assumed self-support; eight more have voluntarily reduced their calls upon the treasury.

THE new church at Mountain Home, Idaho, was dedicated April 10. Rev. R. B. Wright, of Boise, Rev. H. A. Lee, of Weiser, Rev. W. S. Hawks, of Massachusetts, and Superintendent Kingsbury took part in the exercises. It was a day of great gladness. The church has an auditorium and spacious rooms for Sabbath-school and juvenile class, beautiful memorial windows, one to the memory of the beloved wife of the pastor.

SELF-SUPPORT in Kansas has been maintained during the past year with increased loyalty on the part of the churches and enlarged contributions. The State Home Missionary Society has done more work in the last twelve months than in any previous year since it was established as an auxiliary.

THE educational work, in which the home missionary churches of Oklahoma are deeply interested, is progressing by leaps and bounds. Superintendent Parker reports that Kingfisher College is seeing daylight through the problem of her \$100,000 endowment. Northwestern Academy at Carrier is working for a

Principal's Home through the Christian Endeavor Society. Jennings with her two railroads feels the impulse towards building. Sparks is erecting her academy in the new and thriving town with its three railroads. Hastings expects to open her academy in September with 100 students. Kingfisher College, with its preparatory department, and the four academies, will enroll from 600 to 800 students this year.

¶ THE ministerial grade in Oklahoma has been and is being steadily advanced though there are some adventurers who feel that the new country is a good place to palm off spurious goods. With the improvement of pulpit and pastoral talent come better salaries. The good minister like good merchandise is the cheaper.

¶ REV. AND MRS. L. P. BROAD spent the month of March in Michigan, traversing the whole length of the State from the copper country in the far north, to within a few miles of the Ohio and Indiana lines. A hearty welcome was accorded them at every point and the missionary spirit of the State has been greatly stimulated.

¶ SOUTHERN CALIFORNIA is a growing Congregational State. The fifteenth church of this order has been organized in the city of Los Angeles and a sixteenth church is in sight.

¶ PRESIDENT EDWARD D. EATON, D.D., of Beloit College, is delivering a suggestive series of lectures at Andover on "Types of Ministerial Leadership in the Interior." Some of his themes are, "The Pioneer," "The Foundation Builder," "The Evangelical Pastor," "The Missionary to a Foreign Population," "The Educator," "The Apostle of Social Service."

¶ NINETEEN churches in Colorado report revivals, many of them of unusual power, during the past year. They are the churches at Ault,

Clark, Collbran, Colorado City, Denver, North, Denver, Olivet, Denver, Villa Park, Denver, Pilgrim, Fruita, Hayden, Leadville, Littleton, Otis, Paonia, Platte Valley, Rye, Steamboat Springs, Trinidad and White-water.

¶ "NEW MINNESOTA" has during the last two years been coming into increasing significance as a missionary district. Superintendent Merrill calls it "a great and promising field of missionary enterprise." In an early fall number of THE HOME MISSIONARY this interesting district will be described and illustrated.

¶ AINSWORTH, Nebraska, has built a good house of worship and comes to self-support without reducing the salary of its minister, Rev. C. D. Gearhart. Wilcox and Hildreth are expecting to join the self-supporting column with the coming of the next pastor. Alma also is hoping to ask for no further aid. Saratoga church of Omaha will make a strong effort to go alone, and Chadron has largely reduced its application for missionary help.

¶ UNDER the direction of Rev. Charles A. Jones, the new superintendent for Pennsylvania, three strategic openings for churches have been developed; two in West Philadelphia, and one near Allegheny. Unless these opportunities, however, can be cultivated as self-supporting churches, their organization will have to wait a while.

¶ THE Wisconsin Home Missionary Society has proved its loyalty to its motto, "Self-support and More" by a remittance to the treasury of the National Society every year during its struggle for State self-support until the deficit of the last year prevented. Well done, Wisconsin!

¶ FIFTY-FIVE missionaries have served North Dakota during the past year, supplying preaching to eighty churches and thirty out-stations. The year has added seventeen churches to the State roll.

WOMAN'S PART

Mrs. Caswell-Broad's Visit to the Upper Peninsula of Michigan

THE Lake Superior Association gave us our first glimpse of the people of the Upper Peninsula. They are of the bright active type, whose splendid vigor and rich pure blood may be credited to the clear dry air of that region, to breathe which is an ecstasy. The people gave us a cordial reception and the meeting was an inspiration. On the last afternoon of the feast we encountered the worst blizzard of the season. It was with the greatest difficulty that Mr. Broad and I reached the church although located quite near. The wind was blowing furiously and my eyes and ears and hair were packed with that fine snow. We struggled blindly through the drifts, quite sure that no others would venture out—to find 150 people in the church, who had encountered greater difficulties than ours. The storm continued through the evening, but the size of the audience was not in the least diminished. The railroads were blocked and the roads impassable for teams. The large delegation from nearby Calumet was detained until the next afternoon.

Our next experience in the Upper Peninsula was at two missionary fields in a mining camp. One mile ride in an open sleigh to the train, another mile from the train through the deep snow and bitter cold to the church in the woods! Men, women and children came over those unbroken roads, some of them for a mile, to that meeting. After a hot supper at a hospitable home, another man appeared with a wagon-box on runners, and took us three miles

to our evening appointment on a second field. The pulpit in this church is a wooden box resting on a table.

When we looked into the faces of the people at these two stations, and realized the sacrifices they had made to erect their neat houses of worship, we forgot the cold winds and the deep snow through which we had come, and decided that we had not yet learned the first letter of the alphabet of sacrifice. How earnestly they listened to our words! How hungry they are for the Gospel message. At the close of the evening meeting an attractive lady said to me:

"May I see you alone for a few moments?" We went to a retired part of the church when she broke down completely. When more composed, she said: "My life has been wasted in worldly occupations and amusements. It has thus far been worth nothing to anybody. I have a good husband and a darling child. I realize to-night what I might have been to them both had I been a Christian wife and mother. Tell me how I can have this blessed experience."

It was a joy to point this troubled soul to Christ, in whose presence she received His peace and went out to begin the life of service in His kingdom. This rich experience helped us to endure the cold night through which we shivered in a cold room in a boarding-house where we had been promised a fire, when there was not a fire in the house, except in the office occupied by men and tobacco smoke.

The next morning, chilled to the bone, we were taken in an open sleigh to the railroad station, one half mile away. The thermometer was 18 degrees below zero and the

wind cut like a knife. I confess that this air, fresh from the icy surface of Lake Superior, was not "an ecstasy to breathe." We longed to reach the station and a fire. Alas, the little station was deserted. The windows were broken and the door was wide open. Snow carpeted the floor several inches deep and the seats were upholstered with a thick cushion of the same delicate material. Secretary Warren assured us that we would not often be accommodated with upholstery fresh from heaven, even in hospitable Michigan. The train was belated and it seemed doubtful whether it would weather the drifts and reach us at all. No house in sight, and my missionary zeal was falling to the lowest point. But our tireless guide made an exploring expedition along the tracks and found a car half buried in the snow, which some men were digging out. There was a small fire in this car and with grateful hearts we waded through the snow on the track and were comfortable until the arrival of our train.

At another home missionary church we had a unique experience with an enthusiastic people. The service began late and was kept up until after ten o'clock at night, without the slightest appearance of weariness on the part of the people. At ten-thirty the pastor decided to take an offering and raise the home missionary apportionment of that church. The amount to be raised was \$25. He used the blackboard method and raised \$28.50. This church had no Woman's Missionary Society. At a later date, when we were obliged to stay over in that town on our way to another, what was our surprise as our train pulled in to find the station occupied by a company of ladies who gave us a warm welcome, and who informed us that they had secured permission from the ticket agent to hold a meeting in the waiting-room that they might be organized into a missionary society. Our train being twenty minutes late, I was able to talk one hour to that earnest com-

pany and the organization then formed, I believe, will prove a power for God in that church and community.

A Consecrated Stereopticon

The following communication makes its own appeal. It is in answer to an inquiry touching the writer's need and possible use in his work of a stereopticon. Writing from San Jacinto, California, Rev. N. Kingsbury says:

I will try to make this matter of the stereopticon as clear as possible. I had one once with a complete outfit and have used such an outfit for fifteen years or so—used it most effectively in mission, evangelistic, and temperance work in the South. Evangelistic work, with the hardships that came in my way, broke down my health for a time and when a good brother minister just going to the Philippines as missionary came along and told me what he felt he could accomplish with such an outfit, I, being in need of funds, let him have the gatherings of years at less than half cost. Sometimes I cannot help wishing I had it back again, yet, hardly that, for my brother had only so much money to use for the purpose and my need proved the open door for him.

Now, if God should place another outfit in my hands how I should rejoice! I know by experience that a stereopticon is a powerful instrument of good when used to win souls and to teach men of the Christ-like life, which means the highest type of sobriety and temperance.

Thirty miles away from us is a reservation in which are gathered some 1,500 Indians. A business man who goes to that place has been telling me about them and wanting me to go out with him some time. A few miles out are other reservations with 700 Indians or less. It is safe to say that after the first night one-half at least of a whole tribe would come out to see the pictures. In order to present a vivid picture of sufficient size to make it impressive, a screen about fifteen feet square would be needed. Such a screen

new would cost me about \$6. A stereopticon with four and one-half inch condensers and good Darlot projection lense ought to give good results with a good light. The question of a light is an important one. With an oil lamp, I could only produce a small picture. With gas almost any size can be produced. The difficulty here lies in the expense of a gas-making machine to go with the lantern.

Pardon this lengthy letter. My only excuse is first your wish that I tell you all about it, but principally a great longing in my heart to somehow reach these poor misguided Indians who are perishing under the power of the white man's "Fire Water." If you can interest any one in supplying me with anything in this line, it will give me great joy to use it as a consecrated instrument in God's service along the lines indicated and for nothing else. With all my heart I believe that very blessed results will follow.

Program for Woman's Home Missionary Unions for June

PATRIOTISM AND OUR YOUNG PEOPLE

- 1—Singing: "Jesus calls us o'er the Tumult."
- 2—Prayer.
- 3—Singing: "Our Country's voice is pleading, Ye men of God arise!"
- 4—Five minute address on "Our Country's Young People." (1) Their condition; (2) Their need; (3) Their possibilities.
- 5—Singing: "Ye Christian Heralds, Go Proclaim."
- 6—Three five-minute addresses on the following subdivisions of the general theme: "How We May Help the Young People of America:"
 - (1) By prayer. Ps. 122 : 6-9; compare Matt. 9 : 38; Eph. 6 : 18-20.
 - (2) By sympathetic action. Matt. 9 : 35-38.
 - (3) By faithful use of money. Matt. 6 : 19, 20, 33; II Cor. 9 : 6.

7—Singing: "Awake, my soul, stretch every nerve."

8—Prayer.

HELPS

The following helps are suggested for use in preparation for the foregoing program:

"The Debt Young People Owe Their Country." By Rev. Francis E. Clark, D.D. Price, three cents a copy; twenty-five cents a dozen.

"Higher Ideals of Stewardship." By Don O. Shelton. Price, five cents a copy; fifty cents a dozen.

The foregoing may be secured by addressing the Congregational Home Missionary Society, 287 Fourth Avenue, New York.

The following books also contain suggestive material:

"Our Country." By Rev. Dr. Josiah Strong.

"With Christ in the School of Prayer." By Rev. Andrew Murray.

From a Nonagenarian

We are pleased to give to the readers of this department the following letter from a contributor of advanced years. It is perhaps needless to say that the considerate request of this aged friend has been declined. We cannot afford to lose from our list of readers so true a friend. THE HOME MISSIONARY will be continued to her address for life and her name has also been entered among the honorary life members of the National Society. May the day be long delayed when it shall disappear finally from the roll of living readers!—ED.

DEAR MR. EDITOR: I wish to excuse you from sending THE HOME MISSIONARY to me. My failing eyesight deprives me from reading. I greatly regret it now, as the magazine, so interesting and beautiful, containing the best thoughts of our best men, is an old friend of my great age, *ninety-one years and six months*.

Yours respectfully,

RUTH P. BASCOM.

OTTAWA, ILL.

APPOINTMENTS AND RECEIPTS

APPOINTMENTS

April, 1904.

Not in commission last year.

Byers, R. C., Denver, Colo.
Dowding, Henry W., Monterey, Pa.
Estes, Robert F., Houston, Ala.
Fitt, Alfred J., Eagle, Nebr.
Goff, Edward N., St. Louis, Mo.
Healey, S. S., Missoula, Mont.; Hawkins, Charles W., Los Angeles, Cal.
Lamb, Samuel G., Compton, Cal.; Lennox, Alexander McC., Wardner and Kellogg, Idaho.
McClelland, D. T., Gallup, Holbrook and Clarks-ville, Ariz.; Morrison, George M., Redondo Beach, Cal.; Musgrove, George N., Lemon Grove, La Mesa and Spring Valley, Cal.
Pershing, James E., Vinita, Ind. Ter.; Prentis, John H., Hillyard, Wash.
Read, James L., Englewood, Col.; Richards, J. M., New Castle and Garfield Creek, Colo.
Tangeman, G. D., Etiwanda, Cal.
Withington, H. J., Rock Springs, Wyo.; Wulff, Carl F., Jackson, Mo.

Re-commissioned.

Allen, William C., Washington, Ind.; Allison, A. L., Absarooke, Mont.; Anderson, Harold E., Craig, Colo.; Anderson, Otto, La Canada and Eagle Rock, Cal.

Barnes, Mrs. Alice, Columbus, Mont.; Barnes, Joseph A., Helena, Mont.; Bartholomew, Noyes O., Denver, Colo.; Bickers, William H., Willow Springs, Mo.; Bishop, J. L., Breckenridge, Okla.; Bjuge, C. B., Evangelist in Minn.; Blandford, Levi D., Denver, Colo.; Bloom, Karl J., Clear Lake, Wis.; Bolger, Thomas F., Steamboat Springs, Colo.; Bolin, Nels J., Foreston, Minn.; Boller, Benjamin F., Los Angeles, Cal.; Bormose, N. N., Philadelphia, Pa.; Bortel, Harvey B., Hobart and Miller, Ind.; Bre-ton, John, Springfield, Mo.; Brooks, Willard H., Wellston, Okla.; Brown, Paul W., Joplin, Mo.; Burrill, Arthur S., Birmingham and Gate City, Ala.; Bushell, Richard, Black Diamond, Wash.

Calhoun, J. C., Tyler, Texas; Carlson, Eskil M., Los Angeles, Cal.; Cheadle, S. H., Ault, Colo.; Clarke, Charles F., Cheney, Wash.; Clews, William, Julesburg, Colo.; Collins, George B., Perry, Okla.; Cooley, Canfield, T., Tolt, Wash.; Cooper, Harold, Pond Creek, Okla.; Cotton, Harry A., Iberia, Mo.; Craig, John E., Farnum, Neb.; Cram, Elmer E., Renville and Mohall, N. Dak.

Dahlgren, John A., Dover, N. J.; Dalton, John J., Oklahoma City, Okla.; Davies, William, Los Angeles, Cal.; Davies, William C., Catasauqua, Pa.; de Barritt, Alfred, Cienfuegos, Cuba; De Weese, Frank M., Denver, Colo.; Dodd, Arthur C., Bloom-ington, Cal.; Douglas, Alexander, Wibaux Beach, Mont., and Sentinel Butte, No. Dak.; Doyle, Amos A., Panama, Cal.; Duff, James E., Alpine and Dehesa, Cal.

Eckel, Frank E., Rye, Colo.; Engstrom, Alfred P., Minneapolis, Minn.; Evans Thomas, Taylor Nebr.; Everly, M. M., Robinson, Utah.

Farrar, W. D., Flagler, Colo.; Field, Fred. A., Los Angeles, Cal.

Gilpatrick, Howard, Hope, No. Dak.; Greenlees, Charles A., Jennings, Okla.; Grosz, John D., Michi-gan City, Ind.

Halbersleben, Henry C., Palisade, Nebr.; Hardy, William P., Sherman, Cal.; Harger, Charles H., Colorado Springs, Colo.; Herbert, Eben, Thayer, Mo.; Herrick, E. P., Matanzas, Cuba; Hindley, William J., Spokane, Wash.; Hoy, Miss Jeannie, Otis, Colo.; Hughes, John E., Cyanide, Preston, Elmore, Tinton, and Garden City, So. Dak.; Huleen, J. J., Spokane, Wash.; Hullinger, F. W., Colorado City, Colo.; Hurlbut, William H., El Reno, Okla.; Hutchins, Alfred W., Fort Payne, Ala.

Ireland, Edwy S., Lopez Island, Wash.

Jackson, P. B., Plains, Mont.; Jensen, Charles J., General Missionary in Central Wisconsin; Johnson, John E. V., Titusville, Pa.

Kingsbury, N., San Jacinto, Cal.; Kovac, An-drew, Allegheny, Pa.

Lange, J. G., General Missionary in Oklahoma; Larsen, Bertholders, Merrill, Wis.; Lavender James M., Ward, Colo.

McDougall, George L., Paonia, Colo.; McRae, Isaac, Havelock, Nebr.; Malone, Samuel J., Alva, Okla.; Marsh, George, Pittsburgh, Pa.; Mathes, George F., Perris, Cal.; Mercer, Henry W., Bellevue, Wash.; Morse, M. W., Ferndale, Wash.

Nellor, Charles H., Green River, Wyo.

Olsen, Morton, Hoboken, N. J.; Owen, Edward P., Willow Creek and Otter Creek, Okla.; Owens, Edmund, Pomeroy, Wash.

Parker, L. B., General Missionary in Oklahoma; Pederson, Jens, Jamestown, N. Y.; Phillipsen, Christian, Racine, Wis.; Powell, Katherine W., Custer, So. Dak.; Preiss, John M., Eureka Junction, Wash.; Prucha, Miss Theresa, Allegheny, Pa.

Rose, G. W., General Missionary in Utah; Rowell, Nathan L., Los Angeles, Cal.

Sabol, John, Holdingford, Minn.; Salvado, J. F., Havana, Cuba; Samuel, B., Havana, Cayuga and Tewaukon, No. Dak.; Sather, Bernard B., Fargo, No. Dak.; Self, William O., Rose Hill, Ala.; Simp-kin, Peter A., Salt Lake City, Utah; Singleton, Joseph H., Paso Robles, Cal.; Sinnett, C. N., Ed-more and Lawton, No. Dak.; Skeels, Henry M., Denver, Colo.; Smith, Thomas, Indianapolis, Ind.; Somellian, H. B., Guanabacoa, Cuba; Sparhawk, Willis T., Villa Park, Cal.; Stubbins, Thomas A., Norwalk, Cal.; Stubbins, William H., Sierra Madre, Cal.

Thacker, Joseph, Los Angeles, Cal.; Thompson, Alexander W., Celixico and Heber, Cal.; Todd, George L., Havana, Cuba; Travers, Robert M., Wymore, Nebr.; Trueblood, William J., Hammond, Ind.

Umsted, Owen, Trinidad, Colo.

Veazie, Walter C., General Missionary in Colo.

Watson, William H., Red Lodge, Mont.; White, Levi, Indianapolis, Ind.; White, William D., Perote and Clío, Ala.; Willett, George, San Luis Obispo, Cal.; Williams, David T., Bremen, Ind.; Wilson, C. B., Los Angeles, Cal.

RECEIPTS

April, 1904.

For account of receipts by State Auxiliary Societies, see page 131.

MAINE—\$19.58.

Alfred, C. E., 4.58; Belfast, H. M. Irentiss, 1; New Castle, 2d, 14.

NEW HAMPSHIRE—\$10.00.

Nashua, Pilgrim, add'l, 10.

VERMONT—\$506.05.

Bennington Centre, Old 1st, 26; Castleton, 5; McIndoe Falls, 7.95; Vermont, a friend, 10.

Woman's H. M. Union, Mrs. C. H. Thompson, Treas. Bakersfield, C. E., 1; Bennington Centre, 6; No. C. E., 5; Brandon, 7; Brattleboro, C. L. P., 2; Ladies' Assoc., 20; West, C. E., 10; Burlington, 1st, Woman's Assoc., 11.55; Coll. St., 25; Cam-bridge, 10; C. E., 1; Chelsea, C. E., 6; Dorset, 10; Fairlee, 10.90; Franklin, C. E., 3; Hardwick, United Workers, 5; Hyde Park, 1.25; Jeffersonville, 5;

Jericho Cen., 5; Manchester, 5; Middlebury, 10; Milton, 8; Newbury, 10.70; Cen., 1; Pittsford, 10; Royalton, 5; Rutland, 25; St. Albans, 10; St. Johnsbury, So. Ch., a friend, 25; No. Ch., W. Assoc., 45; Thetford, No., 6; Underhill, Homeland Circle, 8.25; Wallingford, 10; Waterbury, 15; C. E., 5; A friend, 10.

Total.....\$457.10

MASSACHUSETTS—\$1,024.45.

Amesbury, Union, 9.25; Ashburnham, 1st, 4; Auburndale, Evan., 50; Ballardvale, Union, C. E., 10.55; Bernardston, Goodale, Mem., 4.70; Cohasset, Mrs. R. B. Stetson, .50; Dalton, 1st, to const. G. Schneider and C. F. Goldthwait Hon. L. Ms., 150; Dorchester, 2d, 108; Haydenville, 6.58; Hubbardston, 7; Mitteneague, 16.70; New Bedford, Trinitarian, 53.66; Newtonville, P. H. Tufts in memory of C. O. Tufts, 5; Northampton, 1st, Dorcas Soc., 50; Northampton, N. L. Miller, .50; Northampton, a friend, 8; Roxbury, H. M. Weston, 500; Salem, Miss S. A. Holt, 10; Sutton, 9.87; South Hadley, S. S., 1.74; Swampscott, 1st S. S. 3.65; Taunton, Mrs. L. Battelle, 10; Ward Hill, 7.75; Winchester, S. S., 15.

CONNECTICUT—\$782.13.

Miss. Soc. of Conn. by Rev. J. S. Ives, 24.18; Berlin, 2d, 44; C. E., 25; Branford, H. G. Harrison, 20; Bristol, 1st, Ch. by H. E. Garrett, to const. W. T. Yahning an Hon. L. M., 83.23; Colchester, Mrs. M. T. Linsley, .50; Connecticut, Miss E. Leavenworth, 10; East Hartford, 1st, S. S. Senior Depart., 12.50; Enfield, Mrs. S. E. Chapin, 1; Groton, 15.22; Kent, C. E., 10; Middletown, J. Gilbert, 5; New Haven, Howard Ave., 38.14; Ch. of the Redeemer, 178.71; New London, 1st, Ch. of Christ, 30.91; Sharon, 1st, 3.95; South Norwalk, Woman's Miss. Assoc., 25; Warren, L. C. Strong, 1; West Hartford, 1st Ch. of Christ, 24.79; W. A. Burr, 10; Woodstock, 1st, Aux., 20.

Woman's H. M. Union, Mrs. W. W. Jacobs, Treas. 50; Hartford, 1st, Miss E. Bunce, 8; Center, Sew. Soc., special, 17; Mrs. F. B. Cooley, 25; New Britain, Soc., 48; Newington, Eunoecean Soc., 11; Trumbull, 5; Enfield, 35.

Total.....\$109.00

NEW YORK—\$1,163.69; of which legacy, \$562.50.

Baiting Hollow, 4.97; Calverton, 1.03; Brooklyn, estate of H. G. Combes, 562.50; Clinton Ave., add'l, 10; South, 113.53; Currytown, Mrs. H. V. Quick, 20; Friendship, 13; Gaines, 7; Gasport, C. E., 4.23; Jamestown, Danish, by Rev. J. Pedersen, 5; New York City, Forest Ave., 23.50; Pilgrim, 45; Camp Memorial, S. S., 17.50; Manhattan, add'l, 5; Niagara Falls, 1st, 30.04; Portland, 1st, 5; C. E., 5; Sidney, 43; Watertown, Emmanuel C. E., 10.

Woman's H. M. Union, Mrs. J. J. Pearsall, Treas. Binghamton, 1st, 25; Blooming Grove, 50; Friendship, Aux., 5; Greene, Aux., 15.89; Moravia, Mrs. W. C. Tuthill, 75; Morrisville, Jr. C. E., 2; New York City, Broadway Tab., 27; Oxford, C. E., 5; Seneca Falls, 5; Syracuse, Danforth, L. U., 25; Walton, M. B., 35.

Total.....\$238.39

NEW JERSEY—\$290.48.

Cedar Grove, Union, 10; East Orange, 1st, 105.65; Swedish Free, 8; Little Ferry, German, 6; Plainfield, 160.83.

PENNSYLVANIA—\$30.50.

Corry, 5; Lansford, Eng., 10; Melroy, 1st, S. S. and Jr. C. E., 15.50.

GEORGIA—\$18.41.

Atlanta, 3; Emmanuel, 4; Rev. A. T. Scoggin, 2; Baxley, Mt. Olivet, Rich, Antioch, Waycross, White Hall, and Baxley, Friendship, 2; Bellview, 1; Cedar-town and North Rome, 1.25; Doerun, 2.50; Lovejoy, 1.66; Wenona, Athens, Williford, and Rochelle, Asbury Chapel, 1.

ALABAMA—\$41.96.

Art, Christian Hill, 4.80; Asbury, Union Hill, .55; Bascom, .75; Brewton, 1st, S. S., 1; Clanton, Deatsville, Lightwood, Lomax and Mountain Springs, 2; Eclectic, Rev. J. C. Butler, .75; Mt. Olive, a member, .25; Ft. Payne, Emmanuel, 5.71; Head-and, Blackwood, .65; Interlacken, 1st, 8; Oak Grove, 1; Opp, Bethel, 3.50; Phoenix City, Rev. W. D. White, 10; Pleasant Hill and Brooks, 1; Ten Broeck, Union Hill, 2.

LOUISIANA—\$10.00.

Vinton, 1st, 5.

Woman's Missionary Union, Miss M. L. Rogers, Treas. New Orleans, Straight University, 5.

ARKANSAS—\$2.50.

Gentry, 2.50.

FLORIDA—\$41.23.

Avon Park, Rev. S. J. Townsend, 5.38; Union Evan., 15; Bonifay, Pototo and Westville, 1; Elarbee, Taylor, Pine Grove, 9; Esto, Pleasant Hill, Caryville, 2d, 3; Ft. Pierce, 3.85; Sebastian, 1.75; Holly, Antioch, Dustin, East Pass, 2.15; Lake Helen, 10.

OKLAHOMA—\$57.17.

Alvaretta and Springdale, 4.25; Manchester, 1st, 15; Medford, 6; Oak Ridge, 2.50; Seward, S. S., 1.40; Washita Co., Ev. Zion's German, 14.09; West Guthrie, 2.

Woman's Missionary Union, Mrs. C. E. Worrell, Treas. Cashion, .27; Hennessey, 1.80; Hobart, 1.25; Manchester, 46; Medford, 1st, 1.65; Pilgrim, 1.60; Jr. C. E., 1; Seward, 1.56; Union Centre, 1.94; Webster, .40.

ARIZONA—\$15.91.

Nogales, Trinity, Washington and Copper Glance, 15.91.

TENNESSEE—\$4.50.

East Lake, S. S., 4.50.

OHIO—\$2,306.00; of which legacy \$2,000.00.

Chillicothe, Plymouth, 6; Tallmadge, estate of Edmond Porter, 2,000; Windham, Mrs. J. S. Johnson, 300.

INDIANA—\$77.80.

Received by Rev. E. D. Curtis, Muncie, J. A. Daly, 50; Terre Haute, Plymouth S. S., 10; Central, Beechwood and Cedarwood, 5.55; Indianapolis, People's, 10; Washington, 1st, 2.25.

ILLINOIS—\$25.00.

Delavan, R. Houghton, 25.

MISSOURI—\$411.03.

Amity, 5.

Woman's H. M. Union, Mrs. A. J. Steele, Treas. Bonne Terre, 25; Breckenridge, 1; Cameron, 2; Cole Camp, 1.50; Eldon, Ladies' Aid, 1; Green Ridge, 2; Hannibal, Pilgrim, 2; Iberia, Ladies' Aid, 2.75; Kansas City, 1st, W. Union, 60; Clyde, Woman's Union, 9.95; Ivanhoe Park, 4; S. W. Tab., 2; Prospect Ave., 1.25; Westminster, Woman's Union, 20; Kidder, 2; Lebanon, 5.40; Maplewood, 2.30; Meadville, 4; Peirce City, 5; St. Joseph, 12; S. S., 10; St. Louis, 1st, Woman's Union, 85.73; Fountain Park, 12.65; Hyde Park, Ladies' Aid, 8.40; Immanuel, 2.50; Memorial, 2; Olive Branch, 2; Compton Hill, 5; Plymouth, 2; Pilgrim, Woman's Assoc., 74.75; Sedalia, 1st, 2.10; 2d, 2; Springfield, 1st, 25.25; Willow Springs, 2; Windsor, 2; Mrs. J. A. Pool, 2.50.

Total.....\$406.03

MICHIGAN—\$4,505.03; of which legacy, \$4,500.00.

Ann Arbor, Rev. W. E. Caldwell, 1.03; Grand Rapids, C. E., 4; Romeo, estate of Miss M. A. Dickinson, 4.500.

WISCONSIN—\$1.50.

Wood Lake and Doctor's Lake, Scands., 1.50.

IOWA—\$93.00.

Iowa H. M. Soc., by J. H. Merrill, Treas., 93.

MINNESOTA—\$187.22.

Received by Rev. G. R. Merrill, Brainerd, 1st, S. S., 10; Minneapolis, Plymouth, 75; New Paynesville, 4.50; Ortonville, 18; St. Charles, 11; special, 5; Belview and Seaforth, 9.36; Brownnton, 3.20; Edgerton, 2.25; Foreston, Swedes, .95; Minneapolis, Bethany, 10; Swedish Temple, 1.85; Morristown, 11; New Paynesville, 1st, 7.70; Stewart, 2.41; Waterville, Ch., 5; S. S., 5; C. E. Soc., 5.

NEBRASKA—\$159.71.

Alliance, Zion's German, 5.80; Butte, 7.70; Cowles, 10; Crawford, 1st, 35.10; Friend and Turkey Creek, German, 10; Germantown, Union Eng., 4; German, 12; Union, English, .50; Hastings, German, 9.05; Lincolnwood, 28.60; Rokeby, 4.50; Shickley, 19.10; Sutton and Stockham, German, 13.36.

NORTH DAKOTA—\$196.08.

Received by Rev. G. J. Powell, Bordulac, 8; Fargo, 1st, 44.11; Rose Valley, 2.20; Esmond, 1.50; Havana, 14.28; Melville, 1; Oriska, Union, 2; Rose Hill, Lemert and Pleasant Valley, 5; Wahpeton, 1st, 17.

Woman's H. M. Union, Mrs. J. M. Fisher, Treas. Fargo, 1st, Woman's Union, Easter offering, 52.79; Forman, 14; Mayville, 5; New Rockford, 10; Niagara, 10; Paradise Valley, S. S., 1.65; Sykeston C. E., 5, S. S., 2.55.

Total.....\$100.99

SOUTH DAKOTA—\$192.85.

Received by Rev. W. H. Thrall: Canova, 8; Belle Fourche, 1st, 15; Bon Homme, 6.50; Custer, 1st, 5; De Smet, 1st, 4.15; Estelline, 4.50; Frankfort, 7; Ipswich, 2; Iroquois, 8.03; Lane, 3.50; Lester-

ville, Ward, 2.07; Mission Hill, 3; Rapid City, 9.35; Waubay, 1st, 4.75.

Woman's H. M. Union, Mrs. A. Loomis, Treas. Of which 15, for Alaska and Cuba, 110.

COLORADO—\$254.92.

Received by Rev. H. Sanderson: Colorado Springs, 2d, 15.85; Denver, Plymouth, S. S. 13.50; and 2d, 14.30. Tuttle, 1.21.

Woman's H. M. Union, Mrs. I. M. Strong, Treas. Colorado Springs, 1st, 49.45; Crested Butte, 35; Denver, Plymouth, 50; So. Broadway, 20; Elyria, C. E., 2.50; Longmont, 20; Pueblo Pilgrim, 24.11; Whitewater, 9.

Total. \$210.06

WYOMING—\$62.18.

Received by Rev. W. B. D. Gray: Cheyenne, 1st, 1.40; South, 3; Green River, 3.33; Sheridan, 1st, 25.50.

Woman's Missionary Union, by Mrs. J. W. Worral, Cheyenne, 1st, 28.95.

MONTANA—\$6.25.

Received by Rev. W. S. Bell: Wibaux, 5; Wibaux Beach, 1.25.

IDAHO—\$2.00.

Wardner, 2.

CALIFORNIA—\$176.64.

Received by Rev. J. L. Maile: Los Angeles, Pico Heights, 20.80; Woman's H. M. Union, Mrs. K. Barnes, Treas. 100; Ontario, 45.51; Poso, 2.45; Rosedale, 2.55.

Total. \$171.31

Los Angeles, Swedes, 2.33; Rosedale and Poso, 3.

OREGON—\$21.25.

Iona, 5; Pendleton, 6.25; Salem, Central, 5;

Scappoose, 5.

WASHINGTON—\$124.32.

Bethel, 3; Chatteroy, 1.41; Deer Park, Open Door, 3.10; Fidalgo City, 50; Marysville, 1st, 2.66; Medical Lake, 1st, 5; Mt. Zion, 3.25; Natchez Valley, 3.50; Newport, Hope, 3; Ritzville, German Immanuel and Lind, Fredenfield, 3.40; Rosalia, Cary Mem., 2.75; Rosario, 50; St. John, 1st, 4.50; Seattle, Oak Lake, 3; Tekoa, 1st, 4; Touchet, 1st, 2; West Spokane, Hoyt Bros., 75; Whitman, Fells Mem., 3.75

APRIL RECEIPTS.

Contributions. \$5,776.84

Legacies. 7,062.50

Interest. \$12,839.34

Conditional donation. 1,000.00

Home Missionary. 79.96

Literature. 14.35

Total. \$14,333.65

AUXILIARY STATE RECEIPTS.

MASSACHUSETTS HOME MISSIONARY SOCIETY.

Receipts in April, 1904.

Rev. Edwin B. Palmer, Treasurer, Boston.

Berkeley, 6; Boston, Boylston, 52.90; Ellis Mendell Fund, 500; Phillips, 28.38; Union Ch., 95.52; S. S., 25; Brockton, Campello S. S., 20.25; Brackett Fund, Income of 80; Cambridge Pilgrim, 14.06; Chelsea Central, 3.11; Concord, Trin., 31.31; Dover, 13.50; Easthampton, 1st, 19.45; Edgartown, 4.38; Everett, 1st, 31; Fairhaven, 5.77; Fall River, Central, 50.09; Fitchburg, German, 7; Rollston, 28.13; Framingham, Grace, 109.87; Gloucester, Bethany, 30; Gt. Barrington, Housatonic, 25.65; Greenfield, 2d, 35.30; Gurney, R. C. Fund, Income of 64; Haile, S. W. Fund, Income of 50; Hale, E. S. M. Fund, Income of 50; Haverhill, 4th, 1.60; Haverhill, 13.80; Hawley, 2.97; Holyoke, 2d, 97.83; Hubbardston, 7; Hyde Park, 1st, 78.63; Lawrence, Swede, 5.50; Lowell, Pawtucket, 10; Maplewood, Swede, 5; Medfield, 2d, 27; Melrose Highlands, Ch., 73.09; C. E., 5; Milton, 1st Evan., 21.09; Monson, 32.77; New Marlboro, 2; New Salem, 5.49; Newton, Auburndale, 236.10; Eliot, 526.49; North Attleboro, Oldtown, 5.79; Northbridge, Whitinsville, 100; Rockdale, 10; Pittsfield, French, 10; Reading, 30; Reed, D., Fund, Income of 142; Rollins, Fund, Income of 20; Salem, Tabernacle, 17.17; Shirley, 10; Sister's Fund, Income of 80; Southbridge, 20.25; Globe Village, Ch., 24.10; C. E., 14; Southfield, 4; Springfield, Clark, Mrs. Julia, for Annuity, 500; Hope, 93.08; Olivet, 12.31; Stoneham, 34.65; Wall Fund, Income of 48; Walpole, 2d, 7.06; Ware, East, 294.55; Wellesley, 45.50; Wellesley Hills, Rev. E. C. Hood, (special), 58.33;

West Medford, Barnes, H. L., Estate, 500; Westport, Pacific Union, S. S., 7; West Springfield, 1st, 23; Whitcomb, D. Fund, Income of 97; Whittin, J. C., Fund, Income of 200; Whitman, 13.16; Williamstown, 1st, 140.62; Winchester, Isabelle P., Estate of, (add'l), 10.25; Woburn, North, 18.31; Worcester, Bethany, Ch., 13.45; Bible School, 3; C. E., 2; Hope, 12.93; Old South, 217.71.

Total. \$5,874.25

SPECIAL FOR HOME MISSIONARY CONFERENCE AT ANDOVER.

Andover, Rev. W. P. Fisher, 36; H. S. Robinson, 20; Prof. J. P. Taylor, 25; Arlington, Rev. S. C. Bushnell, 5; Bradford, Rev. E. S. Stackpole, 2; Boston, Old South, 100; Hardwick, Rev. H. Page, 5; Haverhill, Centre, 15; Holyoke, 2d, 25; Lawrence, Lawrence St., 10; Trinity, 10; Mansfield, Rev. Wm. M. McNeil, 5; Malden, 1st, 10; Newton, Eliot, 100; West, 25; Pittsfield, 1st, 50; Salem, Tabernacle, 11; Springfield, 1st, 15; South, 25; Worcester, Rev. A. A. Hitchcock, 5.

Total. \$499.00

Grant to French Am. College Instructors, 70; Grant for salary of Mrs. E. May, Italian Missionary, 35. Total, \$105.00.

SUMMARY.

Regular. \$5,874.25
Special. 499.00
W. H. M. A. 105.00
Home Missionary. 2.00

Total. \$6,480.25

THE MISSIONARY SOCIETY OF CONNECTICUT

Receipts in April, 1904.

Ward W. Jacobs, Treasurer, Hartford.

Bloomfield, 9.70; Bridgeport, King's Highway, 5.23; Brookfield, 28.21; Chaplin, in full, to const. Rev. Andrew J. Small of Chaplin an H. L. M., 10; Collinsville, Swedish, 10; Derby, 1st, 7.26; 2d, Special, 2; East Hartland, 10; Hartford, Park, 61.98; Hotchkissville, S. S., 2.25; Litchfield, 1st, C. E., 5.30; Marlboro, 10; Meriden, 1st, 307; Center, S. S., Class for Italian Work, 4; Montville, 1st, 6.25; New Hartford, A. S. Chesebrough, personal, 5; New Haven, Grand Ave., 17; Howard Ave., 16.77; New London, 1st, 17.12; Somers, 1; South Killingly, 2.32; Stamford, Long Ridge, 6; Stratford, 10.62; Torrington, 1st, 5; Thomaston, 1st, 14.47; for C. H. M. S., 16.38; Thompson, 10; for C. H. M. S., 7.80; Voluntown, Ekonk, Rev. John Elderkin, personal, 8; Washington, 1st, 14; Woodbury, 1st, 12.97.

Total. \$643.63

M. S. C. \$619.45

C. H. M. S. 24.18

Total. \$643.63

RHODE ISLAND HOME MISSIONARY SOCIETY.

Receipts in March and April, 1904.

J. William Rice, Treasurer, Providence.

Pawtucket, Park Pl. Ch., 10; Providence, Beneficent Ch., 86.45; Plymouth Ch., 12.

Total. \$108.45

Barrington, 25.30; Central Falls, 59.04; Providence, Beneficent Ch., a friend, 25; Home Mis. Band, 25.

Total. \$134.34

Correction—Rhode Island receipts, published in the May HOME MISSIONARY under Auxiliary Receipts, \$107.57, should have been included in the receipts of the National Society from that State.

NEW YORK HOME MISSIONARY SOCIETY.

Receipts in April, 1904.

Clayton S. Fitch, Treasurer, New York.

Binghamton, Plymouth, 8.21; Buffalo, Fitch Memorial, 4; Coventryville, Pri. S. S., 2.40; Moira, 7.39; Parkville, 13.55; Wilmington, 8; N. Y. & B. E. S., 83.52; W. H. M. U., 539.50; as follows: Brooklyn, Central L. B. S., 214.50; Zenana, 250; Tompkins Ave. Pri. S. S., 6; Cortland, L. M. S., 25; Middletown, North Aux., 10; Mt. Vernon, 1st, W. M. U., 7; W. H. M. U., 28.

Total. \$666.37

OHIO HOME MISSIONARY SOCIETY.

Receipts in April, 1904.

Rev. J. G. Fraser, Treasurer, Cleveland.

Ashtabula, 2d, 16.10; Finnish, 3; Atwater, 22; Belpre, 20; Brecksville, H. M. Rinear, 1; Ceredo, W. Va., 8.16; Cincinnati, Walnut Hills, 24.25; Cleveland, Mt. Zion, 2.75; Cleveland Conference, Special at annual meeting, 17.43; Columbus, North, S. S., Easter, 12.10; Mayflower, 5.60; Conneaut, Pa., 5; Eagleville, 3.20; Gustavus, 4.06; Hudson, 15; Huntsburg, Mrs. H. M. Strong, 5; Ironton, L. M. S., 37.18; Kingsville, a friend, 10; Kirtland, C. E., 1.50; Litchfield, 21.60; Mansfield, Mayflower, 14.85; Mantua, 2; Mesopotamia, 1.50; Pittsfield, 5; Richmond, 3.50; Secretary, Legal Fees, 4.50; Somerdale, S. S., 5; Tallmadge, 61.60; S. S., 32.10; Toledo, 1st, Judge Barber, 5; Vaughnsville, 10.90; Wakeman, J. M. Whiton, 5; Wauseon, 12.75; Weymouth, 6.15; C. E., 2.15; Youngstown, Elm St., a friend, 2.

Total \$408.84

OHIO WOMAN'S HOME MISSIONARY UNION.

Mrs. G. B. Brown, Treasurer.

Akron, 1st, W. M. S., 42; Berlin Heights, C. E., 1; Chatham, W. M. S., 2; Cincinnati, North Fairmount, W. M. S. and S. S., 5.48; S. S., 3.87; Conneaut, W. M. S., 5; Marietta, 1st, W. M. S., 22; Mt. Vernon, W. M. S., 4.20; Paddy's Run, W. M. S., 2; Sullivan, W. M. S., 5; Toledo, Washington St., W. M. U., 23.65; Wakeman, W. M. S., 20.

Total \$156.20

Total, all general. \$545.04

MICHIGAN HOME MISSIONARY SOCIETY.

Receipts in April, 1904.

Rev. John P. Sanderson, Treasurer, Lansing.

Allenville, 7; Almont, 64.55; C. E., 4.20; Alpena, 26; Alpine Center, 2.50; Alpine and Walker, 6.50; Armada (Ray C. E.), 11; Athens, 21; Augusta, 17; Baldwin, 5; Bay City, S. S., 15; Belford, 1; Bellaire, 5; Benton Harbor, S. S., 5.19; Big Prairie, 3.30; Brimley, 12; Cadillac, 70.70; Cannon, 15; Cannonsburg, 2; Carmel, 7.76; Cedar, 3.13; Central Lake, 25.50; Ceresco, 6.10; Charlotte, 20; Chase, 3.50; Cheboygan, 35; Chelsea, 28; C. E. 30; Chesterfield, 1.85; Clinton, 20; C. E., 15; Coloma, 4; Columbus, 20.07; Conklin, 12.70; Cooper, 21.32; S. S., 4.57; Copemish, 5; S. S., 1.03; Coral, 14; Covert, 16; Detroit, Woodward Ave., 144.04; Port St., 23.80; North, 61; Canfield Ave., 131.31; Durand, 18; Eaton Rapids, 26; Edmore, 16.52; Eastmanville, 10; East Paris, 9; Essexville, 2.75; Fredonia, 5.25; Galesburg, 18.60; S. S., 10; C. E., 5; Gladstone, 8.50; Grand Junction, 9.35; Grand Ledge, 44.50; Grand Rapids, Ply., 10; Smith Mem., 3; Greenville, 132; Hart, 33.12; Hartland, 11.18; Hersey, 15; Hilliards, 17.75; Hopkins, 1st, 11.27; Hopkins Station, 28; Hudson, 21.15; Hudsonville, 21.81; Ironton, 11; Iroquois, 4; Jackson, 1st, 56.38; Ply. C. E., 15; Kalamazoo, 151.25; S. S., 10.82; Kalkaska, 25; Lakeview, 2; Lamont, 15; Lansing, Ply., 76.59; Leroy, 10; Lowell, 5; Ludington, 54; Mancelona, 35.50; Manistee, 97.04; Maple City, 5.51; Mattawan, 20; Merrill, 5; Michigan Center, 10; Millets, 8; Moline, 11.20; C. E., 4.35; Morenci, 24.05; Mullen, 19; Muskegon, 1st, 65; Newaygo, 10; New Haven, S. S., 8; S. S., 2; North Port, 18.65; Old Mission, 3.83; Olivet, 25.97; Ovid, 18.18; S. S.,

12.77; C. E., 10; Jr. C. E., 5; Owosso, 40; C. E., 7; S. S., 8.87; Oxford, 2.50; Perry, 13.08; Pickney, 15; Pine Grove, 9; Pittsford, 2.80; Port Huron, 1st 400; 24th St., 7; Ross Mem., 13; Portland, 24.09; Rapid River, 6.27; Red Jacket, 20; Reed City, 31.12; Richmond, 12; Rochester, 11.05; Roscommon, 16; Rosedale, 10; Saginaw, 134; St. Clair, 41.75; St. Johns, 56.50; St. Joseph, 49.55; Sandstone, 20; Saranac, 25; Sault Ste. Marie, 5; Shaftsbury, 2.57; Sheridan, 10; Sherman, 10; Sidney, 2; Six Lakes, 10; South Boston, 5; South Lake Linden, 12; Thompsonville, 25; Three Oaks, 17.66; Traverse City, 36; C. E., 5; Union City, 50.17; S. S., 5; Vermontville, 68; Vernon, 35; Victor, 1; Vicksburg, 27.85; Water-vliet, 25.87; Wayne, 22.75; S. S., 10.75; Wayne, C. E., 5.50; West Adrian, 9; Westville, 5; White Cloud, 10.50; Whitehall, 4.24; Jr. C. E., 2; S. S., 3.26; Wolverine, 22.04; Ypsilanti, 25; Anonymous, 348.85; Estate of Mrs. Elvira Gates, North Batavia, 50; W. H. M. U., by Mrs. E. F. Grabill, Treasurer, 1,126.98.

Total \$5,116.75

MICHIGAN WOMAN'S HOME MISSIONARY UNION.

Receipts in April, 1904.

Mrs. E. F. Grabill, Treasurer, Greenville.

Almont, W. M. S., 5.50; Alpine and Walker, L. Soc., 7.90; Ann Arbor, W. H. M. S., 41.60; Bay City, W. Soc., 3.10; Charlotte, L. B. S., 25; Delhi, W. H. M. S., 5; Detroit, 1st W. Ass'n, 68; Brewster, W. Ass'n, 10; Woodward, W. Union, 37.50; Dorr, L. M. S., 5; Eaton Rapids, W. M. S., 10; Freeport, L. A. S., 5; Grand Rapids, Park, W. M. S., 60; Greenville, W. H. M. S., 3.55; Hancock, W. M. S., 5; Highland, W. H. M. S., 8.50; Hudson, W. M. S., 5; Interest on stock, 2; Jackson, 1st, W. H. M. S., 35; Middleville, W. H. M. S., 5; Muskegon, 1st W. M. S., 40; Olivet, W. H. M. U. (Easter Offering, 34.85); 37; Portland, W. H. M. S., 5.06; Saginaw, W. S., 75; St. Clair, L. M. S., 10; Union City, W. H. M. S., 6.75; Vermontville, W. H. M. S., 4; Water-vliet, W. M. S., 5.24; Ypsilanti, W. H. M. S., 9.90.

Total \$540.60

YOUNG PEOPLE'S FUND.

Coral, C. E., 1; Detroit, North, S. S., 5; Lakeview, C. E., 1; St. Clair, C. E., 10; Y. W. U., 5; Ypsilanti, C. E., 10.

Total \$572.60

DONATIONS OF CLOTHING, ETC.

Reported at the National Office in April, 1904.

Benson, Vt., W. M. S., bbl., 34; Brooklyn, N. Y., South Ch., L. B. S., box, 225; Tompkins Ave., L. B. S., 2 bbls., 183.09; United Ch., C. E., box, 40; Elmira, N. Y., Park Ch., bbl., 40; Hartford, Conn., L. H. M. S. of Farmington Ave. Ch., 2 boxes, 412.31; Middletown, Conn., South Ch., box, 123; Montclair, N. J., W. H. M. S. of 1st Ch., bbl., 109.32; New Haven, Conn., Plymouth Ch., W. H. M. S., box, 167.95; Norwich, Conn., 1st Ch., W. H. M. S., box, 20; Portland, N. Y., L. M. and Aid Soc., package, 11.50; St. Louis, Mo., Pilgrim Ch., L. A., 2 bbls., 193.85; Warsaw, N. Y., H. M. Dept. W. U., box, \$1.54; Waterbury, Conn., 1st Ch., M. C., box, 57.45; West Hartford, Conn., H. M. S., bbl., 52.46; Wethersfield, Conn., L. A. S., bbl., 121.22; Winsted, Conn. W. U. of 1st Ch., box, 98.85.

Total \$1,971.5

WOMAN'S STATE HOME MISSIONARY ORGANIZATIONS

OFFICERS

1, NEW HAMPSHIRE. *Female Cent Institution*, organized August, 1804; and *Home Missionary Union*, organized June, 1890. President, Mrs. James Minot, Concord. Secretary, Mrs. M. W. Nims, 5 Blake St., Concord. Treasurer, Miss Annie A. McFarland, 196 N. Main St., Concord.

2, MINNESOTA. *Woman's Home Missionary Union*, organized September, 1872. President, Miss

Catharine W. Nichols, 230 E. 9th St., St. Paul. Secretary, Mrs. J. E. Truesdell, 1910 Dupont Ave., South, Minneapolis; Treasurer, Mrs. A. W. Norton, Northfield.

3, ALABAMA. *Woman's Missionary Union*, organized March, 1877; reorganized April, 1889. President, Mrs. M. A. Dillard, Selma; Secretary, Mrs. E. Guy Snell, Talladega; Treasurer, Mrs. A. W.

Horney, 425 Margaret Ave., Smithfield, Birmingham.

4, **MASSACHUSETTS AND RHODE ISLAND.** While the W. H. M. appears in the above list as a State body for Massachusetts and Rhode Island, it has certain auxiliaries elsewhere. *Woman's Home Missionary Association*, organized February, 1880. President, Mrs. Wm. H. Blodgett, 645 Centre St., Newton, Mass.; Secretary, Miss L. L. Sherman, 607 Congregational House, Boston; Treasurer, Miss Lizzie D. White, 607 Congregational House, Boston.

5, **MAINE.** *Woman's Missionary Auxiliary*, organized June, 1880. President, Mrs. Katherine B. Lewis, S. Berwick; Secretary, Mrs. Emma C. Waterman, Gorham; Treasurer, Mrs. Helen W. Hubbard, 79 Pine St., Bangor.

6, **MICHIGAN.** *Woman's Home Missionary Union*, organized May, 1881. President, Mrs. C. R. Wilson, 65 Frederick Ave., Detroit; Cor. Secretary, Mrs. Percy Gaines, 298 Hudson Ave., Detroit; Treasurer, Mrs. E. F. Grabill, Greenville.

7, **KANSAS.** *Woman's Home Missionary Union*, organized October, 1881. President, Mrs. R. B. Guild, Bern; Secretary, Mrs. Emma E. Johnston, 1323 W. 15th St., Topeka; Treasurer, Mrs. W. A. Sloop, 1112 W. 13th St., Topeka.

8, **OHIO.** *Woman's Home Missionary Union*, organized May, 1882. President, Mrs. C. H. Small, Springfield; Secretary and Treasurer, Mrs. G. B. Brown, 2116 Warren St., Toledo.

9, **NEW YORK.** *Woman's Home Missionary Union*, organized October, 1883. President, Mrs. William Kincaid, 483 Greene Ave., Brooklyn; Secretary, Mrs. William Spalding, 1005 Harrison St., Syracuse; Treasurer, Mrs. J. J. Pearsall, 153 Decatur St., Brooklyn.

10, **WISCONSIN.** *Woman's Home Missionary Union*, organized October, 1883. President, Mrs. T. G. Grassie, Wauwatosa; Secretary, Mrs. J. H. Dixon, Beloit; Treasurer, Mrs. E. G. Smith, Beloit.

11, **NORTH DAKOTA.** *Woman's Home Missionary Union*, organized November, 1883. President, Mrs. E. H. Stickney, Fargo; Secretary, Mrs. Silas Daggett, Harwood; Treasurer, Mrs. J. M. Fisher, Fargo.

12, **OREGON.** *Woman's Home Missionary Union*, organized July, 1884. President, Mrs. F. Eggert, Hobart-Curtis, Portland; Cor. Secretary, Mrs. D. D. Clark, 388 Fifth St., Portland; Treasurer, Mrs. C. F. Clapp, Forest Grove.

13, **WASHINGTON.** Including Northern Idaho. *Woman's Home Missionary Union*, organized July, 1884; reorganized June, 1889. President, Mrs. W. C. Wheeler, 424 South K St., Tacoma; Secretary, Mrs. Herbert S. Gregory, Spanaway; Treasurer, E. B. Burwell, 323 Seventh Ave., Seattle.

14, **SOUTH DAKOTA.** *Woman's Home Missionary Union*, organized September, 1884. President, Mrs. T. J. Woodcock, Elk Point; Secretary, Mrs. Carl Anderson, Elk Point; Treasurer, Mrs. A. Loomis, Redfield.

15, **CONNECTICUT.** *Woman's Congregational Home Missionary Union of Connecticut*, organized January, 1885. President, Mrs. Washington Choate, Greenwich; Secretary, Mrs. T. C. Millard, 36 Lewis St., Hartford; Treasurer, Mrs. W. W. Jacobs, 530 Farmington Ave., Hartford.

16, **MISSOURI.** *Woman's Home Missionary Union*, organized May, 1885. President, Mrs. C. H. Patton, 3707 Westminster Place, St. Louis; Secretary, Mrs. E. H. Bradbury, 3404 Morgan St., St. Louis; Treasurer, Mrs. A. J. Steele, 2825 Washington Ave., St. Louis.

17, **ILLINOIS.** *Woman's Home Missionary Union*, organized May, 1885. President, Mrs. Sydney Strong, 234 N. Elmwood Ave., Oak Park; Secretary, Mrs. A. O. Whitcomb, 463 Irving Ave., Chicago; Treasurer, Mrs. Mary S. Booth, 34 S. Wood St., Chicago.

18, **IOWA.** *Woman's Home Missionary Union*, organized June, 1886. President, Mrs. S. L. Taggart; Secretary, Mrs. Clarence Hubbard, Grove Terrace; Treasurer, Mrs. C. B. Beach.

19, **NORTHERN CALIFORNIA.** *Woman's Home Missionary Union*, organized June, 1887. President, Mrs. F. B. Perkins, 600 Seventeenth St., Oakland; Secretary, Mrs. E. S. Williams, Saratoga; Treasurer, Mrs. J. M. Haven, 1329 Harrison St., Oakland.

20, **NEBRASKA.** *Woman's Home Missionary Union*, organized November, 1887. President, Rev. Laura H. Wild, 1306 Butler Ave., Lincoln; Secretary, Mrs. H. Bross, 2904 Q St., Lincoln; Treasurer, Mrs. Charlotte J. Hall, 2322 Vine St., Lincoln.

21 **FLORIDA.** *Woman's Home Missionary Union*,

organized February, 1888. President, Mrs. S. F. Gale, Jacksonville; Secretary, Mrs. W. H. Edmondson, Daytona; Treasurer, Mrs. A. W. Butler, Ormond.

22, **INDIANA.** *Woman's Home Missionary Union*, organized May, 1888. President, Mrs. L. A. Hascall, East Chicago; Secretary, Miss Annie M. Smith, 107 N. Third St., Elkhart; Treasurer, Mrs. Anna D. Davis, 1608 Bellefontaine St., Indianapolis.

23, **SOUTHERN CALIFORNIA.** *Woman's Home Missionary Union*, organized May, 1888. President and Secretary, Mrs. Kate G. Robertson, Mentone; Treasurer, Mrs. Katharine Barnes, Pasadena.

24, **VERMONT.** *Woman's Home Missionary Union*, organized June, 1888. President, Mrs. Rebecca P. Fairbanks, St. Johnsbury; Secretary, Mrs. C. L. Smith, 159 Pine St., Burlington; Treasurer, Mrs. C. H. Thompson, Brattleboro.

25, **COLORADO.** *Woman's Home Missionary Union*, organized October, 1888. President, Mrs. Addison Blanchard, 3023 Downing Ave., Denver; Secretary, Mrs. Herbert W. Lathe, Manitou; Treasurer, Miss I. M. Strong, 2333 Franklin St., Denver.

26, **WYOMING.** *Woman's Missionary Union*, organized October, 1888; reorganized December, 1892. President, Mrs. J. A. Riner, Cheyenne; Secretary, Mrs. W. L. Whipple, Cheyenne; Treasurer, Miss Edith McCrum, 423 E. 17th St., Cheyenne.

27, **GEORGIA.** *Woman's Missionary Union*, organized November, 1888; new organization October, 1898. President, Mrs. H. H. Proctor, Atlanta; Secretary, Miss Jennie Curtis, McIntosh; Treasurer, Mrs. H. T. Johnson, Rutland.

29, **LOUISIANA.** *Woman's Missionary Union*, organized April, 1889. President, Mrs. L. St. J. Hitchcock, 2436 Canal St., New Orleans; Secretary, Mrs. A. L. DeMond, 222 S. Roman St., New Orleans; Treasurer, Miss Mary L. Rogers, 2436 Canal St., New Orleans.

30, **ARKANSAS KENTUCKY AND TENNESSEE.** *Woman's Missionary Union of the Tennessee Association*, organized April, 1889. President, Mrs. G. W. Moore, 926 N. Addison Ave., Nashville, Tenn.; Secretary, Mrs. J. E. Smith, Chattanooga, Tenn.; Treasurer, Mrs. J. C. Napier, Nashville.

31, **NORTH CAROLINA.** *Woman's Missionary Union*, organized October, 1889. President, Mrs. E. W. Stratton, Candor; Secretary, Mrs. D. W. Newkirk, Greensboro; Treasurer, Miss M. E. Newton, Lincoln Academy, King's Mountain.

32, **TEXAS.** *Woman's Home Missionary Union*, organized March, 1890. Secretary, Mrs. Donald Hinkley, Dallas; Treasurer, Mrs. A. Geen, Dallas.

33, **MONTANA.** *Woman's Home Missionary Union*, organized May, 1890. President, Mrs. V. F. Clark, Livingston; Secretary and Treasurer, Mrs. W. S. Bell, 611 Spruce St., Helena.

34, **PENNSYLVANIA.** *Woman's Missionary Union*, organized June, 1890. President, Mrs. C. F. Yennie, Wilcox; Secretary, Mrs. C. W. Waid, Ridgway; Treasurer, Mrs. D. Howells, Kane.

35, **OKLAHOMA.** *Woman's Missionary Union*, organized October, 1890. President, Mrs. O. W. Rogers, Medford; Secretary, Mrs. C. M. Terhune, El Reno; Treasurer, Mrs. Cora Worrell, Pond Creek.

36, **NEW JERSEY.** Including District of Columbia, Maryland and Virginia. *Woman's Home Missionary Union of the New Jersey Association*, organized March, 1891. President, Mrs. John M. Whiton, Plainfield; Secretary, Mrs. Allen H. Still, Westfield; Treasurer, Mrs. G. A. L. Merrifield, Falls Church, Va.

37, **UTAH.** Including Southern Idaho. *Woman's Missionary Union*, organized May, 1891. President, Mrs. C. T. Hemphill, Salt Lake City, Utah; Secretary, Mrs. L. E. Hall, Salt Lake City, Utah; Treasurer, Miss Anna Baker, Salt Lake City, Utah; Treasurer, for Idaho, Mrs. G. W. Derr, Pocatello, Idaho.

38, **INDIAN TERRITORY.** *Woman's Missionary Union*, organized April, 1892. President, —; Secretary, Mrs. Fayette Hurd, Vinita; Treasurer, Mrs. R. M. Swain, Vinita.

39, **NEVADA.** *Woman's Missionary Union*, organized October, 1892. President, Mrs. L. J. Flint, Reno; Secretary, Miss Margaret N. Magill, Reno; Treasurer, Miss Mary Clow, Reno.

40, **NEW MEXICO.** *Woman's Missionary Union*, organized November, 1892. President, Mrs. Cora W. Sloan, Gallup; Secretary, Mrs. H. B. Winston, Albuquerque; Treasurer, Miss Louise S. Winston, Albuquerque.

41, **IDAHO.** *Woman's Home Missionary Union*, organized 1895. President, Mrs. R. B. Wright, Boise; Secretary, Mrs. C. E. Mason, Mountain Home; Treasurer, Mrs. G. W. Derr, Pocatello.

The Louisiana Purchase

A PROGRAM FOR MISSION STUDY CLASSES.

In response to several requests for a program on the Louisiana Purchase, the following, based chiefly upon the leading article in the April HOME MISSIONARY, is offered for the use of all who may desire:

1. Who first explored the lower Mississippi and gave a name to its western valley? In what year? For whom was the Territory named and how many square miles did it contain?
2. What nation owned the territory from 1682 to 1762? To whom was it then ceded? How long did it remain a Spanish possession? To whom was it then re-ceded?
3. What were the relations between the United States and France in 1800? How was the retrocession of Louisiana to France regarded by the United States government? Who was our minister to France at this time? What instructions did he receive from the United States with regard to the purchase of the mouth of the Mississippi?
4. Who were the chief agents in the Louisiana Purchase? Name and describe them? What were the motives of Napoleon in parting with Louisiana? Repeat his instructions to Marquis Marbois? What price was paid? How was the purchase regarded by some leading American statesmen of the day?
5. What other party in the transaction is prominently named by Mr. Roosevelt? Is there any real conflict of claims?
6. What present States or parts of States are included in the Louisiana Purchase? How many Protestant churches? With what property? With what membership? To what agency do these churches chiefly owe their origin? What celebration do the Missionary Boards propose in connection with the St. Louis Exposition and on what dates?

BOOKS AND ARTICLES OF REFERENCE.

The Louisiana Purchase, leading article in the April HOME MISSIONARY.

A Great Christian Celebration, June HOME MISSIONARY.

Leavening the Nation, Chapter VII.

Theodore Roosevelt's *Winning of the West*, on the Louisiana Purchase.

American Encyclopedia, article, "La Salle."

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VOLUME LXXVIII.

NUMBER 4.

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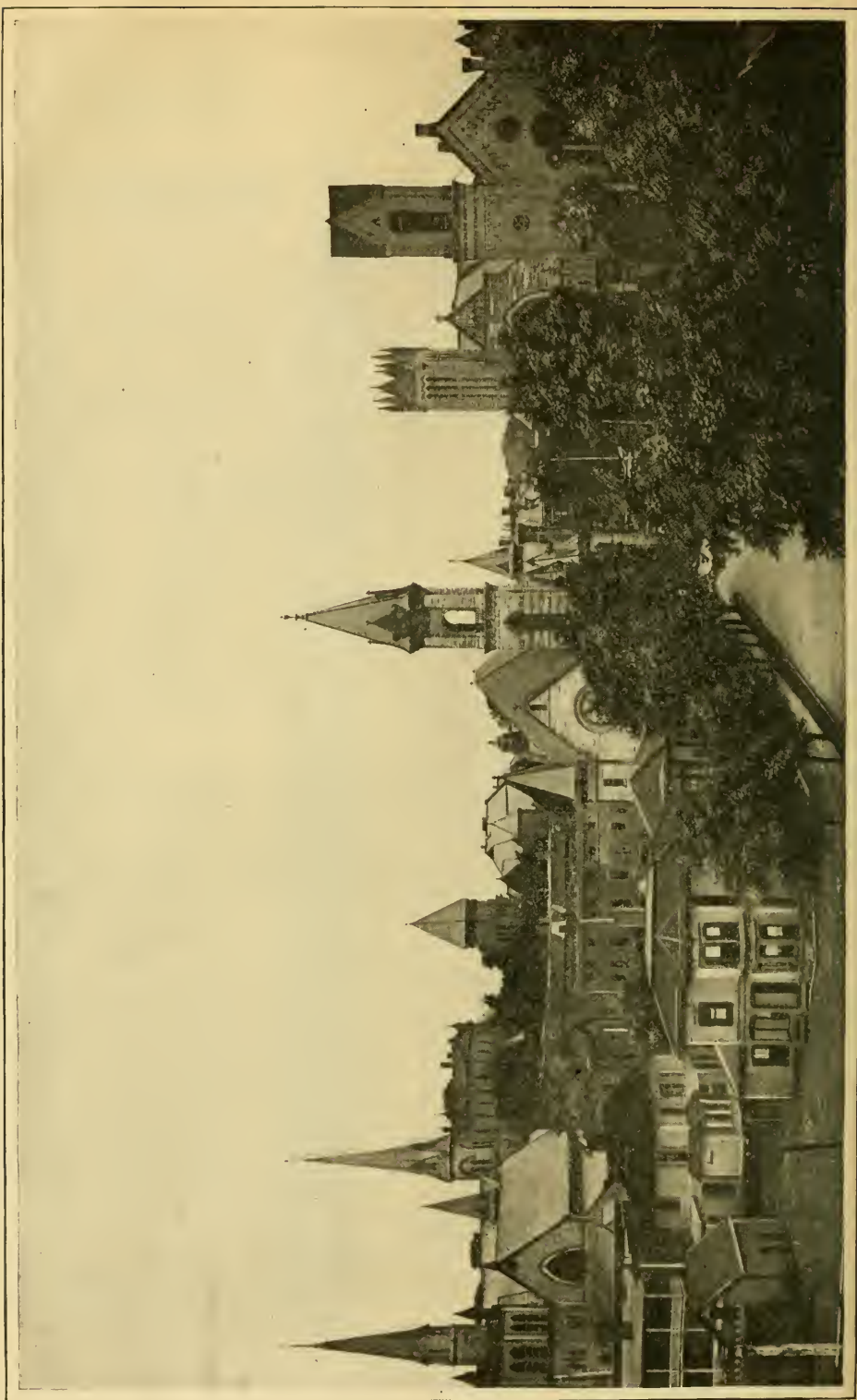
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THE HOME MISSIONARY

VOL. LXXVIII SEPTEMBER, 1904

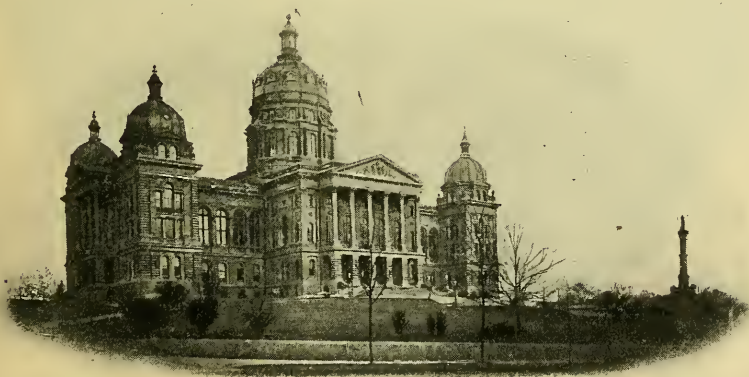
No. 4

THE CITY OF THE MONKS (DES MOINES)

BY A. L. FRISBIE, DD.

IT is reported that an officer of the U. S. Army, who visited the site of the present City of Des Moines in 1835, said to his superior that at the confluence of the two rivers at that point there might at some time be a town, if it should be found that white people could live there. The writer does not vouch for the truth of the story—in fact he is rather inclined to disbelieve it, for any sensible army officer as late as 1835, would have known that promising towns were springing up all along the frontier in places quite as unfavorable for settlement as "Raccoon Forks."

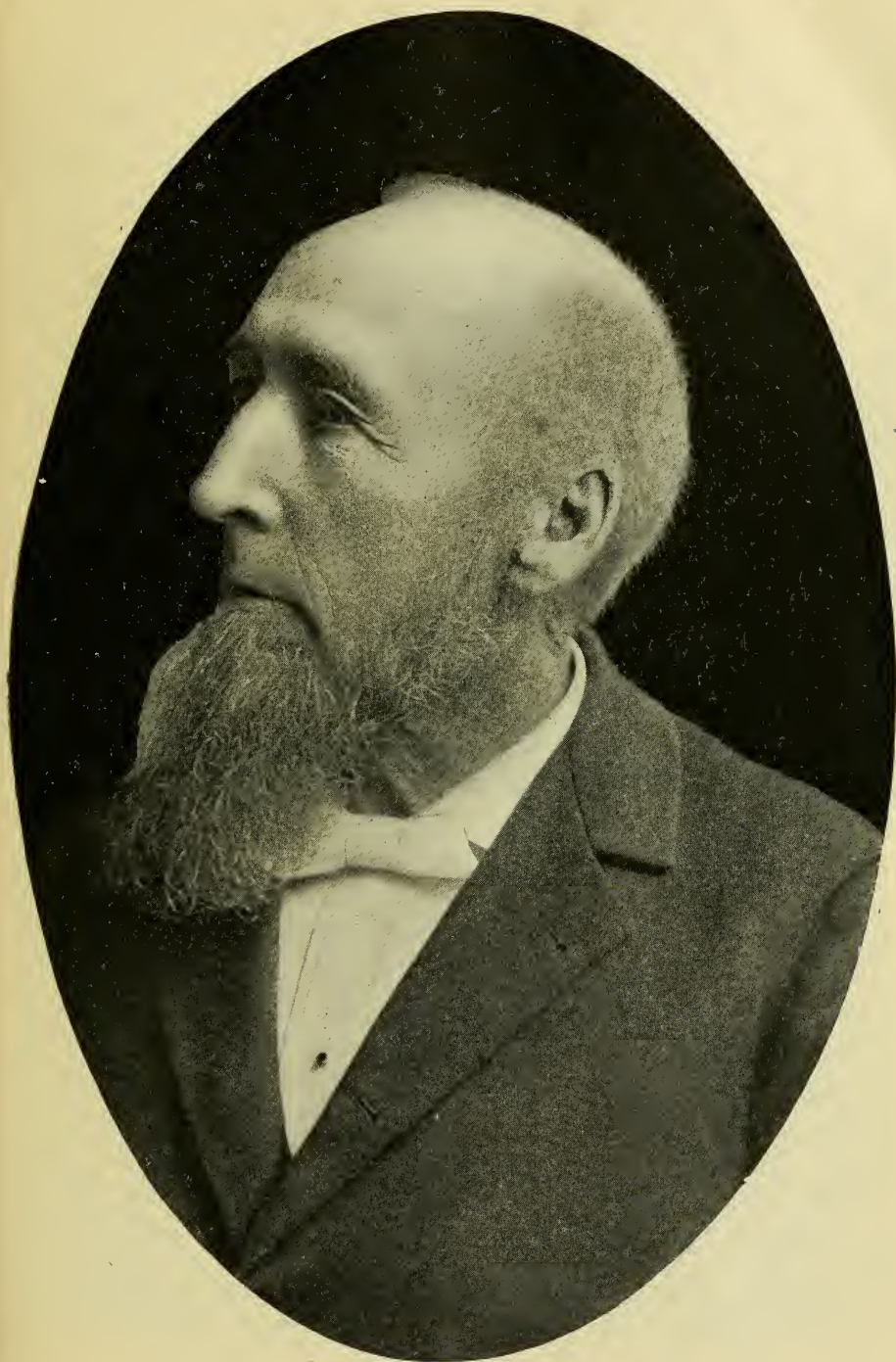
Now, in 1904, some 80,000 white people are experimenting whether or not they can live here. We are watching the experiment with interest, for after lingering around here for thirty odd years we are pretty near the conclusion that we will settle down and try it. White people do live here *for a time*. But it is noticeable that very few are able to endure the rugged climate more than 80 or 85 years. Then they pass to other scenes. Some, however, reach the age of 90 or 95 before they seek a new abiding place. Yes, white people can live here for a while, that may be granted.



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PLYMOUTH CHURCH, DES MOINES

A morsel of history may not be out of place just here, because, to many who may think of taking their lives in their hands and coming to this city in October, this Iowa is practically an unknown land and "away off." Yes, so it is, but it is no more away off to the good people of the East than "Cape Ann, Cape Cod and Cape Malabar" are to us of the West. We ought to have a treaty of reciprocity about this *away off*.

But the history. That part of Iowa in which the whites had the right to settle between 1833 and 1845 was a belt of land forty miles in width, lying west of the Mississippi across the whole eastern edge of the territory. The interior and west of the country was still the hunting

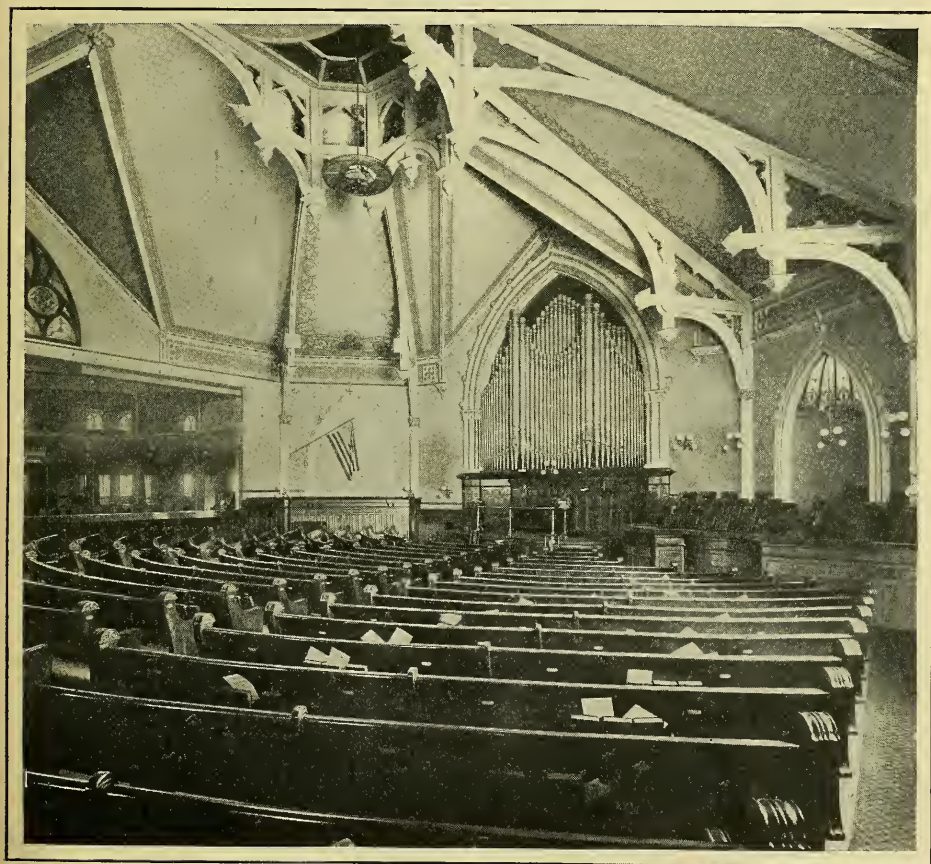
ground, more or less happy, of the Indian. A military post was established at the fork of the rivers in 1843. The Captain in command wished to name it "Fort Raccoon," after one of the rivers. But General Scott, foreseeing that the name of the fork would probably become the name of the town (if white people could live there and build a town) decreed that the name should be "Fort Des Moines." Thanks to him that you are not invited to a City bearing the name of Fort Raccoon! The soldiers had to see that the different Indian tribes did not "eat each other up" and also that squatters did not rush in. On the eleventh of October 1845, the Indian title to the central part of the state

expired and the whites took possession. The City began to be in August 1846, the entire population numbering 100 souls.

Thus two generations take us back to the blank wilderness. Men are now living in Des Moines, who knew Black Hawk, Keokuk and other chiefs who traded off their noble patrimony and became "Lo, the poor Indian" sure enough. The first Mayor of Des Moines was elected in 1850; the number of votes cast, 43. In 1857 the city was made the capital of the young State which twelve years before had been admitted to the Union. The first railroad pushing up from Keokuk, came in 1866. The Rock Island road was a year later. Since then railroads galore; seven-

teen the statisticians say, though the writer has not had time this week to verify the count. Whoever comes to the October meeting, from whatever direction, will be able to get away, unless he should conclude to stay right here. White people can live here now.

Of course business has developed with rapidity. It is not in the province of this chronicle to set forth details as to this, but one item lately appearing in the newspapers of this post of entry may serve as a pointer. One house here has just paid \$1,800 duty on a consignment of fine gloves from Germany. The aggregate of the wholesale business is given as above sixty millions a year. Of course the retail trade for the city



PLYMOUTH CHURCH — INTERIOR

and the populous country round about is very large. Manufacturing in many lines has begun with good promise, especially because of the coal which underlies the city. A feeling of security should be engendered by the fact that just at the edge of the city is the new army post, where a thousand cavalymen are in stock. They can gallop into town if the proceedings of the Council should become extreme and any troublesome member could be quickly deported, Colorado fashion.

These things are said merely in passing—not in the least with the idea of advertising our town, for we expect that every October visitor will do that for us, but we wish to have it understood and widely that we have filled the country with white men and white ways; that no lingering Sioux or Winnebago may be expected to call you to stand and

deliver your scalp in the full glare of a city lamp, or that you may collide with a hulking bison at some semi-rural corner. We do really have a great many of the facilities and comforts of modern civilization—for example—65 miles of electric street railway—an Inter-Urban line of 30 miles and others projected, soon to radiate like spokes from a hub. There are 76 miles of water mains, etc.

The out-populating power of the Christian stock is borne witness to by 50 public school buildings. Our oldest college was founded by the Baptist people—a modest, useful institution, getting into a vigorous college life. It maintains a resonant college yell. Our largest school is Drake University, founded by the Christian people whose patron Saint is Alexander Campbell. In its several departments it gathers some



IN UNION PARK



IN GRAND VIEW PARK

1,500 to 1,800 students and is steadily making its way to a good standing, as the recent victories of its football team attest. Highland Park College draws a thousand or more students to its normal, business and technical courses which are less formal than the colleges with fixed curricula, and give opportunity for needed work to those who do not care to pursue more extended courses. The new science of Osteopathy has here a college ("Ah, there's the rub,") with a large body of enthusiastic students.

But this article is becoming too secular, or, at least, it would be so, if the distinction between sacred and secular had not been so stoutly denied in these later days. The religious side of Des Moines is represented by some eighty-six churches. The entire gamut of denominational utterance is sounded

here. The Home Missionary work of our people, as of others, is all around us. It is to be counted a happy omen that the Home Missionary Society (National) is to meet this year at the most western point to which it has ever traveled, except Omaha. It is to come into the very heart of the country in which for sixty years its missionaries have been actively employed. The Society is not asked now to count Iowa as a State for which it is responsible, since Iowa does its own Congregational Home Missionary work and something besides. But it is to be hoped that when the Society, represented by the officers of its corporation and its hundreds of life members, shall see these Iowa fields and breathe this Iowa air redolent of the Iowa Band and hundreds of commissioned laborers, it will see and say: "This is the place for the head-

quarters, of the C. H. M. S.; here on Home Missionary ground with churches, the outgrowth of Home Missions all about us." Hello Central, call up the New York Office, and order all books, pamphlets, desks and strong boxes to be shipped straightway to Des Moines!"

Now, something of local Congregationalism. Our numbers in Iowa are not as large as they would have been if our people had been more vigorously denominated. It was perhaps a mistake that the Congregationalists, a good while ago, discarded so much of the Shorter Catechism. Surely they should have retained and practiced the article relative to the "Perseverance of the Saints," and so have held themselves to a firm footing on Plymouth Rock and a firm grasp of the truth that the "Congregational way" is a good way on either side of the Mississippi. There are strong Presbyterian churches in Iowa made up largely of Congregational people, who, unmindful of their training, fell from grace just as if they had been Methodists and joined the Presbyterians. Let us hope that now, as of old, "The times of this ignorance God winked at" and that He will not need to wink longer at that sign of weakness. Now the Congregational way is well established here with 330 churches and nearly 40,000 followers and a position honorable and honored by all people. Some of our churches are of course small and weak. For them the Iowa Congregational Home Missionary Society exists, to them it ministers, remembering the lessons and example of the mother society to which it is auxiliary.

Plymouth church, which invites the Council and the Missionary

societies, supported in its invitation by its three generous and good daughters is by no means the oldest of our churches—nor is it the largest. Grinnell will claim that honor of size. Plymouth was organized late in 1857 by Rev. J. T. Cook. His ministry was short. He was followed by Rev. J. Chamberlain, he by Rev. H. S. De Forest, who after leaving Iowa did a noble work as the President of Talladega College, in Alabama. Rev. A. L. Frisbie succeeded him and served for twenty-nine years—is still serving as Pastor Emeritus. To him succeeded Rev. F. J. Van Horn who began his work on the 8th day of October 1899 and continued it through three prosperous years, during which the handsome edifice now the shrine of Plymouth was built. He was called to a larger place in 1902 and was followed by Rev. Frank W. Hodgdon, the present pastor.

The churches which are near Plymouth and more or less closely related to her life, are the Pilgrim, the North Park and the Greenwood churches. All are promising and useful plants. It is our common hope that we may be able to surround the Council and the invited societies with an atmosphere of fellowship and good will, so weighted with influences which tend to unification that as a result, our denominational work shall be more perfectly welded into one work, as it really is, and our people all be brought to a clearer vision respecting the usefulness and blessing of a Fellowship in service of which we practically know too little.

We pray, God Speed you in the coming—

God lead you in deliberation.

God guide you to great results.

God keep you everyone.

Amen.



THE NEW NORTH

BY GEORGE R. MERRILL, D.D.

EASTERN friends of western home missionary work, find it hard to understand why a state like Minnesota, after more than fifty years of generous aid, is still presenting an urgent plea for increased help in its evangelization; especially since neighboring states no more wealthy or prosperous and with a smaller number of strong and prominent churches have in the same period attained to self-support.

A very casual survey, however, of the conditions will make the situation intelligible. For about thirty years, (1848-1872), the work of home missions in Minnesota was in the region south of Brainerd, the central point in the state, an "area about equal to that of the state of New York. All this territory is now covered by the work of strong and prosperous churches and is considerably more than self-sustaining.

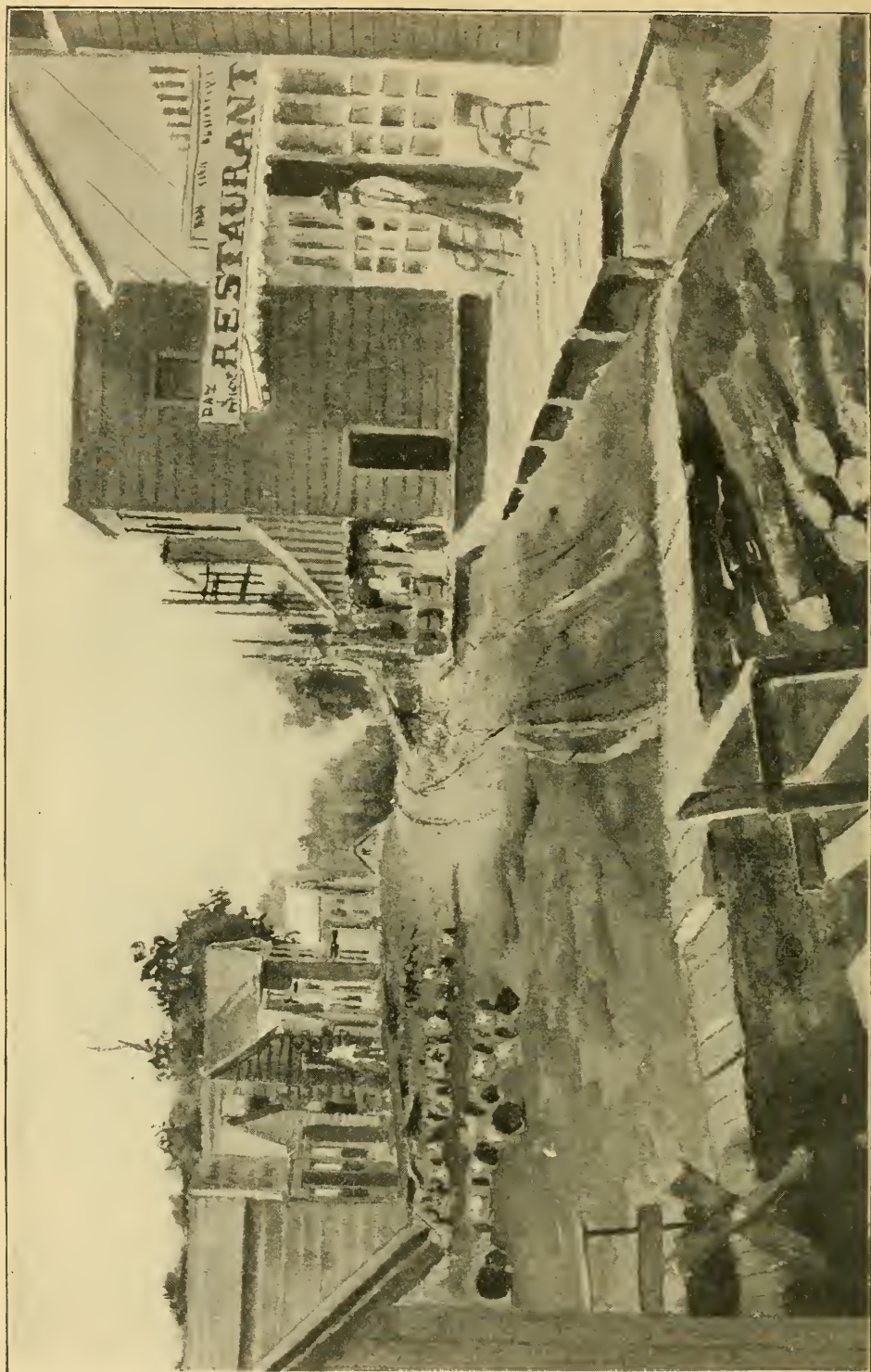
In the next twenty-five years (1873-1900), Northern Minnesota was open, a district two hundred and fifty by seventy-five miles, larger than New Hampshire and Vermont. In this field we have already a dozen self-supporting churches and about two score still needing missionary aid. Much of this territory is still unsettled, but into it in the last five years thousands of new settlers have come, among whom missionary work is greatly needed. Railroad extensions have created thriving villages in which churches ought to be established. If this were all it would seem that with the admitted growth of Minnesota in wealth, the churches of the older part of the state had shown their fair measure of consecration and proved themselves not unworthy of the help that had been given them, by decreasing the amount of aid required from the Society, for this enlarging work, from twenty-three or four thousand dollars

in the early part of the period to fourteen thousand dollars at the close.

But with the beginning of this century a "New North" began to make imperative demands. For the ten years previous the people had been quietly creeping into the regions beyond the missionary out-posts until there have come to be thousands of people in this "New North," two hundred and fifty miles from east to west and one hundred miles from north to south. The railways have advanced into its southern portion from Bemidji and Virginia north, and our missionary work following their advance has been prosecuted as far as means would allow from centres already established on the Great Northern Railway, and along the line of the Minnesota and International, by Rev. Allen Clark, the general missionary.

The region of the greatest attractiveness and promise is at the extreme north, the Valley of the Rainy River, with its rich and well watered agricultural lands, its forests of valuable timber and its immense water power at the extreme eastern end, at Koochiching, or International Falls. In March, 1903, Rev. T. W. Howard was commissioned for this great parish, one hundred miles in length and limited in breadth only by his walking ability. At the present time, in spite of his appeal for help and the increasing demands of the region, he is still our only representative and in the larger part of the country, the only regular visitant at homestead and growing centres in the name of Christ.

A Baptist missionary who has recently visited the region, writes: "If only the desperate condition of the people spiritually and morally was felt, surely some child of God who has the money would say 'here is \$10,000 to prosecute the work.'"





INDUS SUNDAY SCHOOL

In his last report Mr. Howard says: "Within the last three years people have been coming here in great numbers, seeking homes. As soon as all the available land along the lakes and rivers was taken, they pressed back into the unbroken forests, so that now back even twenty miles from the river, is to be found the homesteaders' cabin, to be reached only on foot, over a poor trail, through the dense forest, with difficulty and no small danger of losing the way. Some weeks ago this happened to a man on his way from the river to his homestead and he has not yet been found. Among the Rainy River settlers cabins appear at almost every quarter section, and little towns are forming. Chief among these is Koochiching or International Falls, a town of but a few hundred now but of large prospective importance because of its splendid water power. An agree-

ment has been reached between the Canadian Government and an American company for the immediate development of 10,000 horse power and a considerable manufacturing centre is sure to result. A Baptist mission has been sustained for some time by visits from the Canadian side, and some time after our work was begun, a small Baptist church was organized and a neat chapel erected. Our services have been held in the school house and have had the general encouragement of the community. It has not seemed wise to organize or erect a church until the coming town should take more decided shape, but simply to use the abundant opportunity for reaching with the Gospel the crowds of men and boys who are flocking to the place.

A few weeks ago a new saloon opened, and I went in and stood for an hour watching the throng of men and boys and coveting the oppor-

tunity of speaking to them for Christ. The next day when I preached at the school house those men and boys were not present. After meeting I went to the saloon and in talking with the proprietor mentioned how glad I should have been to speak to the crowd he had on the previous evening. He assured me that I might have done so and that I was welcome to hold a service in the saloon; for, as he said, he was not opposed to religion and his father was a minister. Two weeks later I preached in that saloon to seventy-five men including nearly every saloon man in the town and a more attentive audience I never had. Some were in chairs, some standing and some on the floor; every man with his hat off, and his cigar, if he had one, between his fingers. At the close the men asked for another service to be held there and we are hoping to have someone sent who may give all his time to the work."

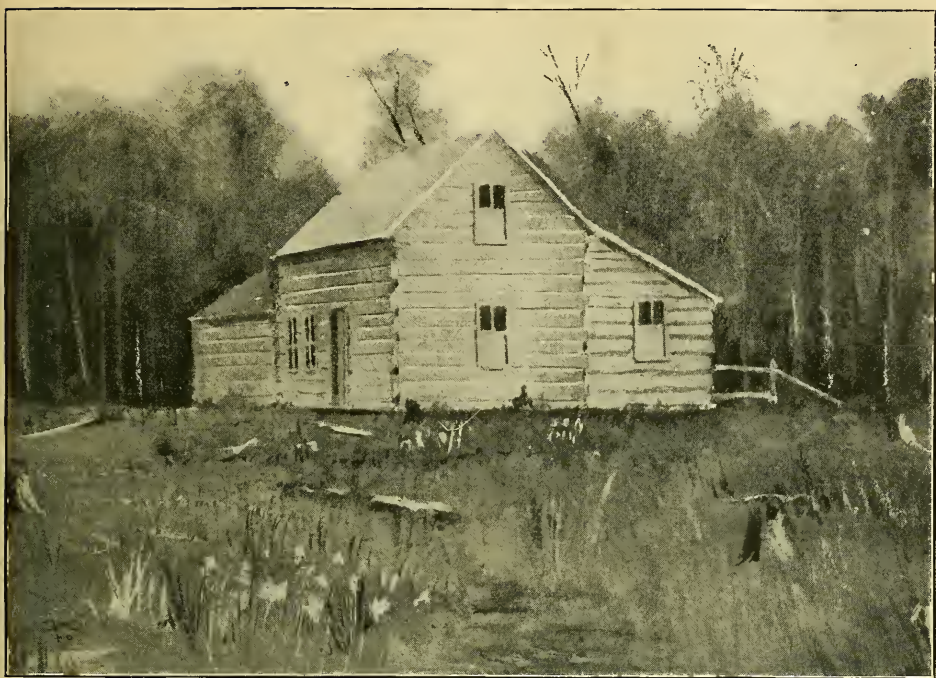
There are encouraging openings for permanent work at three other

places besides multitudes of scattered people who would gladly listen if the missionary had time to reach them with his message. A week ago Mrs. Howard accompanied him on his trip to Indus. They had intended going back in the woods a mile or two for the night, but a storm came up and drove them to shelter in the cabin of a bachelor, who proved equal to the emergency and prepared supper for them and gave up his own bed while he slept on the floor. The next day they held service in a cabin nearby and secured a picture of the congregation with the cabin as a background. At this place there is good interest and much desire expressed for an organization. On the Black River also, Mr. Howard has an appointment due once a month which is very hopeful, though on account of the distance, and the condition of the trails, it is difficult to reach it regularly.

At Howard's a regular monthly service is held and considering the difficulty of getting about, the atten-



THE SALOON CHAPEL



THE MISSIONARY'S HOME

dance is very good. They are about to put up a large school house to be used for the services. A little more than a year ago when the missionary went in, there was one woman in the neighborhood and she lay dying. When after a few weeks she died, two young men, the only near neighbors, made a coffin of rough boards and the husband with his own hands prepared the body for burial. A dozen men gathered with the missionary for the funeral and buried her there in the woods, with not a woman present to help or to comfort the two little children she had left.

Since then many families have come in and gradually society has been formed until homestead life in the woods is not as lonely as it was.

It is for this "New North" most of all that the churches of Minnesota, striving loyally to bear the burden of work in the cities and in the still developing regions that were Northern Minnesota, need the aid of the churches of the East. And it is because of this yet unmeasured opportunity of the New North that Minnesota must still be named and for some years to come, among the dependent States.



EDITOR'S OUTLOOK

Home Rule for Home Missions.

IN THE above title, borrowed from a recent editorial in *The Congregationalist*, there is much that is alluring in the appeal it makes to Congregational independence. There is also something misleading in the suggestion it carries—that Home Missionary administration has been restrictive, oppressive, and, in some way (unexplained), hostile to home rule on missionary ground.

On the contrary, no single brief phrase could more accurately describe the purpose and policy of the National Society, undeviatingly pursued for seventy-eight years. "Home Rule for Home Missions" has been the prime article of its creed, and no barren profession. Eight commonwealths, west of the Hudson, entered by the Society in the first stages of their settlement, and nursed through long periods of feebleness, have, one by one, outgrown the need of its help and set up for themselves under the banner of "Home Rule." To these might be added other states brought near to independence by the same generous policy. But, confining our view to facts accomplished, more than \$5,000,000, contributed mostly by eastern churches, have been actually invested to secure home rule in New York, Ohio, Illinois, Iowa, Wisconsin, Michigan, Kansas and California. Such a record reflects equal honor upon the Society which directed the work and upon the churches that have proved their faith in its methods by ever-increasing gifts to its treasury.

Furthermore, in the strictly beneficiary states, Home Rule has been

steadfastly fostered and encouraged. In every such state, a State Home Missionary Society has been created, often by the suggestion of the National Society, and always with its hearty coöperation, whose function has been to take the initiative in all home missionary interests of the State; to examine and endorse all applications for aid; to nominate superintendents—whose nomination is usually equivalent to their election—and to devise methods for increasing the gifts and pledges of the churches. These societies, acting in coöperation with the National Society during the period of state dependence, become the ruling body, the moment the state arrives at self-support; and even before that happy day, their judgment is almost never overruled by the National Committee, and then, never without sufficient reason; the wishes of the State body are always consulted and its demands even are allowed, just so far as the common good and the condition of the treasury will permit.

At one point, certainly, the National Committee has reserved the right of independent action: namely, in the apportionment of its funds and in the distribution of its individual grants. For this purpose the National Society was created by its giving constituency, located largely at the East, and its Executive Committee are held to strict account by the churches for the stewardship of their funds.

To the end that the final judgment of the Committee, in every case, might be broad, well informed and strictly equitable, certain methods have been employed, which the writer of the article referred to, condemns, without proof as "anti-

quoted," "cumbersome," "expensive," "often ineffective," "unbusinesslike" and the cause of "unnecessary friction."

A rapid review of these methods will demonstrate that any such indictment is false to every fact.

In the first place, each application for missionary aid is made on a printed form covering every point of inquiry necessary for the enlightenment of the Committee. This form is subject to frequent amendment, as conditions change, or as experience proves the need of added light. Next, this application, signed by the pastor and church officers, passes to a local committee, chosen by the Conference to which the church belongs. Their judgment represents the view of the vicinage, and is an important item of information. Next, it is transmitted to a State Committee, appointed by the State Society, for their wider knowledge of the missionary needs and conditions of the state. Their judgment, endorsed on the application, is an invaluable factor in the inquiry. Next, the document comes to the hands of the State Superintendent who, besides his intimate knowledge of the field, is the confidential agent and employee of the National Committee, and in touch with the financial condition of the Society. With these multiplied endorsements, each of separate value from its separate point of view, it is mailed to the national office, where it receives the closest scrutiny of an experienced secretary; and, with his endorsement it is brought, with all the light it now contains, to the table of the Executive Committee. This sixth and final court of inquiry has been furnished, days before the meeting, with a tabulated form of all applications to be considered, with all facts ascertained carefully collated thereon, and furnishing the basis of many independent and searching inquiries. And so, the final judg-

ment in each case is reached—a judgment as nearly infallible by these methods as human judgment can ever be. It is this systematic effort to protect the people's money from waste and imposition which the editor of *The Congregationalist*, without offering the slightest proof or reason, condemns, offhand, as antiquated, cumbersome, ineffective, divisive and unbusinesslike. We confess ourselves unable to comprehend either the motive of the writer or the grounds of his judgment.

Not such is the judgment of other boards which, more than once, have voluntarily expressed their approval of these methods, and in one instance at least, have copied and adopted them almost without change. They have proved adequate for their purpose, which is that of accurate information. They have commended themselves to business men of proved sagacity; and they are inexpensive, since all cooperating committees, whether on the field or at the Society's headquarters, give days and often nights to this service without the slightest remuneration. The severe indictment of *The Congregationalist*, therefore, seems to demand one or two amendments which are respectfully submitted: For "antiquated," read "adequate"; for "cumbersome," read "flexible"; for "expensive," read "without cost"; for "unnecessary friction," read "with entire harmony"; and for "out of gear with modern business conditions," whatever this may mean, read "approved by business men of known sagacity and success." In all other respects it is true.

But, aside from this unsupported assault upon home missionary methods, the article in question proceeds to outline a new home missionary policy, radically at variance with that of all other of our own missionary boards and of all other boards whatsoever. The gist of the scheme

proposed is the transference of all administrative functions from one central office, for the nation, to twenty (more or less) state centers, scattered over the larger half of the country. The scheme includes, also, the scattering of the funds of the Society, in bulk, among these widely distributed state centers.

Waiving for a moment the merits or demerits of this plan, is not the time strangely chosen for thrusting any such scheme upon the attention of the churches? With the cry of "consolidation" and "combination" in the air, a cry, raised professedly in the interests of "economy" and "increased efficiency" and backed by the oft-quoted demand of "modern business methods"; at such a time, it is soberly proposed to *multiply* one central home missionary society into twenty local organizations, scattered over more than half the country; and one national treasury into twenty sub-treasuries, each with its separate treasurer, and each treasurer with his separate salary. To say the least, here is an anomaly!

But this in passing. The first serious question for the giving churches to consider is the *security of their home missionary funds*. For eighty years these funds have been safely trusted in the hands of a few treasurers, well and widely known to the churches for their recognized probity and discretion; and in all that period not a dollar is known to have been lost by fraud or malfeasance. Freely granting that any number of men as honest and upright might be found in the beneficiary states, still the risk of loss would be twenty times increased by this change of method. The custodians of the Society's funds would be men unknown to the Executive Committee and to the contributing churches, and wholly beyond the control of either. The confidence of givers would certainly not be strengthened by the change, and that confidence, which is the prime condition of

financial support, might any day be fatally impaired. To trifle with the confidence of the churches would be perilous to every interest of national home missions.

The *welfare of the missionary* is also to be considered. His security now lies in his direct relation to the National treasury, whereby his payments for services rendered are certain to reach him undelayed and undiverted by any intermediary handling. The wisdom of this rule has been often proved. More than once church treasurers have applied to the National office for the payment to themselves of quarterly dues on the missionary's salary, with the plea that the church stood in greater need of the money for the settlement of some debt, than the minister for his living. In one instance it was earnestly argued by a church committee that horse sheds were more vital to the welfare of the church than the immediate payment of the pastor's salary; and that the grant, having been solicited by the church and voted to the church, belonged to that body for any use they might desire to make of it. Such instances are not common but they are typical, and, because they are always possible, the churches that contribute money for the support of their faithful missionaries, cannot too strictly guard against any possible diversion of their gifts to other and less worthy uses.

But more than this: the change proposed is the *violation of one principle*, as old as the history of missions, both home and foreign, and universally honored to-day by churches of every name—the principle, namely, that benevolent funds contributed for the benefit of churches, as yet unable to support themselves, shall be administered *for* them, and not *by* them—and administered in the name of the givers, either directly or by their delegated authority.

That authority, in the present instance, has been delegated to a National Home Missionary Society, incorporated by law for this purpose, and required to report its doings at stated times, to its creating constituency. It is a principle honored by long observance, and up to this time, we believe, has never been called in question. Because it has survived it is probably fittest to survive as the most effective method of missionary administration, and the absolute safeguard of missionary funds. We do not believe that Congregationalists will be the first to throw over a principle and a method so strongly endorsed by history, and under which every great missionary victory of the last hundred years has been achieved.

But finally, whatever merits this plan may be supposed to possess, a change so radical and revolutionary should be able to put forward *many and signal advantages for its adoption*. On the contrary, it is the singular feature of the article in question, that while it declaims most volubly about the manifest benefits of this new way, it fails to specify even one that is not already amply assured by existing methods.

It does indeed suggest that the National Society, once relieved of the burden of detailed administration, would be free to devote its energies to the work of "getting funds." But it fails to suggest how a society, cut off from its field, its work, and its men, would have any power of appeal whatever. A missionary appeal, to have the least weight, must be buttressed by facts, the freshest and latest facts—facts obtainable only by the closest connection and personal acquaintance with the fields and the workers. It is conceivable, perhaps, in an emergency, that bricks might be made

without straw; but bricks without clay or straw would be a rather unsubstantial building material; and a home missionary appeal, without material gathered from personal inspection of the field and by continuous correspondence with the workers, would fall upon the ear of the churches as "weary, flat, stale and unprofitable." Missionary publications would share in the same barrenness. Whatever power of appeal the HOME MISSIONARY possesses comes from its close touch with the field and the men. Every mail adds to the matter, which the magazine, like a burning lens, gathers and concentrates and pours forth, to warm, and if possible, to set on fire the missionary zeal of the churches. But without a field, without a work, and without men, the HOME MISSIONARY would become for all purposes of information or appeal, as inane as last year's almanac or an old file of *The Congregationalist*.

From all these remarks, offered with entire respect for the author of the plan; for its ardent sponsor of *The Congregationalist*, and for a sister society which is supposed to own and control that paper, it will be gathered, we hope, that we regard this proposed revolution in home missionary methods as undesirable, unnatural and unwise—"cumbersome" if not "antiquated"—complex and expensive where the churches unite in demanding simplification and economy—"out of gear with modern business conditions," which are nothing if not concentrative, and offering, thus far, no single valid reason for adoption while it raises several grave doubts of its expediency. And, with this judgment, we believe the real friends of American Home Missions, upon calm reflection, will stand agreed.



CYRUS NORTHROP, LL.D.
President of the Congregational Home Missionary Society

THE SEVENTY-EIGHTH ANNUAL MEETING OF THE CONGREGATIONAL HOME MISSIONARY SOCIETY

IT is well understood that the Seventy-Eighth Annual Meeting of the Society is to be held at Des Moines, Iowa, in connection with the Triennial National Council. All of our National Societies have been invited by the Council to celebrate their anniversaries at the same time, and all but The American Board have accepted the invitation. The annual meeting of the Board at Grinnell, on the week preceeding, obliged it to decline.

PROGRAM OF THE MEETING

The preacher of the year, Rev. S. Parkes Cadman of Brooklyn, N. Y., will make an Introductory Address, Sunday evening, October 16th.

President Cyrus Northrop, LL.D., of Minnesota, will preside and will call the Society to order at nine A. M. Monday, October 17th. A brief address of welcome by the Moderator of the National Council will be made to the co-operating Societies, after which, there will be an

Address—"The New England Problem," by the Rev. F. E. Emrich, Boston, Mass.

Address—"The Middle-west Problem," by Rev. A. M. Brodie, Chicago, Ill.

Address—"Our Christian Investment Company," by Rev. J. B. Clark, N. Y.

Address—"Conditions and Needs in Pennsylvania," by Rev. C. A. Jones, Philadelphia, Pa.

RECESS

Two o'clock, P. M., Young People's Conference, conducted by Don O. Shelton, N. Y.

Address—"Young Men and Missions," by Mr. Don O. Shelton of New York.

Address—"The Opportunity now open to The Congregational Home Missionary Society," by Rev. John De Peu, Bridgeport, Conn.

Address—"What Local Young People's Societies can do to Aid the Work," by Rev. Charles L. Kloss, Philadelphia, Pa.

Address—"The Value and Necessity of Home Missionary Study," by Rev. W. L. Philips, New Haven, Conn.

These addresses will be followed by a reception to veteran Home missionaries who may be present.

At seven-thirty P. M., addresses will be made by Rev. Newell Dwight Hillis,

Brooklyn, N. Y., and Rev. Charles E. Jefferson of New York City.

Wednesday, October 19th, at ten-thirty A. M.

Address—"The Frontier," by Rev. J. D. Kingsbury of Utah.

Address—"The Mother of All," by Rev. W. G. Puddefoot of Massachusetts.

At three-thirty P. M., the Annual Business Meeting, for the consideration of the annual report, the election of officers, and such other business as may be introduced.

President Cyrus Northrop will make a concluding address at the closing session of the council, Thursday evening, October 20th.

N. B.—For all particulars concerning hotels and boarding-houses apply to Rev. Frank W. Hodgdon, Des Moines, Iowa.

For all information concerning railroads and tickets, apply to Rev. Asher Anderson, 405 Congregational House, Boston, Mass.

The following authoritative statement from the Western Passenger Association, dated August 10, 1904, and addressed to the officers of the Society, may be relied upon as correct:

"Replying to your letter of the 5th, beg to say that advices have been received by us, that the New England, Trunk Line, Central and South-western Passenger Associations have each concurred in reduced rates announced by the Western Passenger Association for the National Council of Congregational churches, Des Moines, Iowa, October 14-20; but the Southeastern Passenger Association state that their lines find that the estimate of attendance is not sufficient to justify announcing special rates from points in their territory.

The Trans-Continental Passenger Association (embracing the Pacific Coast States), has informed Mr. Ives that delegates should take advantage of the World's Fair rates from the Pacific Coast to Chicago, St. Louis, Memphis and New Orleans, for the National Council meeting, details of which have already been furnished to him."

OUR COUNTRY'S YOUNG PEOPLE

DEPARTMENT CONDUCTED BY
DON O. SHELTON, ASSOCIATE
SECRETARY ❁ ❁ ❁ ❁ ❁

FOUR ARTICLES IN THIS DEPARTMENT THIS MONTH BEAR ON HOME MISSION STUDY. PASTORS AND WORKERS IN YOUNG PEOPLE'S SOCIETIES ARE AWAKING TO THE IMPORTANCE OF CONDUCTING, ANNUALLY, IN EACH CHURCH AND YOUNG PEOPLE'S SOCIETY, A HOME MISSION STUDY CLASS. FOR PARTICULARS REGARDING DESIRABLE COURSES OF STUDY, ADDRESS: THE CONGREGATIONAL HOME MISSIONARY SOCIETY, NEW YORK

SECURING INTEREST IN HOME MISSIONS — THE PASTOR'S PART

BY REV. CHARLES A. NORTHPROP

Congregational Secretary for Systematic Beneficence, Norwich, Connecticut

1. *Preaching.* If I were a pastor, I would open a home missionary campaign in my church, as soon as the vacation season was over, by devoting a Sunday to an initiative.

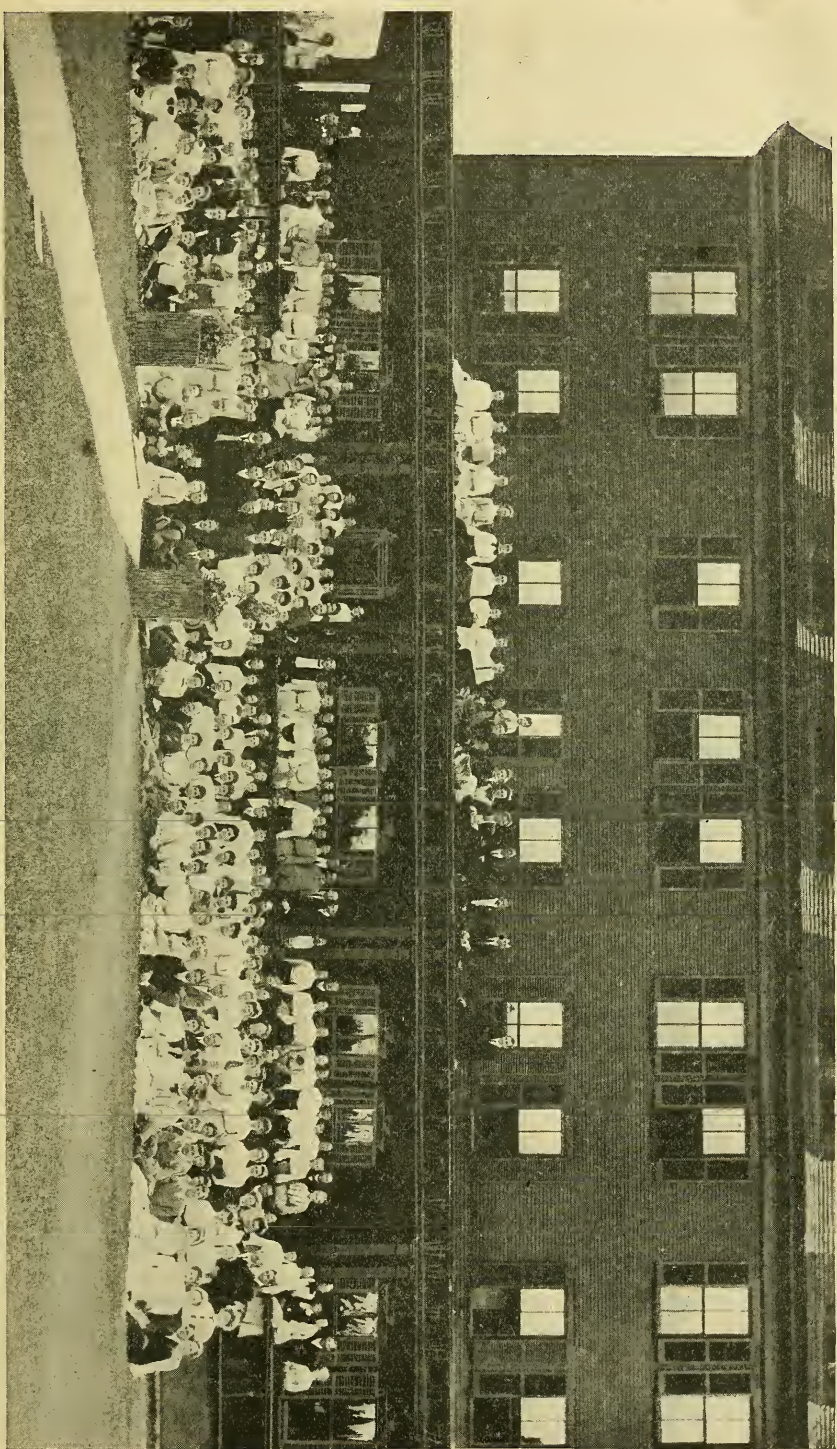
I would preach a sermon in the morning setting forth again, for it cannot be done too often, the missionary motive, as related to our country, based on the devoted life—thus showing the will of God. In the evening I would sketch the work of the home land societies just enough to illustrate the way of God.

I would bring the matter before my young people's society and go over the ground with them in my most persuasive words. Some time, or times, during the day, I would speak of the desirability of forming mission study and reading classes, and point forward to the coming mid-week meeting as the time for practical beginnings, and determined seeking to know more fully and in detail the will and the way of God, in the evangelization of our country.

2. *Practicing.* At this mid-week meeting I would begin by appointing a committee of three on mission-

ary work, one for the church, one for the young people's society and one for the Sunday school. The church member of the committee should have it for his business to secure the names of as many as possible from the church and congregation, who would be willing to do some missionary reading during the year, under the direction of some one or more leaders, reading books, and magazines, and leaflets, and articles relating to the work of God in the country. I should hope to secure the consent of very many to such a plan, whose details could be worked out, as to times and places and individual or associated readings, centered in homes or neighborhood groups or classes. And I would not forget to lay stress upon the excellent missionary magazines which we have, whose perusal in a prayerful spirit cannot fail to inspire as well as instruct.

My young people's committeemen should enroll all possible names in one or more mission study classes for home mission work and use the forthcoming text book on "Heroes of the Cross in America."



DELEGATES AT YOUNG PEOPLE'S CONFERENCE, AT SILVER BAY, LAKE GEORGE, 1904

The Sunday school man of the committee should have a thought for the Sunday school and get the school to recognize all the societies of the church as agents through whom its gifts should go to the Lord's work, and secure that in connection with the gifts for any society a short statement of its work and needs should be given by some competent person, supplemented if possible with object lessons in the way of maps and pictures and stories, to be used during the weeks in which the gifts from each society were being received. A month or more of gifts and information off and on, for each society, is not too much.

I should myself crave the privilege of leading one or more of the study classes, in which I should expect to find many who were not members of the young people's society.

In all these lines of reading and study I would emphasize the whole home field. Other fields of work, occupied by churches of other denominations, should have occasional attention.

3. *Reading.* Just now no book is so calculated to introduce the indifferent patriot to the missionary trend of our country's expansion, as the popular book of Winston Churchill, entitled, "The Crossing." "Our

Country," by Dr. Josiah Strong, so eagerly sought after in its first edition many years ago, ought to be read again and will be now by many young people, for the first time. It is a mine of wealth and of highly explosive material of an entirely harmless kind, if we move in the same direction. Milder action is to be found in Dr. J. B. Clark's "Leavening the Nation." All these three books may be read as well as studied, and many who could not enter study classes, might, if so disposed, do much reading of books like these, as well as of the current magazines, whose excellent contents may never get within book covers, but which are almost invaluable as marks of progress and indications of the varied lines along which the work of missions is moving.

I believe that such a scheme as this is practicable in every Congregational church, and I almost envy the position and influence of the pastor, who is in a position to lead out the minds and hearts of his people along these glorious ways. I believe that pastors cannot spend some of their time to better purpose than to plan and execute schemes, whereby the whole missionary problem, foreign as well as home, may be brought home to men's business and bosoms.

IMPRESSIONS OF THE SILVER BAY MISSIONARY CONFERENCE FOR YOUNG PEOPLE

BY MRS. CHAUNCEY J. HAWKINS

Spencer, Massachusetts

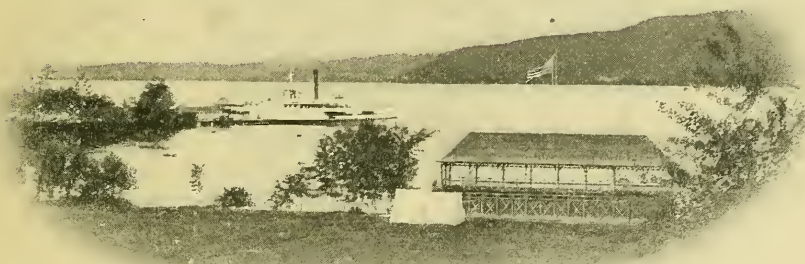
WHEREVER a large number of people are gathered, there one is nearly always sure to find enthusiasm. The kind and amount of enthusiasm, as well as the permanency of its affects, depends largely if not wholly, upon the motive that draws the company together. To attract a crowd is a very simple matter. To get their attention and hold it, is far more difficult. To be able to move and fill it with some

noble purpose and aim, until each one longs to go out in the world to brighten and ennoble other lives is still better; that is Christlike. This is what is being done year after year at Silver Bay, on Lake George, the most beautiful lake in America.

We were fortunate in being at Silver Bay the day before the Young People's Missionary Conference opened, July twentieth, and very few delegates were there. Some came

on the night boat, a few the next morning, but at noon the largest numbers came, threatening to overtax the capacity of the hotel. It was an interesting sight to sit on the broad piazza of the hotel and watch that large company of young people walk up from the boat; a crowd of happy, bright faced young people registering at Silver Bay Hotel and for what purpose? That of having a good time? Yes, but something more, something nobler and more inspiring, the purpose of learning more about missions, the best ways of interesting others in that work, and

cered and ready for great things. Here the young people of all denominations meet, they plan, work, pray, listen to stirring addresses, and then go back to their home churches with new vigor and enthusiasm which cannot fail to interest and arouse others to an interest in this world-wide movement of missions. Our fathers and mothers had no such opportunities as we have along missionary lines. They did the best they could to keep the faint spark of interest in missions alive, but wondered who would rise up and take their places. Now their question is



A VIEW OF LAKE GEORGE AT SILVER BAY

perhaps giving one's self to the cause.

My first impression received at Silver Bay was that of great hope for the future of missions, because of this awakening interest in missions among the young people of this generation. And this was borne in upon me throughout the conference as I watched them at the various sessions, eager and alert, note-book and pencil in hand, jotting down the best methods of interesting some one else, taking helpful thoughts with which to inspire some one not so greatly privileged as they.

My second impression was that this movement was a well organized campaign, carefully planned, well offi-

being answered. Young people throughout the country are awakening to the importance of missionary work and the need of co-operation. They are being equipped for this work through missionary conferences, study classes, libraries, and a vast amount of missionary literature. This literature may be obtained at all the missionary headquarters of every denomination, at small cost. Surely when leaders of our young people are willing to come from distant places, sometimes at great expense, there should be no despair about the missionary cause in the coming years. With such a large number of trained, consecrated work-

ers, the Kingdom must go forward.

One was impressed with the catholicity and intense denominationalism of the conference. May this not be prophetic of the time when there will be closer fellowship between denominations, when differences in creed will not be so great, and the one great purpose of every church will be to preach, Jesus Christ and Him crucified? The young people of every denomination going to conferences similar to this one at Silver Bay, where all meet on a common ground, listen to the same stirring addresses, and are moved by the same noble desires and aims, are going to hasten that day. This does not mean that they are going to sweep away all distinctions, but they are going to establish a closer fellowship that will make the barriers seem less formidable than formerly, and of secondary importance to the one great purpose in life—living Jesus Christ in our every day lives, and laboring for him.

Back of all this missionary enthusiasm and interest, one felt an intense religious spirit. We were there for a great purpose, but without the Lord's help, the conference with its purpose, and plans, and efforts, would be of little value. We were constantly brought face to face with our own lack of strength and of the little we could hope to accomplish without co-operating with God. But we also received constant assurance of the One who would be our help in spite of the weakness, and who could accomplish great things through us, if we would but put our lives wholly into His hands.

One feature, which I am sure would appeal to every missionary worker, was the exhibits of methods and literature. In the exhibit were found not only the leaflets published by every denominational board represented, but charts attractively arranged to show the growth of missionary work, money spent by the churches for missions, the number of people already converted, those still

without the Gospel, and many other charts of a similar nature. Various mission study classes had charts on which were displayed methods they had found practical and helpful. Suggestions were given for helpful missionary meetings and socials, for map drawing with little expense. In every way the exhibit was made most suggestive and helpful as well as a most attractive feature of the conference.

The purpose of the whole conference was to give practical plans that that could be worked out in the home churches, not mere theories. For this purpose, missionary study classes were taught. One class was conducted in Foreign missions, the text book being "Sunrise in the Sunrise Kingdom," by DeForest, and taught by Dr. Sailer, Secretary of the Presbyterian Board of Foreign Missions of New York. Another class on Home missions was conducted by Don O. Shelton, Associate Secretary of the Congregational Home Missionary Society of New York. The text book used was "Heroes of the Cross," and was written by the class leader, Mr. Shelton.

It was unfortunate that these two classes met at the same hour, obliging one to choose which course he would pursue. This was keenly felt by many at the conference who had come hoping to take up the study of both books, in order to go back to their own classes better equipped for their winter's work. They were much disappointed because obliged to choose between these two classes, of necessity giving up one.

Then the cause of Home missions was not given as much time for presentation as was the Foreign. While all would acknowledge the great need of both Home and Foreign missions, while all agreed that one cannot be interested in one without being interested in the other, still it seemed that more time should have been taken for Home missionary themes and discussions. Surely, with the great problems before us in the home

land, the great question of the negro in the South, the problems in the West, and the great importance of establishing the church and Sunday school in the new towns that spring into being in a night, the questions regarding the new Islands that have come into our possession, as well as the great problem of caring for and uplifting the vast throngs that crowd to our shores every year, these are enough for the conference to dwell upon with profit for at least one evening, if not more. This I offer, not as a criticism, but as a suggestion.

Around the study classes the main object of this conference centered. That object was to thoroughly interest the young people in missions, and so train them in the best methods that each one attending would feel not only willing, but able to go home and organize a study class in the local church. Not only were the best methods used in conducting these training classes for leaders, but ample opportunity was given for questions in regard to ways of organizing and conducting mission study classes in the home churches. Two young women, before joining a mission study class at Silver Bay, said they would never teach a mission study class and had no idea of attempting it. At the end of the session they acknowledged that they felt differently, and planned to organize a study class in their home church as soon as they returned, and to do all in their power to make it a success. In the past, mission study classes have been problems because of the scarcity of material, especially study books, adapted to young people.

But with the books being prepared by this Young People's Missionary Movement, with the two so well adapted for the subjects of Home and Foreign mission study this coming year, the work is comparatively easy. In addition to these books, helpful leaflets bearing upon the same subjects, will be issued by each denominational board at a very small cost. In this way all the young people of the land will be using the same general study book with additional explanatory notes edited by their own board. It is very necessary that the young people of the local churches realize the vast and far reaching importance of this Young People's Missionary Movement in mission study work, and strive to co-operate with it in every possible way.

And last of all I was impressed by the far reaching influence of a conference of this kind. We were on the lake one night, when a steamer from Caldwell stopped at the dock at Silver Bay. We were anchored at the opposite side of the lake in a small bay and little thought that we would feel the slightest motion of the waves which came from the steamer; nor did we for many minutes until we had forgotten all about them. Suddenly our boat was lifted gently, and then a little more roughly, and had we not taken some precautions it might have had a hole knocked through its side by being thrown against the rocks. So will the waves of influence go from Silver Bay so that even those who have never attended the conference may be touched and strengthened by some message or suggestion given there.

CONGREGATIONAL YOUNG PEOPLE AT SILVER BAY

RECOMMENDATIONS OF THE MISSION STUDY COMMITTEE OF THE CONGREGATIONAL SECTION

BELIEVING that lack of interest in missions is always the result of ignorance, and that intelligent study of the home and foreign fields will promote the

prayer-life and gifts of the individual and deepen the spiritual life of the Society, the Committee on Mission Study recommend:

1. That each local Young People's

Society have at least two mission-study classes during the coming year, using the text-books, "Heroes of the Cross in America" and "Sunrise in the Sunrise Kingdom," one of these classes to begin in the fall, and the other in mid-winter, the campaign to be started as early as possible this autumn.

2. That these classes be in charge of the Missionary Committee of the Society, at least one member of the committee to be in each class, and that the Missionary Committee ask the coöperation of the classes in conducting the regular missionary meetings of the Society.

3. That the leaders of these classes, if possible, be members of the Society who have had the advantages of the classes in this conference.

4. That the meetings of these classes be held weekly on a week-day, and that the reference libraries and denominational literature be used in connection with this work.

5. That effort be made to enroll as members of these classes, the young people of the church who are not now interested in missions.

6. That prayer be made a prominent factor in every session, and that the leaders keep before the members the aim of giving prayer, money and self for the evangelization of the world.

7. That when a single society finds it impossible to conduct such classes, two or more neighboring societies unite in this work.

MARTHA T. FISKE,

Chairman.

CONGREGATIONAL DELEGATES AT WINONA LAKE, INDIANA

A COMPREHENSIVE POLICY ADOPTED

CONGREGATIONAL Delegates in attendance upon the young people's missionary conference, at Winona Lake, Indiana, June 17-26, unanimously adopted the following working policy for 1904-5, and pledged themselves to pray and work for the adoption in young people's societies and Sunday schools, of such parts of it as have not already been adopted.

I. IN ASSOCIATIONS

We recommend:

1. The appointment of a thoroughly effective supervisory committee, or superintendent, in each Congregational association or group of churches.

2. Close personal contact with the local organization by visitation whenever possible, on the part of the association committee or superintendent.

3. Association training conferences, or schools of methods, to be conducted by experienced and competent workers.

4. The provision by the Association Committee or superintendent, of educational exhibits of literature, maps, charts, etc., for use in connection with Association meetings and local societies.

II. IN THE LOCAL JUNIOR AND SENIOR SOCIETIES

We recommend:

1. The thorough organization of the Missionary Committee, providing specific duties for each member.

2. The cultivation in the home and in the meetings of definite, systematic and intercessory prayer, by the use of calendars, to be furnished by our Six Congregational Missionary Societies.

3. Such thorough preparation for the monthly missionary meeting as will make them vigorous, interesting, instructive, definite and inspiring.

4. The formation of a Mission Study Class for the study of Home and Foreign Missions. It is suggested that there be two periods of study, of not less than eight weeks each, during which home and foreign courses shall follow each other.

5. The purchase, enlargement and circulation of missionary libraries.

6. The use of missionary periodicals, pamphlets, and other literature adapted to the needs of our young people; and the circulation of missionary magazines having Young People's Departments, such as *The Missionary Herald*, *THE HOME MISSIONARY*, *Mission Studies*, and *The Dayspring* for children.

7. The use of maps, charts, curios, pictures and other accessories.

8. A continuous, well-directed effort to lead every young man and woman in the

church to give systematically and proportionately to missions, as well as to the local church, and to keep a stewardship account book.

9. Where Missionary Boards approve of the plan, the support by the local society (wholly or in part), of a mission station or missionary representative.

III. IN THE SUNDAY SCHOOL

We recommend:

1. The introduction of missionary meetings or exercises at regular intervals; if possible, monthly.

2. The appointment of a strong Missionary Committee, whose function shall be to determine and promote the general missionary policy of the Sunday school.

3. The encouragement of regular prayer for missions.

4. The encouragement of right habits of giving.

5. The introduction into the Sunday school library of missionary books suitable for children.

6. The wise distribution of the missionary literature of our various missionary societies.

POSTAGE STAMPS AND CHRISTIAN STANDARDS OF GIVING

BY REV. ERNEST BOURNER ALLEN

Toledo, Ohio

"A POSTAGE STAMP A WEEK FROM EVERY CHURCH MEMBER IN THE UNITED STATES WOULD AGGREGATE MORE THAN \$20,000,000 A YEAR FOR THE WORLD'S EVANGELIZATION."

HOW small steam and electricity have made the world! How large, therefore, our opportunity to help one another. When men in China can exchange opinions with men in America on methods of doing the Lord's work, we are surely hastening the day when all shall know our Lord! Here is greeting to my brother on the battle line who kindly criticises my plea in the January HOME MISSIONARY for "A Postage Stamp a Week!"

It is a blessed thing that in receiving gifts from our young people, "God looks not upon what they have given, but He does behold what they have left." Any intelligent and reasonable appeal to the majority of our young people must (1) fairly present the New Testament standard, as the "postage-stamp" appeal does; (2) must recognize sanely the ability and circumstances of the young people; and (3) remember the claims of other causes and the existence of other duties.

The criticism of my brother from China, it seems to me, arises from (1) confusing a motive and a method, and (2) from ignorance or oversight of the condition of our young

people. The appeal to our Congregational young people for a postage stamp a week for Home Missions was based on the following motive:

"YE KNOW THE GRACE OF OUR LORD JESUS CHRIST, THAT, THOUGH HE WAS RICH, YET FOR YOUR SAKES HE BECAME POOR, THAT YE THROUGH HIS POVERTY MIGHT BECOME RICH." (II COR. 8:9.) "WHAT WILL *God's men* DO WITH *God's money*? THAT IS THE QUESTION. UPON THE ANSWER DEPENDS THE ISSUE. . . WHO IS IT ASKS FOR THE SUPPORT OF HIS ENTERPRISE, IF IT IS NOT OUR LORD HIMSELF?"

Who dares to say that this is not exactly the New Testament standard of giving, tersely stated? It clearly recognizes (1) the example of Jesus Christ, (2) the love of God, (3) His absolute ownership of men and their money, and (4) His call for the support of His kingdom.

A word as to the method and the amount asked. There are two classes of objectors to the "two-cent-a-week" plan: Both say the amount is too small, the one because the Lord demands *all*, the other because such small amounts do not aggregate enough to do the work. As a matter of history it is well to remember that this plan brought thousands of dollars into our missionary treasuries. In many instances these small streams of benevolence still

continue, and help to swell the river of gifts. Our Women's Boards still use and commend the plan. Much of their money is raised in this way. The method originated, has been continued, and is effective, because it fits the ability of thousands in our churches.

Furthermore, that "two-cent" plan was proposed by a missionary from China, where our brother who criticises resides, and no man can say that the originator of the plan lacked in appreciation of the motive and meaning of Christlike, New Testament, missionary giving. Moreover, the money has come from thousands to whom, I venture to affirm, "two cents a week" represented exactly what our brother contends for, did he recognize their ability, viz.: the New Testament standard. "Who hath despised the day of small things?"

The *Missionary Review of the World* commends the plan editorially as "definite, practical, common sense, business like," and as showing "how ridiculous the plea of inability is made to appear!" The English Church Missionary Society has started a campaign for "a million shillings," which is practically a recognition of the same principle upon which the postage stamp appeal is based, viz.: the ability of a host of average homes. The testimony of so experienced an observer as Mr. William Shaw, of *The Christian Endeavor World*, cannot be ignored. More money was secured for missions when the "two-cent-a-week" plan was actually in force. It was killed by misdirected ridicule and mistaken criticism. With all our education and emphasis upon motive we cannot ignore method. In some phases the situation reminds me of the man who asked for a loaf of bread and was offered half a loaf. He refused it because he couldn't have it *all*. Another needy wanderer took it with the remark that "a half-loaf was better than a whole loafer!" There is such a thing as

asking so *much* of our young people that *nothing* is secured.

The majority of our young people have little or no income. What they give represents not what they *have* but what they *need* and have sacrificed. Here is a girl in a factory. I know her well. She earns \$4 a week. She gives ten cents a week to her church, something at each communion to the poor, two cents a week to support a missionary in India, besides small gifts to education, ministerial relief, and Sunday school work. *The balance must go to the support of the home.* She has little for herself; she is giving *splendidly and unselfishly*. There are many such cases in our society of eighty members. In varying amount, the case cited illustrates scores of others. Moreover, other dozens among the eighty have *no* money except what is doled out to them. The little they may earn at odd jobs, intermittently, is usually turned over to the home or by the homé demanded. Any rational appeal to this large group of young people, for a gift to one phase of the Lord's work, must take account of the facts while it does not ignore or underestimate the motive.

The appeal to give one postage stamp a week is not based on compromise nor conducive to indifference. It is not a lowering of the Christ-standard. Such giving may co-exist with a "life consecration" . . . representing a "continuous stream of self denial." So far as reference to Luke 21:1-4 is concerned, it must be interpreted in connection with other great laws of duty laid down in the New Testament. For some people to give *all* they have to missions would be as great a sin as it is for others to give nothing. They owe a debt to care for others. This cannot be disregarded. "No man liveth to himself alone." Some young people who are giving two cents a week to missions are giving everything else to help support the home that bore

them. There are other causes that have claims. For them and for a multitude of other young people, a "postage stamp a week" is no "*com-promise!*" To call it so is ignorance or sin.

It is well to ask, "How much owest thou my Lord?" The plea for a dollar a year for Home Missions was on the basis that it simply

recognized the debt! It presupposed a measure of sacrifice which really exists in giving to other causes. The thing necessary is to make the opportunity real and within bounds by translating it into terms of endeavor with which young people are familiar. If there is a better method let us have it!

ACTIVITIES OF CONGREGATIONAL YOUNG PEOPLE

WORDS OF APPRECIATION AND ENCOURAGEMENT

SUNDAY evening we combined the regular evening service and the Christian Endeavor into one meeting and carried out the program suggested by you. We had a very interesting service, the address on "Mormonism," by one of our young men, being especially good. The meeting was educative.

CHARLTON B. STRAYER.

Green's Farms, Conn.



THE programs were very helpful and interesting. Our meeting was full of enthusiasm and of deep interest. As Endeavorers we are hoping for great results from these missionary meetings. We have started the plan of pledging two cents or more a week for missions. This amount is handed in monthly on the missionary evenings. We give \$10 a year for Home and \$10 for Foreign Missions. We have also sent several annual subscriptions to *The Christian Endeavor World* for missionaries.

HELEN BROWNLEE.

Lake City, Minn.



THE part on "Mormonism" I was especially glad to receive, because there are two missionaries now in our town, representing mormonism. I feel that the presentation of that topic influenced our people against the mormons. It was a helpful meeting.

CARMELETA BARTON.

Dowagiac, Mich.



OWING chiefly to the earnest work of the pastor, Rev. William Hathaway Pound, the Christian Endeavor Society of Plymouth Congregational Church, Lansing, Mich., has during the past year enjoyed a large increase in membership. These new members have become interested in Home and Foreign Missions through live missionary meetings held

monthly. In planning these meetings the committee has followed the suggestion of *The Christian Endeavor World* and used the programs and literature furnished by the Congregational Missionary Societies. At times workers in the field have given practical talks. At the last business meeting it was voted to take a collection for Missions at every missionary meeting.

EDITH EMMA ATKINS.

Lansing, Mich.



I THANK you very much for the programs and leaflets. We had a blessed time with that program. I had to translate it into our Finnish language. Our young people will be very glad to get such programs again.

REV. H. F. HENRIKSON.

Quincy, Mass.



It was a good meeting. This change from the routine of long standing was greatly appreciated.

EMMA V. A. CASE.

Middle Haddam, Conn.



OUR young people's meeting was aided wonderfully by the Home mission programs we received. There was an increased interest and a larger attendance.

IDA M. WATERMAN.

Ogdensburg, N. Y.



ONE exceedingly zealous delegate who attended the Silver Bay conference, has already organized a strong home mission study class for next fall and winter. She writes: "You may be interested to know that I have a home Mission study class down at a little seashore place on the end of Cape Ann, where I have been spending most of the summer. The class numbers thirteen and although I can only be there to meet them occasionally during the winter, I shall keep hold of them right along by correspondence."

FROM THE FRONT LINE

Priestly Bigotry

THE intolerance which characterized the spiritual leaders of Cuba under the Spanish regime, has not wholly passed away. The animus remains.

At San Antonio, where our Society has a flourishing mission, under the care of a native preacher, Rev. C. J. Ventosa, a little child, son of a worthy laborer, died recently. On applying to the priest for a burial permit, permission to inter in the Catholic cemetery was denied on the grounds that the child had been baptized in the Congregational church. The distressed father, unable to find a resting place for the little body, since burial outside of the cemetery is forbidden, consulted the Mayor, who advised him to secure a permit from the municipal judge to bury the child in the civil portion of God's acre, which he did. The little form has found rest and the freed spirit is with the Christ of whose tender love for children the priest, we fear, knows but little.

From the Northern Frontier

There will be found in the current issue of THE HOME MISSIONARY, a graphic presentation of missionary work in Northern Minnesota. Rev. T. W. Howard, our pioneer missionary in that region, sums up the situation in a few words.

I have now been here a year, and in that time have been able to acquaint myself with the situation quite clearly. There is work here for a half score of men of the right kind, if they can be supplied. They must be men of strong faith, fairly good education, good common sense, a strong physical constitution, and considerable indifference to hardships and inconveniences, and in this matter they will have the company of the people to whom they minister. The average homesteader in this region lives a strenuous life, and the missionary must be willing to share it with him, and in doing so he will find abundant opportunities for doing good, and will rejoice that he is accounted worthy to suffer for Christ's sake. I have no doubt there are scores of other places as important as this field, but I beg to assure

you that the seed sown here now, bids fair to yield a certain and bountiful harvest.

The Frontier is Still There

Some things in the following carry us back to the early conditions of missionary work. They are found yet in large sections of the West. Rev. John E. Hughes, of Spearfish, South Dakota, writes:

Maitland, a gold camp, has been without services of any kind. They never had a Sunday school even, until we came on the ground, our society being the first to take up the work. The people heartily appreciate the effort. The school house is small and very poor, and when a grown person gets into one of the seats, it is with difficulty that he ever gets out, as they are only for small children. There are no lamps in the house, but the people bring their lanterns with them, and with the light from these we can go ahead with the service. Gospel effort is much needed here. In the heart of the camp are two saloons, frequented by young men who are spending time, money and life in dissipation. But our school-house is packed at every service, Catholic families very often attending. At Cyanide also, another gold camp, and a promising one, we reorganized our Sunday school with twenty-four members, and the numbers are increasing. Here too we must contend with the saloon, although the mining company does not approve of its influence, and we are hoping to see it banished from the place.

Winning Her Way

Some of the peculiar conditions of the Slavic work are brought out in following story from Miss Barbara Mlynarik of Charleroi, Pennsylvania. Soul-winning in the Slavic field is largely the fruit of sympathy and tact.

Our hindrances are many. Some people are very superstitious. Whiskey drinking is the great enemy of our work. Yet, on the other hand, we have encouragements.

I have access to more families now than ever before. Sometimes it takes a good while to acquire a friendship in some homes. I visited one family over a year, but they never seemed to care for me. One day when I called I found the baby of the house very sick. It was then afternoon, and the mother said her baby had been crying since morning. So I made a medicine and gave it to the baby, and it stopped its crying in a few minutes. About a week later I was visiting people in another place, and the women there asked me how I made that baby well. I found that the mother had told the story of how her child had been cured. Since that time she sends her eldest girl to Sunday school, and she herself has been twice to our Sunday morning service. Also she opens her heart to me when I call.

Spirit Versus Form

There is something suggestive in the following from Rev. F. Osten-Sacken of Antigo, Wisconsin. The inherited formalism of the State church is about the last thing to give way before Gospel influences, and when it does happen it is a most hopeful sign. Says the pastor:

While holding special services in English at a hall two miles distant from our church, several of my German parishioners attended. They became interested, and asked me to hold special services in the German church during the following week. This was remarkable, because Germans, coming as they do from Lutheran parentage, are generally opposed to anything outside of their strictly formal services on Sunday. I knew that I should have much opposition, and yet I could not refuse the earnest request of the few. I decided therefore, to hold the meetings for one week, and they have been wonderfully blessed. About twenty of those who regularly attend my services in the German church, rose to their feet and promised to serve God in spirit, henceforth, and confessing that they had been members in name only. Some professed conversion, among them, two whole families. As a direct result, a weekly prayer meeting has been started in which we study the word of God; prayers are offered and testimonials given by several of the members, something unknown heretofore in a church that has just freed itself from the bonds of strictly Lutheran worship. While there is still some opposition among the older members it is not of a serious nature, and one after another is won over by patient and loving persistence. I believe God is gradually changing this church from a dead and formal one, to a living body of Christians. The heaven is working and promises to penetrate the whole.

The Lonely Ranch

Those of us who live in crowded cities and large towns know little of the desolateness of life in lonely ranches and far from friendly neighbors. Rev. H. C. Cleveland of Lusk, Wyoming, makes a pertinent appeal for more itinerant work among this class of people. He declares:

There is the greatest need of such work among ranches and sheep men, living at isolated points, and far from town and church. I have often in my work found sheep herders who for months at a time have seen no one but a stray herder. This solitary life is very trying, and we hear not unfrequently of men in this line of business becoming insane. Only this morning, one poor fellow was brought to town who had gone crazy in this isolated life, and put an end to his misery by suicide. I have often wished that I might spend all my time visiting from point to point and distributing helpful literature among these lonely men.

A Business Sunday School

Organization is no substitute for genuine enthusiasm. But enthusiasm sometimes sadly fails for lack of thorough organization. Rev. R. D. Nicholls of Kalama, Washington, has learned how happily to unite the two.

The past two months have been marked by a steady increase in our Sunday school, more especially since we organized all the classes. Each class now has its President, who looks up absentees; its Treasurer, who takes up collections and keeps a separate record in a small book; a Secretary, who marks attendance and supplies the President with a printed card, calling his attention to absent members. These class officers are elected for one-quarter, and on Review Sunday reports are read from the Presidents, Treasurers and Secretaries, noting advance and increase in members and collections. Officers for the next term are then elected.

A Grateful Pastor

The following is one of many grateful testimonies to the helpful sympathy of Eastern churches. It would be impossible to publish them all in these pages, but now and then it may be well thus to remind

the women of the east how far their ministrations go in cheering and heartening our missionary workers. Says Rev. N. Kingsbury of San Jacinto, California:

A great source of helpfulness and comfort has just come to the pastor and his family through the donation of clothing, etc., sent us by the ladies of Tompkins Avenue Church, Brooklyn. Ah, if they could but see the meaning of all this to us, they would certainly rejoice, and may God bless them. This field is a hard one, the drives between preaching points long and tedious, but if the Lord will continue us in health, gladly will we labor and trust. The pastor is seeking to present to his people the old gospel of salvation through Jesus Christ alone, with the Bible, every whit whole, God's message to men.

Public Conscience Roused

The State of Oregon has felt the wave of moral reform which comes when the best people of a Commonwealth begin to realize the awful pressure of the forces of vice. It is at such times especially that churches planted by the home missionary movement prove their true value. Rev. David B. Gray, of Portland, states the case.

The importance and value of Home Missions in Oregon were never more apparent than now. These are times when it may be said of this work, "The Kingdom of God cometh not with observation." The plodding toil of home missionaries seems to lack the bountiful harvests which they have a right to expect. True, the moral influence of the minister and the Sunday school, the church and the young people's societies, is graciously acknowledged. But decisive victories seem too few, accessions to the churches too few, and the difficulties of opposition and religious apathy bring depression to those who have not learned to rest in the promise, "In due time ye shall reap if ye faint not."

By and by, however, there comes a crisis—a battle royal. It is preceded by increasing arrogance of the forces of evil. Gradually the pressure of an aroused public conscience excites corresponding opposition and increased boldness on the part of evil doers and mutterings of strife portend a day of judgment, and then the call comes, "put ye in the sickle for the harvest is ripe—multitudes, multitudes, in the valley of decision." It has now come to a battle royal in Oregon. The pressure of the public conscience in regard to the liquor traffic

and associated evils have thoroughly alarmed saloon powers. Never before has there been such widespread agitation through the length and breadth of the State. The storm center is Portland, where, when the present Mayor was elected, many citizens had confidence that he would enforce the laws against gambling, as he promised he would do. But the gamblers have found in him a pliant tool, and have showed him how great revenue for city improvements will be secured by continuance of this business. They would regularly pay fines into the city treasury with the understanding that they should not be prosecuted. The friends of law and order are thoroughly aroused. An attack was made on the pastor of one of our largest and wealthiest churches who has been specially active in the campaign, by an influential daily paper, and this attack, while personal in form, is understood to be directed towards all the moral forces of the city. The churches of all names have responded with emphasis, passing resolutions sustaining the pastor and his church and condemning the paper. All over the State meetings are being held in churches and in halls, with the best speakers that can be found, not a few of whom are home missionaries.

Unseemly Sectarianism

The following from a Wyoming pastor, is too common a sight among intelligent and well-meaning Christians. He says:

One discouraging feature of our work here is the sectarianism of some members of our congregation who will not fully identify themselves with our churches. There are three families, all belonging to one denomination, who persistently refuse to come into our fellowship, though they have children in each family old enough to see the inconsistency of that attitude. It is not that they have any particular objection to our doctrine or polity; but their loyalty to their own church, whose services they cannot attend once in seven years, is apparently stronger than their loyalty to Christ. If we are ever to build up a strong Christian community here, I am persuaded that all professing Christians must become identified with the church.

Solving the Puzzle

We hesitate to give the name and locality of the church and the pastor who tried the following experiment. It may be worth repeating.

The prayer meeting here, as in the majority of such localities as this, is a great

puzzle and almost a failure. One Sunday morning recently, after a happy service with a large audience, I appointed a committee of seven men to assist me in making the prayer meeting a success, and requested them to meet me in the lecture room after the service. I had taken care that this committee should belong to the majority that never attend prayer meeting. After outlining the course of procedure I desired that they should follow, it gave me some amusement to overhear one of them saying to the others: "Well, brethren, the first thing we have to do is to see that we bring ourselves there."

Another Streak of Dawn

We are always more than glad to welcome and applaud every sign of union between Christians of different names. The pastor at Hamilton, Missouri, writes:

Our Congregational Rally and Fellowship Meeting held in answer to my invitation, sent out in about 100 letters, was a decided success. We had over sixty laymen and thirteen preachers present. United Brethren and Methodist Protestant people were on hand, and seemed to be as eager for union as we ourselves. Not a voice here can be heard against it.

GLEANINGS

OUR Church at Michigan City, North Dakota, Rev. J. C. Watt, pastor, has adopted for the coming year the following schedule of benevolence and proposes to see it carried out; Ministerial Relief, \$5.00; Foreign Missions, \$10.00; American Missionary Association, \$10.00; Sunday School and Publishing Society, \$15.00; Church Building Society, \$20.00; Education Society, \$27.00; Home Missions, \$40.00; total, \$127.00.

REV. B. F. SEWELL of Marysville, Washington, reports as a result of revival meetings, about 100 hopeful conversions of which thirty-one have united with the church at Culdesac, twelve at Summit, and about forty have signified their desire to unite with the Fremont, (Edgewater Seattle) Church.

ABERDEEN Church, Washington, under the pastorate of Rev. Charles McDermoth, votes after the close of the present year to ask no further for missionary aid and gives as one reason that there are so many other places where the money could be used to advantage. The investment of missionary funds at Aberdeen has been productive from the start.

THE Church in Tempe, Arizona, under the efficient leadership of Rev. F. L. Drew, has come to self support. It has also bought land for a Parsonage.

PITTSBURG, Pa., Puritan church, is on the eve of better times, as the new bridge soon to span the Monongahela is to have its South side approach beginning with a public park not far from this roofless church. The new park will render this church one of the choicest of the City.

MISSIONARY NEWTON assisted Pastor McKay of East Tallassee, Alabama, in special meetings in June which were greatly blessed and added eighteen to the church on confession of faith.

THE Pocatello Church, Idaho, has come to self-support with great satisfaction. It has also let the contract for a stone church, large auditorium, and Sunday School room with class-rooms—one of the most beautiful of all our Idaho churches.

SANDY CHURCH, Utah, was dedicated with great joy June 12th. This gamy church is making steady progress, having added over forty members in the past year, showing what is possible in Utah.

☪ AT Prescott, Arizona, a contract has been let for the most beautiful church in the territory. The work of Dr. Long has resulted in a strong, united, progressive church.

☪ REV. H. G. MILLER of Jerome, Arizona, having overtaxed himself with rebuilding the church after the fire, is seeking rest before the fall campaign, and Rev. C. P. Martin occupies his place temporarily.

☪ REV. S. H. SECCOMBE of Davenport, Iowa, takes the church at Weatherford, Oklahoma, the seat of our southwestern normal school. He is a son of Father Seccombe of the Northwest.

☪ ZION German Church, near Weatherford, Oklahoma, has built a \$1,000 edifice, and paid for it without calling upon the Building Society. Rev. K. F. Thiene of North Enid, is the pastor.

☪ REV. E. P. OWEN, in his parish, fifty miles square, in the northern part of Woodward County, Oklahoma, has finished one church building and has others in his eye.

☪ THE church at Pond Creek, Oklahoma, received fifteen from the Oliver meetings and more are proposed.

☪ THE North Church, Indianapolis, Indiana, felt unequal to the burden of its pastor's salary. The Missionary Committee set apart \$200 to be used if needed. The church was thus encouraged to launch out and call the right man, Rev. Dr. John H. Crum. Somehow the application for the \$200 never burdened the mails, and it went to Fremont and Jamestown, Cedarwood Central and Beechwood, Dunkirk, Brightman and Coal Bluff.

☪ REV. W. J. CONRAD, in charge of the Park Rapids Circuit in Minnesota, a field larger than the State of Connecticut, organized in his May trip Sunday schools at two places in Clear Water County, where

no religious organization had ever been attempted. At Frontenac, in the northern end of Hubbard County, after a week of special services, with the aid of Rev. A. G. Parks of Shevlin, a church of twenty members was organized—the first of any kind in that neighborhood.

☪ ONE of our missionaries in Minnesota, after a walk of nine miles over a difficult road to reach his appointment, received a collection of twenty cents and a cork. On Monday morning he settled his bill for oil used in the lamps the night before for eighteen cents. Net profits two cents and one cork.

☪ AS A safeguard against the loose organization of the churches, the Northern Pacific Conference of Minnesota, at its last meeting, passed a rule restricting membership to churches organized with the advice of Council, or in the impossibility of that, where preliminary organization had had the approval of the Home Missionary Committee.

☪ THE church in Dayton, Wyoming, has enjoyed a steady growth since the coming of its present pastor. Both Sunday school and Endeavor Society are doing excellent work. The church has doubled its membership since January 1st and is the recipient of an individual communion set, the gift of the pastor. This is the first individual communion set in use in the state. Under the leadership of Pastor Williams, the church in Sheridan, Wyoming, is forging to the front as a giving church, although but recently arriving at self-support and scarcely upon its feet; with no parsonage, and the necessity of a new and large church edifice; yet it abates not one wit in its benevolences.

☪ AT Vernal, Utah, the church building is nearing completion—more Utah progress.

WOMAN'S PART

The Coeur d'Alene

BY MRS. CASWELL-BROAD

MANY years ago, some Frenchmen came to Idaho and encountered a tribe of Indians, very savage, very cruel and treacherous. The Frenchmen named their tribe as Coeur d'Alene Indians, meaning "awl-hearts" to express the cruelty and hardness of their nature. The name given to these Indians fastened itself upon that entire region, situated in the Panhandle of Northern Idaho and reaching the British possessions—150 miles long and 70 miles broad. There are 20,000 people in the mines and they have taken over \$20,000,000 from them in silver, lead, and gold. This region has a history of violent strikes, murder, and riots which give a sad and peculiar interest to it.

Readers of the Home Missionary during the last year will readily recall the descriptions of Dr. J. D. Kingsbury, who is the Superintendent of the Home Missionary Society in the conduct of its work in the Coeur d'Alene district.

While visiting this field not long ago we took the canyon ride with one of our missionaries as a guide. It was a dangerous ride of seven miles to Burke and seven miles back to Wallace. The canyon was very narrow with deep precipices at one side and high bluffs on the other. In this narrow strip ran a river, a railroad and a wagon road. There were certain places where we could meet a wagon or railroad safely, in other points we must inevitably collide.

I said, "Do you ever meet a team?" "Sometimes," he replied.

"What do you do?" "Well," he said, "We take the horse out, take both wagons to pieces as far as possible, and pass them over."

We were constantly in the watch for teams and trains. It was a nerve thrilling experience. At last we reached Burke, a mine where there is as yet no church, our missionary preaching there when he can.

During this canyon ride of 14 miles, we had glimpses of the great need of Christian work. We saw the narrow, rugged streets, running up the hillside, the little shacks and shanties of the miners piled up together; 1,000 miners in one camp, 1,500 in another, 2,000 in a third; here and there a den of shame, gambling hell, dance hall and saloon. These miners eat and sleep in their homes and spend their evenings at these resorts of evil.

As we passed from mine to mine, our guide would give us in a word the facts about each: "Gem Mine, no religious work; Frisco, ditto; Black Bear, ditto; Mace, preaching once a month; Burke, preaching twice a month; Osborne, Sunday school; Kingston, a Sunday school; Murray, nothing, etc." When we again reached Wallace we found an audience awaiting us in a tent. We held two services with these people and then started again by team for Mullan. We were told that it was a seven mile ride and that the railroad crossed our wagon road seventeen times. I was somewhat comforted by the assurance that no train was due just then. When we had crossed the twelfth track however, the Spokane Express dashed by, three hours late, but we were not on the centre of the track at that moment.

At Mullan a large and enthusiastic audience awaited us; again we held two services that night and started for Livingston, Montana, where we were due for the Sabbath.

Here we found a letter from our missionary guide as follows: "The people here seem to listen with great

interest to the Gospel story, but awful things do occur. Last Thursday morning a bartender shot and killed a man over a saloon bill. This is the second tragedy of the kind within a week. If there is need of the transforming power of the Gospel any where it is on this field. During these last weeks, two heads of families have committed suicide in Mullan. One week ago a boy of twelve years, son of a drunken father and mother, was made so drunk by his father that he nearly died. Sometimes it seems that our labor is in vain, yet our church and Sunday school are doing a noble work for these boys and girls. Last Sabbath, I preached at Burke. After service a lady, who had come from the east recently, approached me and said, "I like to hear a sermon about the love of God. My pastor in the east used to preach about that and I am glad to hear it in this wicked town."

STORY OF A STRIKE.

The Coeur d'Alene miners broke their record of crime in 1899 by an outrage so atrocious that the whole country stood aghast as the newspapers recited the horrible details. This awful crime was not committed by a few picked men but by the whole membership of Coeur d'Alene Unions of Gem, Burke and Mullan, numbering about 1,200 men. They stole a train at Wallace and came down to Wardner on their wicked mission of slaughter and arson. Each man carried a package. In these packages were guns and masks. They had determined to destroy the Bunker Hill property at Wardner and assassinate the Superintendent. The train arrived at Wardner just before noon. It was composed of ten freight cars and a passenger coach. Men held on wherever they could stand or hang, including engine and tender. With a yell of defiance they jumped from

the car, and the region surrounding the station was soon black with savage men masked and armed with rifles. Each wore in his buttonhole a strip of white muslin. * An hour was passed in carousal and then a box car was opened containing a ton and a half of dynamite. Swiftly the men bore the boxes down the tracks toward the mill. An advance guard went ahead and riddled the buildings with rifle shot. There was no one there however, for the assistant manager had recognized the futility of defense against so vast and raging a mob and had told the mill hands to forsake the property and look out for themselves. Swiftly the mob carried the dynamite into the mill and office, and after a few moments of appalling suspense, the end came. The concentrator, an immense building, went skyward in fragments, accompanied by a cloud of dust and smoke and followed by a deafening roar that shook the earth miles away. Then, another, and the whole roof of the office building, rose into the air almost unbroken. Other buildings belonging to the company were destroyed with the furniture and all personal belonging. These explosions were followed by demoniacal yells from the entire mob. The Great Bunker Mine was utterly destroyed and the mob's victory was complete.

And now to be added to the terror of the inhabitants, murder in the most diabolical form began. Every person found on the streets, man, woman or child was instantly killed. At last the United States troops appeared upon the scene to the number of over 500 and the next morning they were engaged in rounding up the dynamiters and placing them under guard. This is the third time that the U. S. troops have been brought into Coeur d'Alene.

What do you think? Is there any call here for aggressive Home Missionary work?

APPOINTMENTS AND RECEIPTS

APPOINTMENTS

May, 1904.

Not in commission last year.

Adams, G. I., Lehi, Utah.
Bowron, Joseph, Chewelah, Wash.
Hanes, John N. Sulphur Springs, Grand Lake,
Kremmling and William's Fork, Colo.
Johnson, John M., Lake Charles, La.
McClements, H. J., Hastings, Okla.; McCoy, C. C.,
Vinton, La.; McCoy, Robert C., Clear Creek, La.
Parsons, E. D., St. Clair, Minn.
Richardson, Frank H., Hopkins, Minn.

Re-commissioned.

Adams, Herbert G., Willow Lake, S. Dak.; Alexander,
Karl B., Colfax, N. Dak.; Andrewson, Severn M., Wino-
na, Minn.; Asadoorian, Avedis M., Iroquois, S. Dak.
Bartlett, Dana W., Los Angeles, Cal.; Baskerville,
Mark, Spokane, Wash.; Bane, John J., Geddes, S.
Dak.; Brown, Frank A., Springdale, Wash.; Bushnell,
Campt. II, W., Granite Falls, Wash.
Carmichael, Niel, Blossburg, Wash.; Chatfield, G. A.,
Collibran, Colo.; Clark, Allen, General Missionary in
N. Pacific Conf. Region and Lake Itasca, Minn.;
Cooke, William H., Steilacoom, Wash.
Danby, P. R., West Palm Beach, Fla.; Davies, J. W.
F., Anina and Templeton, S. Dak.; Dawson, W. T.,
Turtson, S. Dak.; Day, Richard C., Billingham, Wash.;
Dazey, Jonathan C., West Guthrie, Okla.; Derome,
Jules A., Valley Springs, S. Dak.; Donat, Joseph
Stockdale, Pa.; Doty, Micajah, Carthage, Redstone
and Glenview, S. Dak.; Dreisbach, Charles H., Lake
Preston, S. Dak.; Drew, C. E., Guthrie, Okla.; Dyke,
Thomas, Naponee, Nebr.
Ebert, William D., Blossburg, Pa.; Englund, Theo-
dore Perth Amboy, N. J.; Evans, J. M., Okarche,
Okla.
Fellows, C. B., General Missionary in Minnesota;
Flawith, Frederick, Clear Lake and McMurray, Wash.;
Fraser, Arthur E., Kansas City, Mo.

Gilbert, T. H., Sandy, Utah; Gray, David B., Gen-
eral Missionary in Oregon.

Haecker, M. C., Chikaska, Ind. Ter.; Harris, Harry
R., Twin Valley, Minn.; Hendley, Harry B., Tacoma,
Wash.; Hess, John L., Cortez, Colo.; Hill, Thomas
H., Port Angeles, Wash.; Humby, Stanley M., St.
Louis, Mo.

Jenney, Edward W., Winona, Minn.; Juell, Hans
C., Ulen, Minn.

King, Willett, D., Hyannis, Nebr.

Larke, Edmund, Granville and Riga, N. Dak.; Lep-
pert, David, Malheur and Ironside, Oregon; Lindholm,
Lambert T., Plainfield, N. J.

McCallie, Thomas S., East Lake, Tenn.; Mair, Will-
iam M., Garretson, S. Dak.; Mason, Charles E., Mt.
Home, Idaho; Milstead, Charles A., Verbena and
Clanton, Ala.; Morris, Morris B., Minneapolis, Minn.;
Murphy, James S., Port Arthur, Tex.

Nichols, John T., Seattle, Wash.; Noble, Mason, Lake
Helen, Fla.

Owen, William H., New Paynesville, Minn.

Painter, Harry M., Beulah and Almira, Wash.; Pea-
cock, Frederic, Clackamas, Oregon; Peyton, Frank,
Cashion, Okla.; Philbrook, Charles E., Sylvan, Wash.;
Pinkerton, Henry M., Guernsey and Torrington, Wyo.;
Preston, Mrs. C. W., Dunning, Nebr.

Richards, James M., New Castle, Colo.; Robertson,
George, Mentone, Cal.; Ruddock, Charles A., Lamber-
ton, Minn.

Saunders, Harry L., Sparks, Okla.; Sheridan, James
N., Minnequa, Colo.; Slater, Sheldon, Esmond, N.
Dak.; Smith, Alexander D., St. Paul, Minn.; Spans-
wick, Thomas W., Estelline, S. Dak.

Thom, A. A. Revillo and Albee, S. Dak.; Townsend,
Stephen J., Avon Park, Fla.

Weage, Edward D., Columbia, Wash.; Wilbur, George
H., Sprague, Wash.; Williams, Charles W., Avalon,
Cal.; Windross, Thomas B., Anamoose, N. Dak.;
Woods, Lambert L., Brighton, Wash.

Yarrow, Phillip W., St. Louis, Mo.

RECEIPTS

May, 1904.

*For account of receipts by State Auxiliary Societies, see
pages 176 and following*

MAINE—\$4.00.

Belfast, Mrs. S. W. Matthews, 2; Park, Mrs. F. I.
Pendleton, .50; West Brooksville, 1.50.

NEW HAMPSHIRE—\$1.03.23; of which legacies,
\$.563.53.

F. C. I. and H. M. Union of N. H., Miss A. A. McFar-
land, Treas., \$408
For work in Cuba 16
Salmon Falls, C. E. 2
A Friend 5

—\$431

Boscawen, Estate of S. B. G. Corser, 404.03; Claremont,
Mrs. N. P. Washburn, 2; Dover, 1st S. S., 72.59; Hollis,
Estate of Jesse A. Hardy, 159.50; Keene, 2nd, 14.45;
West Lebanon, 9.66.

VERMONT—\$10.64.

Springfield, 10.64.

MASSACHUSETTS—\$2,104.29; of which legacies, \$503.96.

Mass Home Miss. Soc., Rev. E. B. Palmer, Treas.,
659.50; Bridgewater, W. F. Leonard, 5; Boston, H. Fisher,
250; Dorchester, 2nd, 5; Dracont, 5.84; East Longmeadow,
1st, 5.83; Gardner, A Friend, 3; Georgetown, 1st, 8.47;
Gilbertville, Young People's Mission Circle, 21; Haver-

hill, C. Coffin, 4.50; Holyoke, 1st, 50.36; Lowell, Estate
of L. R. Parker, 3.96; Norton, Trin., 62.78; North
Chelmsford, Rev. J. B. Cook, 4; Sheffield, 7.18; South
Hadley, S. S., 1.87; Springfield, 1st Church of Christ, 5;
Webster, 1st, M. J. Perry, 75; Legacy of Rufus B.
Eddy, 500.

Woman's Home Missionary Association, Miss L. D.
White, Treas.: For Salary Fund, \$426.

CONNECTICUT—\$13,383.27; of which legacy \$10,000.

Miss. Soc. of Conn., by Rev. J. S. Ives, Sec., 1,254.66;
Ansonia, 39.43; Connecticut, A Friend, 10; Farmington, S.
S., 12.83; Hartford, Estate of Walter S. Pitkin, 10,000;
Center S. S., 12.21; Mrs. E. C. Russ, 100; C. E. Camp,
5; Madison, 1st, 11.64; Middlefield, C. E., 6.22; New Brit-
ain, So. Ch. and S. S., 31; New Haven, United, 410; Yale
University, Church of Christ, 271.13; New London, M. S.
Harris, 100; Norwich, Broadway, 1,000; Saugatuck,
S. S., 5.36; Sherman, 30; Somersville, 18.75; Stafford
Springs, 19.60; Stamford, 1st, 15.91; Stratford, S. S., 10;
West Hartford, L. H. M. S., 10;

Woman's H. M. Union, Mrs. W. W. Jacobs, Treas.,
31.58; Essex, 1st, Ladies' H. M. S., 20; Farmington, L.
B. S., 20; Greenwich, 2d, Stillson Benev. Soc., 5; Hart-
ford, 1st, Y. W. H. M. C., 100; Hartford, So. Sew. Soc.,
137; Hartford, Park, 10; Millford, Plymouth, Friends, 5;
New Haven, Ch. of the Redeemer, L. A. S. 5; Newing-

ton, Eunoean Soc., 22.45; New Milford, 43.50; Newtown, 20; Poquonock, Aux., 28; South Windsor, "White Guards," 2; Stratford, H. M. Sew. Soc., 20; Winsted, 1st Home Dept. of Woman's Ch. Union, 40.

Total.....\$509.53

NEW YORK—\$1,840.31; of which legacies, \$505.
Bay Shore, C. E., 5; Binghamton, Legacy of C. A. Morris, 30; Brooklyn, Central, 25; Plymouth, add'l, 74; South, 55; South Cong. Mission, 15; Atlantic Ave. Chapel of the Clinton Ave., 10; Park Ave. S. S. branch of Tompkins Ave., 30; Mrs. J. L. Bennett, special, 5; Buffalo, Miss N. C. Palmer, special, 5; Canandaigua, S. S., 68.11; Elizabethtown, 1st, 12.13; Greene, 1st, 9.86; Hamilton, 7.50; Hancock, 3; Newark Valley, Legacy of Sidney Belcher, 475; New York, "G. O." 100; New York City, D. O. Sheldon, special, 5; Oswego, 5.20; Perry Center, C. E., 5; Riverhead, Sound Ave., 20.82.

Woman's H. M. Union, Mrs. J. J. Pearsall, Treas.; Antwerp, C. E., 5; Brooklyn, Central, L. B. S., 123.60; Clinton Ave., 45; Lewis Ave., Earnest Workers, to const. F. E. Mott an Hon. L. M., 50; Tompkins Ave. L. B. S., 152; Plymouth, 225; Buffalo, Niagara Sq., 40; Candor, Aux., 5; Churchville, Jr. C. E., 2; Gasport, in memory of Mrs. Avery H. Wilcox, by her daughter, Mrs. C. W. Clausen, 100; Honeye, C. E., 4; Ithaca, special, 30; Ontario, Earnest Workers, 5; Syracuse, Good Will Christian Work Soc., 20; Warsaw, to const. Mrs. A. Crichton an Hon. L. M., 73.

Total.....\$874.60

NEW JERSEY—\$491.33.
Woman's Home Missionary Union of the N. J. Association, Mrs. G. A. L. Merrifield, Treas.
Montclair, 1st, 125; Upper Montclair, Young Woman's Miss. and Aid Soc., 25. Total.....\$150.
Camden, A. M. Wood, 3; Passaic, 27.83; Paterson, Auburn st., 13; Westfield, 297.50.

PENNSYLVANIA—\$230.10; of which legacy, \$57.72.
Received by Rev. C. A. Jones, Carbondale, 10; Kane, 14; Dubois, Swedes, 3.15; Kane, Church and S. S., Easter Offering, to const. W. P. Weston and Hon. L. M., 82.24; Mt. Carmel, Tabernacle, 3; Pittsburg, Swedish, 6; Riceville, Rev. and Mrs. C. W. Grupe, 5; Scranton, Estate of Mrs. M. Y. Edwards, 57.72; Warren, Swedish Bethlehem, 5; Youngsville, Swedish, 3.

Woman's H. M. Union, of the N. J. Assoc., Mrs. G. A. L. Merrifield, Treas., Philadelphia, Central, 41.08.

MARYLAND—\$49.46.
Baltimore, Associate, 49.46.

VIRGINIA—\$1.50.
Herdon, 1; Snowville, Mrs. N. M. Richardson, .50.

NORTH CAROLINA—\$8.33.
Tryon, Church of Christ, 8.33.

GEORGIA—\$61.82.
Atlanta, Central, 55.32; Demorest, Union, 6.50.

ALABAMA—\$9.25.
Received by Rev. A. T. Clarke; Asbury, Rev. W. C. Marshall, 1; Caddo, 2.50; Courtland, Liberty Grove, 2.25; Mount Moriah, .75; J. S. Lumsford, .50; Watford, 2.25.

TEXAS—\$18.25.
Dallas, Central S. S., 12.54; Ladies' Aid Soc., 5.75.

INDIAN TERRITORY—\$5.
Chickasha, 5.

OKLAHOMA—\$63.55.
Chickasha, 1.70; El Reno, Pilgrim, 5; Enid, 3.20; Golttry, 2.75; Guthrie, Harmony, 8.67; Lawnew, 1.50; Okarche, 1.43; Parker and Alpha, 12.35; Seward, 2.05; Weatherford, Zions German, 10; Wellston, 1st, 14.

ARIZONA—\$36.85.
Prescott, 1st, 36.85.

OHIO—\$58.40.
Collinwood, 1st, 8.40; Gomer, Welsh, to const. I. Jones an Hon. L. M., 50.

INDIANA—\$171.60.
Received by Rev. E. D. Curtis, South Bend, 10.
Woman's H. M. Union, Mrs. A. D. Davis, Treas.: Cedarwood, Ladies' Aid Soc., 1; East Chicago, 24; Elkhart, C. E., 10; Fort Wayne, 1st, 10; Indianapolis, North, 20; C. E., 4.40; Mayflower, 50; Plymouth S. S., 3.25; Trinity, 10; Michigan City, 7.35; Portland, 1.60; Terre Haute, 1st, 20. Total.....\$161.60

ILLINOIS—\$58.38.
Seward, 18.38.

Woman's H. M. Union, Mrs. M. S. Booth, Treas.: Rockford, 2d, 40.

MISSOURI—\$104.53.

Hannibal, Pilgrim, 2; Iberia, 6; Kidder, 7.50; St. Louis, 37.50; Sedalia, 1st, 16.82; Springfield, 1st, 26.71; Pilgrim, 8.

MICHIGAN—\$900; of which legacy, \$950.

Port Huron, Estate of Miss L. A. Sanborn, 950; St. John's, Mrs. H. M. Perrin, 40.

IOWA \$33.30.

Kellogg, Plymouth, 2; Muscatine, German, 31.30.

MINNESOTA—\$613.75.

Received by Rev. G. R. Merrill, Ada, 3.30; Anoka, Special, 16; Barnesville, Special, 2.20; Big Lake, 6; Minneapolis, 1st, 61; Lowry Hill, 18; Plymouth, 63.75; Montevideo, 8.03.

Total.....\$178.28

Bertha, 1; Fosston, 5; Glenwood, 11.30; Lake Park, 1.30; Lambertson, 5; Mallard, 1.08; North Branch, 5; Sauk Rapids, 8; Cable, 7.75; Spring Valley, 1st, 10; St. Cloud, Swedish, 3.21; Swanville, Scand., 3.40; Twin Valley, 4; Verndale, 4; Villard, 5; Walnut Grove, 7; West Duluth, Plymouth, Easter Offering, 8.52.

Woman's H. M. Union, Mrs. A. W. Norton, Treas. Alexandria, S. S., 2.54; Austin, 13; Dodge Centre, 3.07; Duluth, C. E., 5; Fair Oaks, 2; C. E., 1.50; Lake City, 10; Mantorville, 5; Marietta, 2; Meriam Park, 5.

Minneapolis, Plymouth, to const. Mrs. G. S. Bascom and Mrs. M. L. Clark, Hon. L. M., 100; Open Door, 10; Lyndale, 40; Fremont Ave., 10; Rochester, 20; St. Paul Park, 32.80; Cyril Chapel, S. S., 2.50; Selma, C. E., 10; Wabasha, C. E., 10; Wadena, C. E., 10; Winona, 1st, 51.76; 2nd, 8.65.

Total.....\$354.91

Less expense, 10.00—344.91

KANSAS—\$5.

Traer, German and Herndon 5.

NEBRASKA—\$401.33.

Albion, 5.50; Arborville, 8.25; Blair, 14.50; Jansen, Mrs. C. Calender, 5; McCook, German, 10; Nebraska, A Friend, 321; Newman Grove, 24; Trenton, 1st, 13.08.

NORTH DAKOTA—\$23.05.

Dawson and Tappen, 4; Elbowoods, Ch. and S. S., 10.60; Ft. Berthold, Ch. and S. S., 4; Niagara, Jr. C. E., 1.60; Williston, 3.75.

SOUTH DAKOTA—\$266.83.

Received by Rev. W. H. Thrall: Canova, 1.56; Friends, 22.50; Rosebud, 1.21; total, 25.27; Ashton and Athol, 10; Bonesteel, 4; Bryant, 20; Lake Preston, 2.50; Oacoma, A. C. Dunlop, .50; Plankinton, 6; Revillo, 17; Tyndall, 9.30; Valley Springs, 4; Wagner, 3; Wessington Springs, C. E., 1.70.

Woman's H. M. Union, Mrs. A. Loomis, Treas., 163.56.

COLORADO—\$39.88.

Clearmont, 3.50; Cope, 3.43; Seibert, 1.15; Colorado Springs, Hillside, 4.45; Denver, Pilgrim, 5; Ohio Ave., 6.50; 2d, 27; Globeville, German, 21; Kirk, 1.35; Leadville, Pickett, Mem., .25; Loveland, German, 5.75; Otis, 2; Overland, German, 8.50.

WYOMING—\$74.00.

Received by Rev. W. B. D. Gray, Cheyenne, 1st, S. S., 36.24; Rock Springs, Church and S. S., 8.26; 44.50; Douglas, 25; Sheridan, add'l, 4.50.

MONTANA—\$3.65.

Wibaux Beach and Sentinel Butte, N. Dak., 3.65.

UTAH—\$7.80.

Lehi, 3.65; Robinson, 4.15.

IDAHO—\$17.11.

New Plymouth, Church and S. S., 13.11; Nora, Swedes, 41.

CALIFORNIA—\$48.52.

Received by Rev. J. L. Maile, Los Angeles, A Friend, 20; Los Angeles, Central Ave., 25; Spanish Miss, 3.52.

OREGON—\$16.00.

Condon, 5; Portland, Mrs. M. A. Beston, 1; Rainier, 1st, 10.

WASHINGTON—\$40.75.

Aberdeen, Swedes, 2.80; Madrone, Eagle Harbor, 3.95; North Yakima, 1st 5; Odessa, German Pilgrim, German Pacific Conference, 20; Seattle, German, 9.

MAY RECEIPTS

Contributions.....	\$10,355.84	
Legacies.....	12,580.21	
Interest.....		22,936.05
Home Missionary.....		300.25
Literature.....		104.07
		13.21

\$23,353.58

APPOINTMENTS

June, 1904

Not in commission last year.

Adams, W. H. Whitewater, Colo.; Askin, John, Pierre, S. Dak.
Bowdish, Austin C., Mitchell, S. Dak.; Bowron, Joseph, Chewelah, Wash.; Bull, Edward, West Palm Beach, Fla.
Cheatwood, William A., Braswell, Ga.
Davis, Travis, Wilsonville, Ga.
Hanes, John N., Sulphur Springs, Colo.; Humphreys, Oliver M., Waynoka, Okla.
Jewett, E. H., Agra, Carney and Tryon, Okla.; Johnson, Thomas L., Colbert, Ga.
Kochendoerfer, Alois, Alexander, Kan.; Knudson, Albert L., Trent, Wash.
Lamb, William A., Winder, Ga.; Lennox, Alexander Mc C., Kellogg and Wardner, Idaho.
McSkimming, David D., Enid, Okla.; Mohr, Charles A., South Bend, Ind.
Ostema, James, Coal Creek, Colo.
Randalls, Walter M., Minersville, Pa.
Sawyer, B., Ft. Wayne, Ind.; Sealey, H. J., Atlanta, Ga.; Smythe, C. M., Portland, Ore.; Sosebee, Andrew J., Mineralbluff, Ga.; Stanton, Jay B., Denver, Colo.
Turner, Joseph W., Agra, Okla.
VanSickle, C. H., General Missionary in Florida.
Weatherby, Wade H., Grice, Texas; Whitehead, J. W., North Rome, Ga.
Young, Harry W., Pleasant Valley, Wash.

Re-commissioned.

Alderson, John, Winfred, S. Dak.; Allison, Alexander L., Absarokee, Mont.; Anderson, Emil A., Sandstone, Minn.; Anderson, Andrew J., Maple Valley, Wis.; Arnold, William A., Washougal, Wash.
Babcock, J. M. Guernsey and Torrington, Wyo.; Barnes, George E., Manville, Wyo.; Barnett, John H., Indianapolis, Ind.; Bates, John M., Bryant, S. Dak.; Billings, C. S., General Missionary in S. Cal.; Blackburn, J. F., General Missionary in Ga.; Blomberg, C. R. A., Glenwood, Wis.; Bockoven, J. C., Washburn, N. Dak.; Bond, A. W., Hobart, Okla.; Brewer, William E., General Missionary in Ga.; Burgess, Edmond J., Hennessey, Okla.; Burnett, William, Valdez, Alaska; Buttram, Elijah A., Caryville, Chipley and Wright, Fla.; Byrons, E. H., New Smyrna and Oak Hill, Fla.
Campbell, Charles, Sanford, Fla.; Carroll, W. I., Dallas, Texas; Chamberlain, H. W., Newport, Wash.; Childs, Lucas S., Nashville, Okla.; Conrad, W. J., Park Rapids, Minn.; Crabtree, Allan, Sherman, Texas; Crater, George W., Washtucna, Wash.; Crater, H. M., Kalotus, Wash.; Curry, D. G., Julesburg, Col.; Danford, James W., North Branch, Minn.; Davis, D. S., Winter Garden, Fla.; Davis, William V., Pearl, Idaho; Derrick, Thomas H., McHenry, N. Dak.; Doyle, Amos A., Panama, Cal.; Drawdy, S. M., Waydoss, Pearson and Naylor, Ga.
Earl, James, Brownton and Stewart, Minn.; Ewing, J. N., Lovejoy, Ga.
Fairbanks, Charles G., Dawson, N. Dak.; Fleming; Moses G., Rock Fence and Danielsonville, Ga.; Forrester, James C., Hoschton and Oxford, Ga.; Fowler, Olin L., Alderton, McMillin and Orting, Wash.; Franzen, Hubert L., Little Ferry, N. J.; Frazer, John H., Knoxville, Tenn.; Futch, James M., Elarbee and Pine Grove, Fla.
Garrison, Spencer C., White Salmon, Wash.; Goff, Edward N., St. Louis, Mo.; Gove, J., Sherman, Leavenworth, Wash.; Graham, James M., General Missionary in North Alabama; Graham, William H., Syc-

amore and Powersville, Ga.; Gray, S. H., Oliver Co., N. Dak.; Greene, Edward F., Corvallis, Oregon.
Hadden, James F., Doerun, Ga.; Haggquist, F. G., Wood Lake, Wis.; Hall, Fred E., Plankinton, S. Dak.; Halliday, Joseph C., Orange City, Fla.; Hamilton, Raiford R., Wenona, Ga.; Hanna, J. L., Bertha and Clarissa, Minn.; Harris, Thomas B., Ft. Valley, Ga.; Heyse, Henry E., Leadville, Colo.; Horne, G., Cochran and Lipsey, Ga.
Ibanez, Jose M., El Paso, Texas.
Jamarik, Paul, General Missionary to Slavic people in Pennsylvania; Jenkins, David T., DeSmet, S. Dak.; Jenkins, John J., Rendham, Pa.; Johnson, B. O., DuBois, Pa.; Johnson, Willy N., Long Beach, Wash.
Kaufman, John W. L., Sheridan, Oregon; King, Christopher C., Tucker and Lawrenceville, Ga.
Leeds, Paul, Kinder, La.; Lonsdale, Frank, St. Louis, Mo.; Lyle, Andrew J., Ocee, Ga.
Martin, John J., Binger, Okla.; Matthews, James T., Plymouth, Pa.; Merrick, Solomon G., Coconut Grove, Fla.
Nelson, A. P., General Missionary in Minnesota and Wisconsin.
Nelson, Frank, Warren, Pa.
Newquist, Karl, General Missionary in Minnesota and western Wisconsin.
Nichols, Danforth B., Mission Hill, S. Dak.
Nichols, J. H., Gage, Okla.
Nicholls, R. D., Kalama, W.
Ohlsen, Joel P., Aberdeen, Wash.; Okerstein, John F., General Missionary in Minn.; Olson, Carl P., Spencer Brook, Minn.
Paine, S. D., Melbourne, Fla.; Parker, Robert H., Machias, Wash.; Peterson, Carl E., East Orange, N. J.; Peterson, Mathias, Ekdal, Wis.; Peterson, Samuel, Cudrum, Minn.; Pope, Joseph, Laurel, Union and Alder Grove, Mont.; Potter, William, Berthold, Tagus and Des Lacs, N. Dak.
Quattlebaum, W. H., Seville, Ga.
Ray, George W., Fort Worth, Texas; Rexford, George W., Anderson, Ind.; Richards, William J., Coadale, Pa.; Richert, Cornelius, St. Paul, Minn.; Robinson, James A., Aragon, Ga.
Scholl, Louis E., Index, Wash.; Scoggin, Alexander T., Atlanta, Ga.; Seecombe, Samuel H., Weatherford, Okla.; Smith, Green N., Ritch, Ga.; Smith, William, St. Louis, Mo.; Stebbins, Alice B., Antrim, Okla.; Steele, John T., Perkins, Okla.; Stowe, Wilbur F., Oakland, Susquehanna, Pa.; Strange, William L., Condon, Oregon.
Taulbee, J. M., Manchester, Okla.; Taylor, Horace J., Anacortes, Wash.; Thayer, O., Franklin, Mullan, Idaho; Thieme, Karl F., North Enid, Okla.; Thirloway, Timothy, Belle Fourche, S. Dak.; Thompson, Thomas, Wagner, S. Dak.; Tillman, William H., Atlanta, Ga.; Todd, William E., Waukomis, Okla.
VanAuken, Howard R., Key West, Fla.; Vaughan, Lewis B., Forman, N. Dak.
Weatherax, Franklin W., Ft. Pierce, Sebastian and Eden, Fla.; Wells, Charles W., Roy, Wash.; Whalin, J. Chester, Lake Park, Minn.; Whalley, John, Frankfort, S. Dak.; White, William D., Bibb City, Columbus, Ga.; Whitham, Frank E., Wallace, Idaho; Wicks, E. G., Tavares, Fla.; Williams, Clarence R., Mt. Dora and Tangerine, Fla.; Williams, Starr C., Atlanta, Ga.; Winslow, Jacob, Iterlachen, Fla.; Woodcock, Thomas J., Elk Point, S. Dak.; Woodruff, F. G., General Missionary in Florida; Wyatt, Charles, Vautbay, S. Dak.

RECEIPTS

For account of receipts by State Auxiliary Societies see pages 176 and following.

NEW HAMPSHIRE—\$7,273.32, of which legacy, \$7,240.12.
N. H. M. Society, by A. B. Cross, Treas. By request of donors, 5.16; Boscawen, Estate of S. B. G. Corser, 7,240.12; Peterboro, Union, 7.55; Wilton, 2nd, toward Hon. L. M'p. of L. H. Abbot, 20.49.

VERMONT—\$765.67.
East St. Johnsbury, 3rd, 10; St. Johnsbury, North, 153.56.
Woman's H. M. Union, Mrs. C. H. Thompson, Treas. Arlington, East S. S., 1.73; Barnet, 6; Barre, Ladies

Union, 6; Barton, 15; C. E., 13; Barton Landing, 5; Bellows Falls, Ladies Union, 15; Bennington, 2nd, 10; Guideboard Ladies' Aid Soc., 3; Berkshire, East, Ladies 2; C. E., 5; Bethel, 6.10; Brattleboro, C. E., 5; West L. B. S., 13.67; Brookfield, C. E., 5; Burlington, Coll. St. 10; Cabot, 10.75; Chester, 7; Cornwall, 7; Danville, 4; Derby, 3; Dorset, 25; Duxbury, So., a friend, 5; Enosburg, 4; Coll. at Co. Conference, 8.05; Essex Junction, Opportunity Circle, 6; Fairfax, Mrs. Beeman, 1; Ferrisburg, 5; Glover, West, 10; Greensboro, 6; Hero, South, 5.75; Irasburg, 2.25; Jericho Center, 5; Johnson, 6.70; Ludlow, 10.17; Lyndonville, 7.35; Marshfield, C. E., 5; Middlebury, 5; Y. P. Guild, 3.39; Montpelier, Bethany Miss. Soc. 5;

Daughters of Covenant 1.25; Morrisville, United Workers, 5; Newbury, 5; Newfane, Homeland Circle, 7; C. E., 2; Newport, 16; Northfield, 5; Norwich, 5; Peacham, 10.25; Pittsford, 10; C. E., 5; Randolph Center, C. E., 5; Rupert, 5; C. E., 5; Rutland, West, 12; Sheldon, 2; St. Albans, 22; St. Johnsbury, North, 22.15; South, 30; Center, C. E., 3; Springfield, 13.95; Stowe, 10; Strafford, L. B. S., 5; Swanton, 7.70; Vergennes, 15; Waterbury, 5; Tryphena Club, 11; C. E., 12; Wells River, 6; Westford, Ladies' Social Circle, 7; Weybridge, Ladies' Aid and Miss. Soc., 6; Whiting, 2.50; Windham, 5.50; Winoski, 5.50; Woodstock, 23.00; total, 602.11.

MASSACHUSETTS—\$1,386.65; of which legacies, \$685.

Mass. Home Mis. Soc., Rev. J. Coit, Treas.: By request of donors, 65.83; Allston, S. S., 5.08; Amherst, College Church of Christ, 82.01; Bradford, Bradford Academy Y. L. C. Assn., 25; Bridgewater, W. F. Leonard, 2.50; Boston, E. Samuel, 25; East Northfield, Readers of *Christian Work*, 20; Hadley, 1st, 25.83; Hatfield, Estate of Samuel H. Dickinson, 475; Haverhill, A Friend, 5; Indian Orchard, Eyan, 5.62; South Hampton, 35.50; Townsend, Estate of M. E. Haynes, 110; Waltham, S. S., 17.76; Worcester, Estate of Mrs. E. P. Smith, 100; Piedmont, 30; Union, 40; Park S. S., 355.

Woman's H. M. Union, Miss L. D. White, Treas.: For Salary Fund, 213; Springfield, 1st, Aux., 100; total, 313.

RHODE ISLAND—\$66.10.

Kingston, 66.10.

CONNECTICUT—\$27,068.21; of which legacies, 26,242.22.

Miss. Soc. of Conn., by Rev. J. S. Ives, Sec., 83.08; Branford, A. J. Palmer, 5; Bridgeport, 2d, 60; South S. S., 25; South C. E., 7.23; A Friend, 10; Bristol, 1st, Salary Fund and to const. D. J. Morey an Hon. L. M., 70.70; Danbury, G. McArthur, 10; East Windsor, 1st, 25; Griswoldville, C. E., 10; Hartford, Estate of Mrs. C. M. Church, 26,081.22; Estate of F. B. Griswold, 5; Farmington Ave., to const. L. Wilcox and F. A. Allen Hon. L. M.'s, 106.60; Warburton Chapel S. S., 18.57; Milford, Estate of Elizabeth Fowler, 150; 1st, 11.57; New Haven, Estate of Lucy Murray, 6; Ladies' H. M. Soc. of the 1st Ch. of Christ, 125; Dwight Place, 80.13; Bible School, 25. S. S. of the Ch. of the Redeemer, 10; United C. E., 5; Salisbury, Mrs. L. Warner, 11.87; Tolland, 36; Vernon Center, 19.63; Wind-sor, C. E., 2.

Woman's H. M. Union, Mrs. W. W. Jacobs, Treas.: 18.12; New Hartford, L. A. S., 3; No. Greenwich, 3; Norwalk, 1st, Aux., 20; Suffield, 23.50; total, 67.62.

NEW YORK—\$671.80, of which legacy \$250.00.

Angola, A. H. Ames, 5; Berkshire, 1st, 22; Brooklyn, Lewis Ave., 95.30; South, 14.52; S. S. of the Church of the Pilgrims, 15; Boys' Mission Band of the Clinton Ave. Church, 25; W. S. Woolworth, 10; Lebanon, S. S., 4.50; Munnsville, 1st, 5; New York City, Mt. Hope, Christ Ch., Jr. C. E., 6; Miss A. I. Hazeltine, 5; G. A. Sanford, 10; Northfield, S. S., 5.50; North Lawrence, Miss A. Williams, 5; Poughkeepsie, 1st, 78.50; Richmond Hill, Union, 17.40; Syracuse, Pilgrim, 7.57; S. S., 2.43, 10; Unionfalls, F. E. Duncan, 5; Volney, Legacy of J. C. Gillespie, 250; Walton, 69.17; West Winfield, Immanuel, 14.

NEW JERSEY—\$137.30.

Dover, Bethlehem Scand., 1.55; East Orange, Swedish Free 2.50; Glen Ridge, 108.01; Little Ferry, German, 8; Newark, 1st, 14.44; Vineland, 2.80.

PENNSYLVANIA—\$6.50.

Spring Creek, 3.50.

Woman's Missionary Union, Mrs. D. Howells, Treas., Guy's Mills, 3.

VIRGINIA—\$7.25.

Balls Church, 7.25.

NORTH CAROLINA—\$4.

Tryon, Church, C. H. Goodell, 4.

GEORGIA—\$4.

Aragon, 3; Ritch, Antioch, 1.

ALABAMA—\$6.

Birmingham, Pilgrim, 5; Marion, S. S., 1.

FLORIDA—\$4.

Woman's H. M. Union, Mrs. C. A. Lewis, Treas.; Winter Park, Aux., 4.

TEXAS—\$20.

Received by Rev. L. Rees: Paris, 1st, 15; Tyler, 5.

OKLAHOMA—\$2.

Willow Creek and Otter Creek, 2.

TENNESSEE—\$10.

Nashville, Union Ch., Fisk University, 10.

OHIO—\$31.19.

Oberlin, 1st S. S., 31.19.

INDIANA—\$75.70.

Received by Rev. E. D. Curtis: Lowell, Mrs. S. P. Morey, 5; Michigan City, 1st S. S., 9.70; Miller, S. S., 3; Porter, 10; total, 27.70; Fort Wayne, South, 12.

Women's H. M. Union, Mrs. A. D. Davis, Treas.: Anderson, 2; Cardonia, 2; Fort Wayne, Plymouth, 21; South Bend, Ladies' Aid, 5; Terre Haute, Plymouth, 6; total, 36.

MISSOURI—\$13.75.

St. Louis, Swedish, 3.75; Reber Place Y. P. S. C. E., 5; Springfield, German, 5.

MICHIGAN—252.50; Legacy.

Benzonla, Estate of Amasa Waters, 252.50.

WISCONSIN—\$11.75.

Curtiss, Zion, German, 6.50; Dancy, Scand., 1.50; Glenwood, Swedes, 1; Merrill, Immanuel Scand., 2.75;

IOWA—\$504.02, of which legacy, 157.60.

Iowa H. M. Soc., by J. H. Merrill, Treas., 346.33; Cedar Rapids, Estate of Miss C. A. Rice, 157.60.

MINNESOTA—\$708.50, of which legacy, 500.

Received by the Rev. G. R. Merrill, Little Falls, 15; Minneapolis, Bethany S. S., 5; Fremont Ave., 21.35; Oak Park, 14.67; Park Ave., S. S., 11.39; Pilgrim, 90.12; Plymouth, 45.75; St. Paul, Park, W. J. Dyer, 50; total, 253.28; Duluth, Legacy of Mrs. L. H. Roe, 500; Granada, 20; McIntosh, Rev. J. J. Hales, 2.50; Rainy River Valley, 3; St. Paul, People's German, 1.25; Wabasha, 13.75; S. S., 4.81.

NEBRASKA—\$46.77.

Brule and Keystone, 4.80; Burwell, 16.82; Crete, German, 11.40; Lincoln, 2; Napoleon, 4; Palisade, 1st, 6.25; Wallace, 1st, 1.50.

NORTH DAKOTA—\$42.68.

Received by Rev. G. J. Powell, Christine, 1.58; Hickson, 3.15; Wolverton, 2.673; Crary, 1st, 7; Fargo, Scand., 1; Getchel, 8.25; Dazey, 7.75; Hankinson, 5.05; Oriska, 2; Renville and Mohall, 5.20.

SOUTH DAKOTA—\$164.34.

Received by Rev. W. H. Thrall: Wakonda, 5; Willow Lake, Junior C. E., 7.61; total, 12.61; Academy, 22; Armour, 1st, 10.50; Canton, 1st, 7.82; Clear Lake, 1st, C. E., 10.90; Dean, Pleasant Valley, 2.50; Elk Point, 15.20; Lake Henry and Drakola, 38; Sioux Falls, German Immanuel, 14.81.

Woman's H. M. Union, Mrs. J. M. Fisher, Treas.: Wahpeton, 30.

COLORADO—\$16.65.

Arkansas Valley, Assn., 1.50; Denver, Assn., 5.75; 3d, 5.65; Pratt Valley, 3.75.

MONTANA—\$15.

Received by Rev. W. S. Bell: Billings, Ladies' Miss. Soc., 15.

UTAH—\$8.67.

Lehi, Ed. Soc. School, 16.47; Provo City, S. S. Birthday Bank, 2.20.

IDAHO—\$35.

Boise, Ladies' Aid Soc., 30; Kellogg, S. S., 5.

CALIFORNIA—\$1.25.

Los Angeles, West End and Dayton Heights Parish Soc. Miss., 1.25.

OREGON—\$60.40.

Received by Rev. C. F. Clapp: Salem, S. S., 10; Albany, 4.25; Ashland, 18.15; Cedar Mills, German, 9; Huntington, 1st, 10.

WASHINGTON—\$17.10.

Ritzville, German Zion C. E., 8.10; Spokane, Pilgrim, 9.

JUNE RECEIPTS

Contributions	\$4,211.02
Legacies	35,327.53
Interest	\$39,538.55
Home Missionary	444.00
Literature	30.17
	51.94
	\$40,064.66

APPOINTMENTS

July, 1904.

Not in commission last year

Blankenship, Jefferson D., Caryville, Fla.
 Dyer, Thomas L., Dunkirk, Ind.
 Gasque, Wallace, Section and vicinity, Ala.; George, Jesse C., Tochet, Whitman, Ells and Bethel, Wash.
 Green, George J., Poso and Rosedale, Cal.
 Hartough, W. W., Harvey, N. Dak.; Haugland, L., Maple Valley, Wis.; Heydenburk, Frank H., Terre Haute, Ind.
 Johnston, Frank L., Kansas City, Mo.; Jones, Harry H., Eden, Fla.
 Kidder, Albert A., Los Angeles, Cal.; Kraemer, Julius H., Center, Nebr.; Kwiatkowski, Henry M., Cleveland, Ohio and Detroit, Mich.
 Meeker, Jacob E., Eldon, Mo.; Metcalf, John M. P., Tryon, N. C.
 Owens, J. F., Griffin, Ga.
 Paddock, J. E., Granby, Mo.; Peterson, John, Michigan City, Ind.; Polak, C. V., Cleveland, Ohio; Potter, William McL., Berthold, Kilborne and Tagus, N. Dak.
 Rigby, William E., Three Lakes, Wash.
 Schurr, Daniel G., Hickman Mills, Mo.; Sealey, H. J., Atlanta, Ga.; Smith, George A., Hapeville, Cascade, Dacula and Powder Springs, Ga.; Smith, Zwinglie H., Willow Lakes, S. Dak.
 Thompson, Ole, Clintonville and Navarino, Wis.; Tumlin, William E., Warrior District and Sulligent, Ala.
 Washburn, Francis M., Blaine, Wash.; Whitehead, John W., N. Rome, Ga.
 Young, Arthur G., Wyndemere, N. Dak.

Re-commissioned

Anderson, Oscar L., Marysville, Wash.
 Baker, George, Edison, Wash.; Branan, Seborn R., Asbury, Ala.
 Camfield, Lewis E., Academy, S. Dak.; Carden, William J., Bolton, Ga.; Cheadle, Stephen H., Colorado Springs, Colo.; Clark, Asahel L., Cedar Grove, N. J.; Curry, D. G., Julesburg, Colo.
 Davies, James, Wessington Springs, S. Dak.; Davies, William E., Quillayute and The Forks, Wash.; Dietrich, Emil, Letcher, S. Dak.; Donat, Anton S., work in Pa.
 Edwards, Jonathan, Pendleton, Oregon.

Farr, John T., Columbus, Ga.; Fleming, Moses G., Hartwell, Ga.; Foster, Guy, Council and Indian Valley, Idaho.
 Gavlik, Andrew, Duquesne, Pa.; Gerrie, William A., New Brighton, Minn.; Goodwin, S. H., Provo City, Utah; Griffin, Owen A., Hasty, Ga.
 Hagblom, John R., Lake City, Minn.; Heald, J. H., Gallup and General Missionary in Spanish work, New Mex.; Hill, Charles F., Cardonia, Perth, Caseyville and Coal Bluff, Ind.; Hughes, Bert S., Seibert, Colo.; Hughes, Evan P., Ashland, Oregon; Hughes, John E., Cyanide, S. Dak.; Hughes, William A., Lakeside, Wash.
 James, Bartlett B., Baltimore, Md.; Jefferies, John, Minersville, Neb.; Johnson, Harry W., West Duluth, Minn.; Jones, Hugh W., Delta, Pa.
 Kershaw, Charles H., Herndon, Va.
 Larson, Anton R., Columbia, So. Dak.; Locke, Robert L., Cedartown, Ga.; Long, Clarence W., Lake Gage, Ind.; Luke, Joshua C., Carbondale, Pa.
 Madrid, Epitacio, General Missionary in New Mex.; Martin, E. E., Cleveland, No. Dak.; Miller, Henry G., Jerome, Ariz.; Miller, Louis, Destin, Fla.; Mills, Charles L., Indianapolis, Ind.; Moya, Jesus M., Los Ranchos de Atresco, New Mex.; Mueller, Rudolph C., Medina and vicinity, No. Dak.
 Nelson, Andrew G., Chandlers Valley, Pa.
 Olsen, Severt, Deering, No. Dak.; Owens, Edmond, Pataha City, Wash.
 Perrin, David J., Springfield, So. Dak.; Perry, Augustus C., Serepta, Ga.; Preston, Charles W., Thedford, Nebr.; Preston, Minnie S., Seneca, Nebr.
 Quattlebaum, W. H., Leslie, Ga.
 Reid, Matthew D., Norwalk, Cal.; Robbins, Anson H., Ree Heights, So. Dak.; Rockwood, Arden M., Portland, Oregon; Rose, George W., General Missionary in Utah.
 Sabol, John, Holdingford, Minn.; Shuman, Henry A., Arcadia, Nebr.; Simmons, Daniel A., Westville, Fla.; Smith, Green N., Baxley, Ga.; Snow, Walter A., Minneapolis, Minn.; Stahl, Karl L., Crete, Nebr.; Stewart, Jesse B., Morgan, Ga.
 Tillman, W. H., Atlanta, Ga.; Tomlin, David R., Spearfish, So. Dak.; Treka, Charles J., St. Paul, Minn.
 Yavrina, Vaclar, St. Louis, Mo.
 Washington, Alonzo G., Appleton, Minn.; Williams, John M., Rosalia, Wash.; Woodcock, Albert C., Cass Lake, Minn.

RECEIPTS

July, 1904

For account of receipts by State Auxiliary Societies. see page 176 and following

NEW HAMPSHIRE—\$6,067.69; of which legacies, \$6,002.
 N. H. H. M. Soc., A. B. Cross, Treas., by request of donors, 24.69; Boscawen, Estate of S. B. G. Corser, 2; Concord, Estate of Mrs. M. C. H. Seavey, 6,000; West, 10.80; Goffstown, 5.57; Hooksett, 7.32; Sullivan, S. S., 2; Tamworth, 5; West Lebanon, 10.31.

VERMONT—\$694.46; of which legacy, \$637.60.
 Brattleboro, Estate of Miss S. B. Salisbury, 637.60; Manchester, 35.46; Miss E. J. Kellogg, 5; Peacham, 16.40.
MASSACHUSETTS—\$4,760.46; of which legacies, \$3,176.34.

Mass. H. M. Soc., by Rev. J. Coit, Treas., by request of donors, 210.50; Blandford, 1st, 22.15; Brookline, Mrs. A. T. Belcher, 20; Dorchester, 2nd, 97.69; Easton, Evan, 3.39; Granby, Estate of S. M. Cook, 2,500; Hampden, 15.20; Haydensville, 7.64; Massachusetts, A Friend, 500; Newton, Estate of Mrs. E. L. Rand, 626.34; Northampton, 1st, Dorcas Soc., 50; North Wilbraham, Grace Union, 20.64; Peabody, South, 120; Royalston, 1st, 4.09; Sheffield, 3.82; Springfield, Estate of Levi Graves, 50; South, 72; Olivet, ladies, 5; Sudbury, "In Memoriam," 100; Warren, 1st, 106; Worcester, Plymouth, 4.

Woman's H. M. Assoc. of Mass. and Rhode Island, by Miss E. A. Smith, Ass't Treas.: For Salary Fund, 213.

RHODE ISLAND—\$10.00.

Rhode Island Branch of Woman's Board of Missions, Riverpoint, Birthday offering, Miss E. E. Greene, 5; Providence, Miss F. M. Wheeler, 5.

CONNECTICUT—\$6,113.75; of which legacies, 5,276.08.
 Miss. Soc. of Conn., by Rev. J. S. Ives, Sec., 21.33; Abington, 8; Bloomfield, C. E., 5; Bristol, 1st, 31.29; Cheshire, 19.85; East Canaan, S. S., 1.50; Ellington, 103.34; Fairfield, 250; Gilead, 6; Groton, S. S., 6; Ivoryton, 18.28; Jewett City, 2nd, 10; Lakeville, Mrs. M. R. Burrall, 50; Meriden, Center, 50; Milford, Estate of D. L. Hubbell, 5,260.02; New London, 1st Church of Christ, 37.26; New Milford, C. E., 508; Jr. C. E., 20; North Branford, Estate of Luther Chidsey, 706; Northfield, 683; Orange, 20; Putnam, 2nd, 30.25; Southington, 34.32; Trumbull, 11; Vernon Center, C. E., 2.50; Washington, 1st, 75.75; West Hartford, Mrs. O. P. Talcott, 20.

Woman's H. M. Union, Mrs. W. W. Jacobs, Treas., Pomfret, 8.

NEW YORK—\$436.53; of which legacy, \$200.
 Bangor, T. Adams, 10; Briarcliff, 26.85; Brooklyn, United, 24.12; Camden, 1st Church and S. S., 26.37; Canandaigua, 42; Canaan, Four Corners, 4.36; Churchville, 11.72; Groton, 5.11; Maine, 1st, 9; New York City, Mrs. C. L. Smith, 25, a friend, 50; Prattburg, Estate of Mrs. R. Waldo, 200; West Camden, Mrs. H. M. Green, 2.

NEW JERSEY—\$151.76.
 Cedar Grove, Union, 10; East Orange, "K.", 110; Jersey City, Waverly, 30.76.

Woman's H. M. Union of the N. J. Assoc., Mrs. G. A. L. Merrifield, Treas.: Newark, Belleville Ave., 1.

PENNSYLVANIA—\$324.50.

Amot, S. S., 5; Braddock, Woman's Aid Soc., 5; Du Bois, Swedes, 3.34; Harford, 10.38; Mahanoy City, Bethel

6.37: Philadelphia, Central, 238; Pittsburg, "S. E. G.," 25; Ridgway, Ladies' Miss. Soc., 5; Scranton, Plymouth, 9; Taylor, 1st, Welsh, 1.50; Welsh Hill, Bethel S. S., 4.
 Woman's H. M. Union of the N. J. Assoc., Mrs. G. A. L. Merrifield, Treas.; Germantown, 1st, C. E. for Alaska, 12.1

GEORGIA—\$16.50.

Abbeville, Asbury Chapel, and Seville, Williford, .50; Aragon, Bellevue, 1.50; Cedartown, 1; Doerun, 1; Duluth, Mission, 5; Leslie, New Providence, .50; Powersville, Allen's Chapel and Sycamore, Womble Chapel, 1; Waycross, Pearson, Union Hill and Naylor, Pleasant Home, 5; Wilsoville, Rocky Hill, 1.

ALABAMA—\$25.45.

Asbury, 2; Deatsville, Pine Grove, Verbena, Shady Grove, Clanton, Mt. Spring, 2; Fort Payne, Emmanuel, 8; Houston, Liberty Hill, 2.65; Kinsey, 4.35; Opp, Bethel, 4.45; Talley, 2.

FLORIDA—\$5.50.

Avon Park, Rev. S. J. Townsend, 5; Interlachen, .50;

TEXAS—\$10.

Dallas, Texas 1st, 10.

OKLAHOMA—\$10.43.

Cashion, .75; Chickasha, 1.70; Deer Creek, .60; Seward, 2.52; Okarche, 1.22; Seward, 3.55.

ARIZONA—\$1.50.

Nogales, Trinity, 4.50.

TENNESSEE—\$30.92.

Memphis, 1st, 30.92.

INDIANA—\$5.

East Chicago, 1st, 5.

ILLINOIS—\$30.

Delavan, R. Hoghton, 25; Rockford, J. W. Briggs, 5.

MISSOURI—\$170.27.

Honey Creek, 1.20; St. Louis, 1st, 35; Pilgrim, 87.05; Immanuel, 5; Olive Branch, 15; Sedalia, 2nd, 3.95 Thayer, 12.38; Webster Groves, 10.60.

MICHIGAN—\$300. Legacy.

Lansing, Estate of J. W. Childs, 300.

WISCONSIN—\$1.25.

Wood Lake, Swedes, 1.25.

IOWA—\$75.45.

Iowa, H. M. Soc., J. H. Merrill, Treas., 17.70; Farragut, 13; Muscatine, German, 44.75.

MINNESOTA—\$505.93.

Received by Rev. G. R. Merrill: Brainerd, 1st, special, 25; Duluth, Pilgrim, special, 25; Minneapolis, Plymouth, 75; Western Conference, 5; Clear Water, 2.48; Edgerton, 2.15; Lake City, 1st, 15.40; Twin Valley, 1st, 5.25; Verdale, 2; Winona, 2nd, 16.25.

Woman's H. M. Union, Mrs. A. W. Norton, Treas.; Big Lake, 3; Duluth, Pilgrim, "Friends in Council," 10; Faribault, 65; Lake City, C. E., 10; Little Falls, 7; Mantorville, 5; Marshall, 23; Minneapolis, Lyndale, 8, C. E., 9.05; Fifth Ave., 17.50; C. E., 5; Lowry Hill, 20; Park Ave., 49.84; Bethany, 6; First. Unity Club, 50; Jr. C. E., 4.55; Oak Park, 3; Fremont Ave., C. E., 15;

Missionary Union, 7.35; L. Hollister, 5; New Ulm, 4.21; Northfield, 100; St. Paul, Merriam Park, Olivet, 9; 436.50, less expenses 15, total 421.50.

KANSAS—\$3.

Alexander, German, 3.

NEBRASKA—\$390.

Alliance, Zions German, 2.60; Butte, 15; Butte and Naper, German, 5; Center, 1; Columbus, Two Friends, 20; Friend and Turkey Creek, German, 12.12.

Received by H. A. Snow, Treas. Nebr.: Aurora, Rev. J. D. Stewart, 10; Mrs. J. B. Haines, 10; Clarke, 5.45; Clay Center, 8.40; Exeter, 28.65; Fairmount, S. S., 5; Franklin, 29.50; Holdrege, 1; Lincoln, Rev. H. Bross, 10; 1st, C. E., 15; Neligh, 15.32, S. S., 5.92, C. E., .76; Ogallala, S. S., 10; Omaha, 1st, 20; Park, 20; Pierce, 27.65, S. S., 5; Plainview, 5; Reno, 5; Seward, 24, S. S., 3, C. E., 5; Syracuse, 13.63; Unadilla, Paisley, 4; Upland, 9.50, Rev. F. Pile, 2.50; Verdon, Mr. and Mrs. J. M. Robertson, 1; Woman's H. M. Union, Mrs. C. J. Hall, Treas., 25; total, 334.28.

NORTH DAKOTA—\$13.60.

Esmond, 2.50.

Woman's H. M. Union, Mrs. J. M. Fisher, Treas.; Cooperstown, 4; Pingree, .60; Sudbury, S. S., 6.50; total, 11.10.

SOUTH DAKOTA—\$14.95.

Bowdle, 2.34; Carthage, Redstone and Glenview, 1; Gettysburg, 2; Hot Springs, 1st, 5; Lesterville, Ward, 2.11; Mission Hill, 2.50.

COLORADO—\$18.10.

Received by Rev. H. Sanderson, Rye, S. S., 4.52; Beulah, G. Johnston, 5; Denver, Eastern Assoc., 3.50 Villa Park, 5.08.

WYOMING—\$13.50.

Received by Rev. W. B. D. Gray, a friend, 6.50; Dayton, 7.

IDAHO—\$12.10.

Gibbsons, 12.10.

CALIFORNIA—\$94.57.

Received by Rev. J. L. Maile, La Jolla, Union, 2.75; Ontario, 28; Ramona, 12; San Diego, 2d, 1; La Mesa, 1st, 16.60; Los Angeles, Swedes, 2.45; Nordhoff, Mrs. J. R. Galett, 5; Pasadena, Mrs. J. W. Keese and Miss C. Keese, 25; Spring Valley, 1.77.

OREGON—\$8.60.

Clackamas, 1st, 3.60; Salem, Central, 5.

WASHINGTON—\$58.75.

Blaine, 10; Granite Falls, Union, 45; Kalama 1st, 1; Lind, Fredenfeld German and Ritzville Immanuel German, 2.75.

JULY RECEIPTS

Contributions	\$4 874.69	
Legacies	15,502.02	
		20,466.71
Interest		1,564.80
Home Missionary		48.63
Literature		9.18
		\$22,080.32

AUXILIARY STATE RECEIPTS

MASSACHUSETTS HOME MISSIONARY SOCIETY.

Receipts in May, 1904.

Rev. Joshua Coit, Treasurer, Boston.

American Congregational Association, Rent rebate, 84.87; Andover, C. O. Day, Special, 10; Bank interest on deposits, 35.30; Belchertown, 28.62; Beverly, North, 11.50; Billerica, Mrs. E. R. Gould, 18; Boston, Dorchester 2nd, 5; Immanuel, 568.22; Italian 20; Neponset, 14.53; Union, 0.48; Walnut ave., C. E. Society, 20; W. H. M. A., 70; Brookfield, Conference, 7.84; Chelsea, 3rd 6.80; Chesterfield, 3; Cummington, Estate of Mary Nash, 48.13; Fins, 25.17; Foxboro, 15.79; Franklin, 18.93; Freetown, Assonet, 6.85; Friend, 30; K. S. Frost Fund Income, 24; Groton, 142.21; Gurney Fund Income, 12; Hanson, 3.70; S. S., 1.80; Hatfield, 48.30; Haverhill Center, 90; Haverhill, French, 10; Holbrook, Winthrop, 50.50; Hyde Park S. S., 2.81; Lawrence, S. White, 50; Malden, A. H. Wellman, 25; Mass., a friend, 500; Medway, West, and

20.50; Newbury, 1st, 10.97; Newburyport, D. S. Burley, 100; Whitefield, 10.65; S. S., 5; Newton, Miss M. Cornelius H. M., 1; Elliot, Miss S. H. Hatch, 5; Northbridge Center, 20; Whitinsville, 1,763.93; Estate of W. H. Whitin, 500; E. C. A. Day, 16.20; North Brookfield, 54.30; Norwegians, 10.15; Norwood, Primary Dept. of S. S., 5; Orange, 47.97; Plymouth, Pilgrimage, 4.44; Plympton, 3; Rochester, 18; D. Reed, Fund Income, 30; Sharon, 21.30; Somerville, Prospect Hill, 18.65; South Deerfield, 34.02; South Hadley, 20.61; Springfield, 1st, 7.65; Stockbridge, additional, 4.45; Taunton, Union, 54.29; Wakefield, 1st, 32.50; Wakefield for A. A. DeBarritt, 22.57; Walpole, 1st, 50; Waltham, Trin., 37.06; Ware, East, additional, 20; Wellesley Hills, Rev. E. C. Hood, Special, 58.33; Weymouth Heights, 1st 37.61; Whitcomb, Fund Income, 155; J. C. Whiten, Fund Income, 124; Williamstown, 1st, 18; Winchester, S. S. for A. A. DeBarritt, 23; Worcester, South Conference, 2.74; W. H. M. A., 35.
 Total, 5,440.51

Receipts in June, 1904.

Abington, 8.50; Agawam, Feeding Hills, 8.75; Arlington Heights, 30; Ashby, 13.45; Assonet, for work of J. B. Nichols, Seattle, 10; Barre, Evan. Cong., 44; Becket, North, 12.50; Belmont, Plymouth, 11.35; Boston, Dorchester Village, 5; Ladies' Miss. Society, 34; Walnut Ave. S. S., 29.33; Brockton, Porter S. S., 6.25; Brookline, Estate of Albert Gay, 200; Cambridge, Pilgrim, 13.47; Chatham, C. E., 5; Chelsea, Central, 8.19; Clinton, 17.71; Chicopee, 1st, 3.32; Clinton, German, 7; Dover, Ladies' Miss. Circle, 5; Falmouth, Waquoit, 4.15; Falmouth, 7.54; Quincy, 11.47; Miss B. C. Davis, 5; Rollstone, 5; Swede, 7.44; Mrs. Battles, for church in Jerome Arizona, 4.50; Framingham, South, Grace, 102.33; Gloucester, Bethany, 30; Hale, J. M. E. fund, income of, 50; Hamilton, 11.20; Holyoke, 2nd, 11.53; Primary Dept., 7; Ipswich, Linebrook, 14.15; South, 25; Lancaster, Miss E. F. Merrick, 10; Lynn, North, for Alaska, 10; Mass., A Friend, 5; Melrose, Highlands, .50; Monson, 39.55; Newbury, 1st, 9.50; Newton, Eliot, 50; Two Friends, 150; Northboro, 51.25; Northampton, Florence, 32.12; Peru, 6.50; Pittsfield, French, 10; Rochester, 1st, 1; Sherborn, Pilgrim, 15; Shrewsbury, 15; Springfield, Olivet, 12.80; Taunton, East, 6.55; Townsend, 12.30; Ware, 1st, 16; S. S. Home Dept., 5; Watertown, Phillips, 73.47; Webster, 75.82; Wellesley Hills, Rev. E. C. Hood (special), 58.33; Weymouth, Old South, 9; Whitney, Fund, Income of, 100; Winchester, 1st, 209.55; West Boylston, 8.68; West Newbury, 6.15; West Roxbury, South, Evan., 104.15; Worcester, Piedmont, 4; Plymouth, 97.99.

Woman's H. M. Assn., Massachusetts and Rhode Island, for salary of Rev. Mr. Deakin, 50, for salary of Miss May, 35.

Regular	\$2,084.31
W. H. M. A.	85.00
Total	\$2,169.31

Receipts in July, 1904.

Andover, Free Christian, 37.65; Mrs. Susan B. Richards, 40; Arlington, Maria E. Ames, legacy, 125; Boston, Italian, 10; Boylston, 5; Norwegian, 7.25; Brookline, Harvard, 91.52; Estate Mrs. H. J. Saville, 200; Braintree, 60.01; Cambridge, Pilgrim, 16.26; Chicopee, Estate C. A. Kelly, 4.000; Fitchburg, 40; Frost R. I. Fund, Income of 30; Fitchburg, Pilgrim, 11.98; Fall River, Broadway, 12.34; Fitchburg, Rollstone, 40.18; Greenfield, S. W. Eastman, legacy, 500; Gloucester, Trinity, 50; Granby, 17.21; Greenfield, 2nd, 29.56; Gloucester, Bethany, 15; Great Barrington, 1st, 38.75; Grafton, 46.90; Holliston, 1st, 20.80; Holbrook, Winthrop, 37.06; Holden, 17.10; Hubbardston, 1.75; Jessup, C. A. Fund, Income of, 150; Lowell, Highland, 9.60; Leverett, 1st, 11.30; Leominster, Orth. Cong'l., 40.31; Leicester, 1st, 23.02; Lynnfield, South, 10; Lexington, Hancock, 75; Lowell, Highland, 34.75; Malden, 1st, 188.24; Milford, 1st, 53.43; Middleboro, 1st, 12; Melrose, A Friend, 4; Millbury, 1st, 10.46; Newton, Eliot, 212; Northampton, 1st, 235.80; Natick, A Friend, 5; Newton, Ivory Harmon, Legacy of, 2,000; Northampton, Edwards, 98.10; Parkhurst, E. C. Fund, Income of, 15; Philadelphia, L. M. Harnum, Miss, 5; Phillipston, 8; Petersham, Cong'l. C. E. Soc., 25; Elizabeth B. Davies, 100; Reed, D. Fund, Income of, 240.75; Royalston, South, 2nd, 9.75; Massachusetts, 10.50; Sister Fund, Income of, 120; Springfield, South, 25.82; Olivet, 6.15; Upton, 1st, 6.83; So. Hadley Falls, Cong'l., 16.46; Uxbridge, Evan. Cong'l., 33.15; Wellesley Farms, A Friend, 20; Whitcomb, D., Income of, 23.80; Whittin J. C. Fund, Income of, 160; Worcester Park, S. S., 3.55; Wall Fund, Income of, 10; Whitney Fund, Income, 100; West Boylston, 1st, 8.63; Warner, 1st, 15; Westboro, A. W. Windsor, 5; Wellesley Hills, 1st, 29.71; Westminister, Cong'l., 17.75; Wakefield, 1st, 29.42; Weston, Evan., residue from sale of property 77; West Barnstable, Cong'l., 7; Westford Union, 30; Westport, Pacific Union S. S., 11; Wellesley Hills, (special) Rev. E. C. Hood, 58.33.

Woman's Home Missionary Association, Miss Lizzie D. White, Treasurer. Towards the salary of Mrs. Ellen May, Italian Mission, Boston, 35.

Regular	\$10,133.92
Designated for C. H. M. S., Est. H. D.	
Purinton, 200; 'Mass.' 10.50	210.50
Home Missionary	4.00
G. F. Kimball, designated for Italian Work,	25.00
Total	\$10,373.42

THE MISSIONARY SOCIETY OF CONNECTICUT.

Receipts in May, 1904.

Ward W. Jacobs, Treasurer, Hartford.

Ansonia, German, 8; Canterbury, 1st, 2.40; Cheshire, 7; Chester, 19.57; Exeter, 22.31; Grassy Hill, 6; Green's Farms, 29.25; Hartford, 1st, 120.25; for C. H. M. S., 119.02; S. S., 10.98; Farmington Ave., 60.68; Windsor Ave., for C. H. M. S., 110.99; New Haven, Humphrey St., 49.25; Redeemer, 19.24; North Madison, 10.30; North Windham, 1.68; Oakville, 17.59; Old Saybrook, 4.66; for C. H. M. S., 4.65; Oxford, 32.01; Plainfield, 7.31; Plantsville, 14.62; Riverton, 12; South Britain, 21.50; Thompson, C. E., 5; Torrington, for C. H. M. S., 20; Waterbury, 2nd, 20; Westford, 5; Wethersfield, 32.89; Winsted, 1st, 65.63; 2d, 65.67; A Friend, 100; Woodstock, 1st, 16.50.

W. C. H. M. U. of Conn. Mrs. George Follett, Sec., 74.17; Bolton, L. B. S., 3.25; Milford, Plymouth, "Friends," 5; Middle Haddam Aux., 1; Thompson Aux., 3.08.

M. S. C.	\$873.79
C. H. M. S.	1,254.66
Total	\$2,128.45

Receipts in June, 1904.

Brantford, 20; for C. H. M. S., 20; Bridgeport, 1st, 63.02; Bristol, 1st, 25; Centerbrook, 3.80; Clinton, 46.07; Cornwall, 2nd, 37.26; Durham, 0; for C. H. M. S., 0; East Canaan, 6.13; Farmington Valley Conference, 3; Hartford, Wethersfield Ave., C. H. M. S., 5.51; Meriden, 1st, "Cheerful Givers," 25; Middletown, 1st, 35.84; South, 6.38; New Hartford, for C. H. M. S., 35; New Haven, Redeemer, Oak Street Mission, 1.25; Terryville, 75.52; Thomaston, 1st, for C. H. M. S., 14.47; Union, 10; Waterbury, 2nd, 20; Watertown, 14.61; Weston, 2.73; W. C. H. M. U. of Conn. Mrs. George Follett, Sec., 25; Suffield, H. M. S., 25; "A Friend," 5.

M. S. C.	\$714.75
C. H. M. S.	83.98
Total	\$798.73

Receipts in July, 1904.

Bloomfield, C. E., 5; Cornwall, 2nd, C. E., 10; Danielson, 31.47; for C. H. M. S., 21.33; Fairfield, 64.75; Falls Village, 6.71; Hartford, Talcott Street, 5; Litchfield, C. E., 13; Meriden, 1st, Dorcas Society, 10; Center, 10; New Haven, Plymouth, 8; Taylor, S. S., 3; New Milford, 1st, 109.21; Northfield, 6.83; Northford, 12; Roxbury, 7.25; Stonington, 1st, 33.47; Thomaston, 1st, 12.95; Waterbury, 2nd, 20; Watertown, S. S., 22.36; West Haven, 1st, 10.45; Winchester, 20.41; Windsor Locks, 86; Woodstock, 1st, C. E., 11.10.

W. C. H. M. U. of Conn. Mrs. George Follett, Sec.: Norwich, Broadway, The Misses Norton, 365; Bridgeport, Park St., H. M. Dept., 15; Taftville, C. E., 2.75; Miss Clara I. Sage of Guilford, 50.

M. S. C.	\$951.71
C. H. M. S.	21.33
Total	\$973.04

RHODE ISLAND HOME MISSIONARY SOCIETY.

Receipts in May and June, 1904.

J. William Rice, Treasurer, Providence.

Chepachet	\$21.67
Kingston	66.11
Total	\$87.78

NEW YORK HOME MISSIONARY SOCIETY.

Receipts in May, June and July, 1904.

Clayton S. Fitch, Treasurer, New York.

Albany, 1st, 70; Black River & St. Lawrence Assn., 6.15; Chenango Forks, 4.15; Columbus, 2; Corning, 13; Graigsmoor, Mrs. Julia G. Inness, 100; DeRuyter, 6.35; Griffin's Mills, K. D. C., 5; Hornby, 2.50; Lisle, 10.60; Lockport, East Ave. Y. P., 15; Moriah, Estate Mrs. Cyrenus Reed, 10; New York, North, 50; North Collins, 11.50; North Collins, 11.50; N. Y. Finnish, 10; N. Y. & B. C. Ex. Soc., 208.30; Olean, 20; Pulaski, 28.35; Remsen, 4.35; Rodman, 17; Savannah, 13; Syracuse, Geddes, 15; Syracuse, South Ave., 1.76; Tallman, 10; Troy, Y. P., 10; W. Y. M. U. as follows: Brooklyn, Plymouth W. H. M. S., 25; Clinton Ave., L. B. S., 31; Candor, Aux., 5; Oswego, W. H. M. S., 10; M. E. Preisch, Local Treas., Buffalo, 120.83.

Total	\$16,064
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OHIO HOME MISSIONARY SOCIETY.

Receipts in May, 1904.

Rev. C. H. Small, Treasurer, Cleveland.

Akron, Unknown, 7; Ashland, 14.60; Austintown, 5.70; Chardon, 13.45; Chillicothe, 6; Cincinnati, Lawrence St., 17.50; C. E., 2.50; Storrs, 5; S. S., 3; Riverside, 2; Cleveland, Archwood, 5; Park, 25.51; S. S., 2.25; Conference Coll. add'l, 1; Jefferson, K. E. S., 35; Kent, 4.45; Mansfield, 1st, 100.72; Nelson, 5; Olmsted, 2nd, 9.50; Radnor, 15; Sandusky, 19.70; Secretary, Pulpit Supply, 10; Thomastown, Miss Rachel Davies, 5; Toledo, 2nd, 12.65; Wellington, 25. Total.....\$352.62

OHIO WOMAN'S HOME MISSIONARY UNION.

Akron, West, W. M. S., 6.20; Bellevue, 4.75; Belpre, 2; Chillicothe, 10; Cleveland, Euclid Ave., W. A., 18; Y. L., 11; Cuyahoga Falls, W. M. S., 50; Lyme, 4.80; Madison, 9; Marietta, Oak Grove, M. B., 2; Springfield, Lagonda Ave., L. M. S., 5; Windham, C. E., 1.30. Total, \$74.55.

FOR SLAVIC WORK.

Ohio Woman's Home Missionary Union.. Unionville, S. S., 5; General, \$427.17; Slavic, 5. Total.....\$432.17.

Receipts in June, 1904.

Bellevue, 1st, 65.57; Cleveland, Pilgrim, 100; Hough Ave., 43; Union, 20; Coalburg, S. S., 4; Hartford, S. S., 4.75; Miss. Soc., 1; Kelleys Island, 3; Kelloggsville, 5.40; Marysville, 12.33; Marietta, 1st, 132.15; Rainbow Branch, 6.40; No. Monroeville, .50; Palmyra, 3.05; Springfield, 1st, 13; S. S., 7; Steubenville, 23.25; Windham, 25; Dr. W. S. Ament, 5; Medina Conference Fund, 42.

FOR SLAVIC WORK.

Berea, L. M. S., 5; Cleveland, Pilgrim, 100.

General\$516.40
Slavic 105.00

Total\$621.40

Receipts in July, 1904.

Barberton, 14; Charlestown, 7.25; Edenburg, 26.82; Fitchville, 5; Granville, 2.50; Greenwich, 8.65; Isle St. George, 5; Mt. Vernon, 25; New London, personal, .50; Oberlin, 2nd, 33.30; Parkman, 6; Plain, 12.12; Richfield, 5; Strongsville, 15; Twinsburg, 20.64; Weymouth, 1. Total.....\$187.87

Ohio Woman's Home Missionary Union, Mrs. Geo. B. Brown. Treas. Berlin Heights, W. M. S., 1.40; Ceredo, W. Va., M. C., 2.80; Cincinnati, Walnut Hills, W. M. S., 15.60; Columbia, W. M. S., 8.50; Cleveland, 1st, W. A., 14; Geneva, W. G., 20; Hudson, W. A., 10; Ironton, W. M. S., 5; Kent, W. M. S., 3.60; Medina, W. M. S., 10; Sandusky, W. M. S., 4.20; Sheffield, W. M. S., 1.40; Toledo, 1st, W. M. S., 50; West Mill Grove, C. E., .75. Total, \$147.25. Total.....\$335.12

MICHIGAN HOME MISSIONARY SOCIETY.

Receipts in May, June and July, 1904.

Rev. John P. Sanderson, Treasurer, Lansing.

Addison, 15; Allendale, 6.85; Ann Arbor, 77.01; Atlanta, 5; Bangor, 1st, 4.86; Bass River, 10; Bellaire, 1; Big Prairie, 1.70; Butternut, 3.70; Cadillac, 56; Cannon, 13.25; Chelsea, 28; Chippewa Lake, 5; Constantine, 13.67; Cooks, Delta, S. S., 3.18; Detroit, 1st, 300; F. H. Rogers, 100; Woodward Ave., D. M. Ferry, 100; Brewster, 14.01; Good Samaritan, J. P., 1.50; East Paris, 5; Farwell, 3; Flat Rock, 6.65; Flint, 34.40; Garden, 5; Grass Lake, 31.50; Hartford, 4.50; Hudson, C. B. Stowell, 100; Hancock, S. S., 35; Ironton, 1; Laingsburg, 2; Lake Odessa, 10; Lakeview, 22.75; Lansing, Plymouth, 11.53; Plymouth, J. P. Jr., 5; Pilgrim, 5.64; Lewiston, 10; Ludington, 11.11; Luzerne, 1.57; Memphis, 23.40; Morenci, 15; Mulliken, 11; Muskegon, 1st, Bible School, 17.05; Olivet, 50; Otsego, 10.70; Pine Grove, 1; Pontiac, 19.30; Port Huron, Sturges, 5; Redridge, 2.40; Red Jacket, 1; St. Johns, 10; Saranac, 2.50; Standish, 5; Stanton, 40; Tipton, 9; Traverse City, 2; Utica, 8.75; West Adrian, 12; Wheatland, S. S., 4.16; Williamston, 20; Wolverine, 2.96; W. H. M. U., by Mrs. E. F. Grabill, Treas., 462.37. Total.....\$1,803.12

MICHIGAN WOMAN'S HOME MISSIONARY UNION.

Receipts in May, 1904.

Mrs. E. F. Grabill, Treasurer, Greenville.

Belding Mite Boxes, 15; Bronson, W. H. M. U., 4.50; Detroit, North Cong. Union, 5; Grand Ledge, W. H. M. U. & L. A. S., 2; Lansing, Plymouth Home Dept., Ladies Soc., 29.55; Perry, L. Soc., 6.19; South Lake, Linden W. M. S., 5; Bronson, C. E., 3. Total70.24

Receipts in June, 1904.

Allegan, W. M. S., 1; Bay City, W. Soc., 10; Detroit, H. St., W. H. M. S., 3; Fenwick, W. H. M. S., 2.13; Grass Lake, W. H. M. S., 23.22; Interest, 120; Laingsburg, W. H. M. S., 5.57; Manistee, W. H. M. S., 50; Oakwood, W. M. S., 1.50; Olivet, W. H. M. U., 10; St. Joseph, W. M. S., 10; Sheridan, W. H. M. S., 5; Traverse City, W. H. M. S., 25. Total.....\$266.42

YOUNG PEOPLES FUND.

Detroit, 1st, Y. W. U., 10; Jun. C. E. Soc., 20; South Haven, Y. P. S. C. E., 5; 35. Total.....\$391.42

Receipts in July 1904.

SENIORS' FUND.

Alpine Center, L. M. S., 2.50; Carson City, W. H. M. S., 2.03; Ceresco, Cong'l. Church Soc., 1.50; Charlotte, L. B. S., 25; Detroit, Woodward Ave., W. U., 37.50; Dividend on Telephone Stock, 10; Edmore, W. H. M. S., 1.93; A Friend of Missions, .50; Jackson, W. H. M. S., 10; Kalamazoo, W. H. M. U., legacy of Mrs. Mary Latta, 100; Lansing, Plymouth L. S., 6.51; Red Jacket, W. M. S., 6.95; Ypsilanti, W. H. M. U., 9.

YOUNG PEOPLES' WORK.

Ada, 1st, Sunshine Jun. C. E. Soc., 2.50; Ann Arbor, C. E., 21; Bay City, Jun. C. E., 2.50. Total, 26. Total.....\$239.42

ILLINOIS HOME MISSIONARY SOCIETY.

Receipts in April, 1904.

John W. Dill, Treasurer, Chicago, Ill.

Chicago, Pilgrim, 58; Park interest, 50; Legacy, 960; J. A. D., 55; De Pue, 2; Godfrey, 12; Highland, 5; Joliet, Welsh, 3; Melville, 5; Melvin, 1st, 3.15; Oak Park, 1st, 60.02; Park Ridge, German, 5; Paxton, 220.55; Rockton, 5; Rollo, 12; Vermillion Co., 8.50.

Home Missionary Union: Askin, 2.50; Aurora, 1st, 20. 1st, Jr. C. E., 2; New England, 25; Austin, 4; Belvidere, 10; Blue Island, 15; Brimfield, 12; Champaign, 11.04; Chapin, Joy Prairie, 19.78; Chicago, Lincoln Park, 31.75; Plymouth, 3; Mizpah, 3.06; New England, 3.50; Grace, 5; Central Park, 5; Warren Ave., 47; Grand Ave., 1.40; Bethel, 6.82; Bethlehem, 5; Waveland Ave., 4; Leavitt St., 4; Union Park, 20; Y. L. M. S., 9.20; Englewood, North, 9; Englewood, North Jr. C. E., 1; Auburn Park, 7.25; University S. S., 2; University, Lend a Hand, 12; North Shore, S. S., 1.

Clifton, 5; Denver, S. S., .60; Dover, 10; Elmhurst, 18; Evanston, 1st, 56.93; Forrest, 6; Galesburg, Central, 20; Gilman, Unity, 5; Godfrey, 5.50; Gridley, 3.60; Highland, S. S., 40; Illini, 7; Loda, 5; McLean, Jr. C. E., 20; Mattoon, 3.45; Melvin, C. E., 2; Moline, 2nd, 2.10; Mont Clare, 6; S. S., 50; Oak Park, 1st, 7.50; 3rd, 6.50; Oakwood, Union, Jr. C. E., 20; Odell, 25; Oneida, 10; Paxton, 40; Payson, 15; Peoria, 25; Rockford, 1st, 27.25; 2nd, 102.05; Rogers Park, 10; Seward, 25; South Chicago, 22.50; Sterling, 40; Toulon, 5.27; Wheaton, 1st, 6; Yorkville, 5.

Total.....\$2 216.05

Receipts in May, 1904.

Chicago, Englewood, Pilgrim, 3; Union Park, 30.76; Creston, 2.57; Dwight, 25.55; East St. Louis, Plymouth, 15; Evanston, 1st, 127.45; Four Boys, .40; Forrest, 12; Harvey, 5.35; Marseilles, 130.15; Morgan Park, 3.84; Oak Park, 3rd, 23.17; Olney, 15.85; Princeton, 37.82; Providence, 23; Shabbona, 24.25; Summer Hill, 1.65; Winnebago, 20; Interest, 128.46.

Home Missionary Union: Albion, .25; Y. L. Soc., 1; Chicago, California Ave., 3.92; Englewood, Pilgrim C. E., 1; Union Park, 30; Miss Spence, 5; Decatur, 5; Elmwood, 5; Evanston, 1st, Y. P. League, 10; La Grange, C. E., 5. Total.....\$698.44

Congregational Home Missionary Society

FOURTH AVENUE AND TWENTY-SECOND STREET, NEW YORK, N. Y.

JOSEPH B. CLARK, D.D.,
Editorial Secretary

CYRUS NORTHROP, LL.D., *President*
WASHINGTON CHOATE, D.D.,
Corresponding Secretary

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WILLIAM B. HOWLAND, *Treasurer*

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Field Secretary, REV. W. G. PUDDEFOOT, South Framingham, Mass.

Superintendents

Secretaries and Treasurers of the Auxiliaries

LEGACIES—The following form may be used in making legacies:

LEGACIES — The following form may be used in making legacies: I bequeath to my executors the sum of _____ dollars, *in trust*, to pay over the same in _____ months after my decease, to any person who, when the same is payable, shall act as Treasurer of the Congregational Home Missionary Society formed in the City of New York, in the year eighteen hundred and twenty-six, to be applied to the charitable use and purposes of said Society, and under its direction.

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1904

THE HOME MISSIONARY

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FOR

OUR COUNTRY

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HOME MISSIONARY
SOCIETY

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THE CHILDREN OF THE STEERAGE
PRESBYTERIAN HISTORICAL SOCIETY.

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Heroes of the Cross in America

A Biographical Study of Home Missions

By DON O. SHELTON

PUBLISHED IN THE FORWARD MISSION STUDY SERIES UNDER THE AUSPICES
OF THE YOUNG PEOPLE'S MISSIONARY MOVEMENT**Designed for Mission Study classes in Young People's Societies; for the use of Women's Home Mission Unions; and for general reading.**

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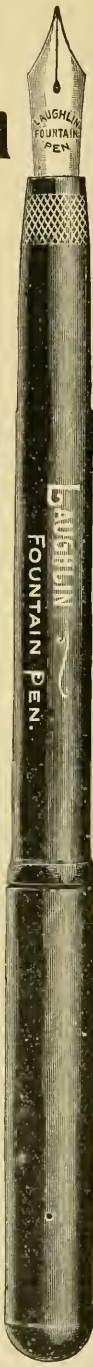
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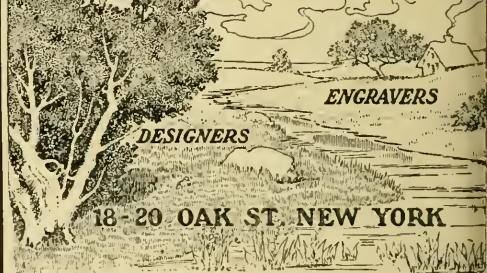
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PILGRIM CHURCH, CLEVELAND, OHIO

THE HOME MISSIONARY

VOL. LXXVIII

OCTOBER, 1904

No. 5

A NOTABLE CHURCH

And Some of Its Institutions

BY IRVING W. METCALF

A HOME missionary church of thirty-four members in 1859, has become the largest Protestant church in Cleveland and the largest Congregational church between New York City and California. Pilgrim church received one hundred and twenty-eight new members at its May communion this year, making a total membership of ten hundred and seventy-four. The roll has exactly doubled since the new building was dedicated ten years ago. The little one has become a thousand. This enrollment represents a winnowed and working membership. Every year the church Committee urges all non-resident members to join some church near their homes. All new members whether on confession or by letter, make written application, answering a series of questions as to their religious belief and life and previous activity in Christian work and promising to be faithful helpers in Pilgrim church.

The members constitute a finely organized army, under capable leadership. The pastor and associate pastor and pastor's assistant and nine other helpers, including five kindergartners and a visiting nurse

devote all their time to the varied work of the church. Thirteen others are employed for a part of their time. And in addition nearly four hundred positions of special responsibility are filled by volunteer workers, of whom one hundred and nineteen were last year in the Sunday school, ninety-six in musical organizations, seventy-seven on official boards, twenty in the sewing-school, and twenty-four in boys' work. The church supports a missionary in China as its foreign pastor.

There is a rare spirit of mutual affection and enthusiastic loyalty. Pilgrim is an "Avenue church"; it occupies the most valuable site in its part of the city. It is as truly a "family church," in the best sense, as the most exclusive church in the city, but it is not exclusive. All sittings are free. This free pew policy was adopted in 1878, long before the present edifice was built. A former pastor, Dr. Sturtevant, wrote recently: "When persons who contributed very largely to the support of the church voluntarily gave up the seats they had occupied for the use of those who had paid very little, and accepted what had always



SEWING SCHOOL

been considered very inferior seats, it was a more eloquent testimony to the real purpose of the church, and a more effective invitation to the community, than any hundred sermons could have furnished." In the dedication sermon, Dr. Mills expressed the feeling of the church when he declared: "We believe today there is not enough gold in the world to purchase a pew in Pilgrim church. May this always be true!"

The controlling purpose of the church is personal ministry in the name of Jesus Christ. Its ever widening and varying ministries in its own community are in obedience to the command to begin at Jerusalem; it gives generously to many local charities and to all our Congregational benevolent societies; and through its foreign pastors, the martyr Pitkin and his successor Wieder, it helps to carry the Gospel to the other side of the world.

The center of all its work is its evangelistic pulpit, and second only to the preaching is the great Sunday school, which, for many years, has been one of the largest and most successful in the city. Of the one hundred and eleven who joined the church on confession last May, seventy were members of the Sunday school. If more space in this article is given to the Institute than to the Sunday school, it is because the Institute's work and methods are less known. The audience room and Sunday school rooms occupy the entire main floor, except the church offices, and when opened together twenty-five hundred people can hear the preacher's voice.

The building cost one hundred and sixty thousand dollars and is free of debt. It is churchly in every line, and every one of its forty rooms is built for constant use. It embodies the ideas of Dr. Mills and

the able business men associated with him on the building committee; and it was built under the direction of a skilled architect who has experimental knowledge of what a modern church is for. Artistic form and decoration are combined with utility. Strength and beauty are in the sanctuary. It stands forth as a church of the Lord Jesus Christ, touching the life of the whole community at every point. It counts nothing of human interest foreign to itself. It does not criticise Young Men's and Young Women's Christian Associations and Social Settlements. Many of its members actively support them, and some of its most cultured homes are social settlements without the name, exerting unobtrusive and untold influence in many less favored lives. But its own work is to be a church of Christ, and this it is without

apologies; as such it claims and exercises its high privilege of doing whatever it believes Christ would do.

Pilgrim church is apostolic; in the true Pauline spirit it sincerely seeks to become all things to all men that it may save them. Its so-called "Institutional" methods are only a simple and natural expression of this spirit in modern city conditions. It is not a machine, but a living body of Christ.

President Tucker, in his National Council sermon, three years ago, declared that our Congregational churches fail in efficiency because they fail to adapt themselves to changes in social structure and in Christian ideas. What Bagehot says of the state is equally true of the church: "Institutions which have grown from the beginning by adaptation may live as long as any if



YOUNG WOMEN'S GYMNASIUM CLASS

they continue to possess the power of adaptation." Old age brings to many churches dimness of eye sight and stiffness of joints. The secret of perpetual youth is not to lose the power of adaptation.

The increase of Pilgrim church in numbers and power has been a divinely natural process of growth in wisdom and stature and favor with God and man. In the joyous struggle for the life of others it has been made strong and fit to survive.

Its field would not be considered promising soil for a Congregational church. The ward has increased only twenty-four per cent in fourteen years, though the church has grown two hundred and forty-seven per cent—all of it during Dr. Mills' pastorate. Scarcely any of this growth has come at the expense of neighboring churches. All of them are stronger for the fellowship of

their stronger neighbor. A small but strong circle of New England Congregationalists have always been among the leaders, but nearly twenty other denominations are represented and there are many loyal and effective workers from homes only a few years removed from a foreign language and foreign customs. A large share of the members have never been members of any other church. Pilgrim church furnishes convincing proof that there is material for a Congregational church wherever there are people who have not been converted to the Lord Jesus Christ.

The abundant spiritual harvests of recent years are the result so far as human agencies are concerned, of intensive cultivation of a field with many limitations. There has been religious and social sub-soiling, which has reached the people's



RECREATION ROOMS



LIBRARY AND READING ROOMS

hearts and the good seed has in due time fallen on good ground. Ian McLaren's eloquent plea for a social revival has deeply stirred the churches in England and Scotland. "It is not a question," he says, "as to whether we ought to have more men and more buildings and more funds, but as to whether we cannot use the men and the buildings and the funds to a better purpose, and whether, *if we were organized like a great public service or like an able business enterprise* we should not be able so to use them." Pilgrim church is approaching Dr. Watson's ideal. It is organized with the thoroughness and careful attention to detail of an able business enterprise and it is concentrating effectively upon the work and the constantly increasing power of its loyal membership. It is said that President Eliot rejected an offer to be treasurer of a great

corporation in order to accept the Presidency of Harvard. A Pilgrim church business man recently said that Dr. Mills would have made a successful railroad president. He has the rare combination of great natural administrative ability and conspicuous intellectual and spiritual power as a preacher and pastor. He has the gift of leadership. He is peculiarly careful that due credit shall be given to all his official associates and to the rank and file of the church membership for their share in the success of the church. The church committee is a pastor's cabinet where every member has a free voice and vote. The harmony which has characterized the church from its earliest days continues unbroken under his strong but never selfishly ambitious leadership.

The methods are the outgrowth of the spirit of the church. Morn-

ing and evening services are held every Sunday in the year, with preaching that touches closely the life of the great congregations, and with the finest of music led by a quartette and a large chorus choir and the "Angel Organ." There are a Women's Association, a Young People's Association, a Pilgrim Brotherhood, a circle of King's Daughters, a Mission Study circle, and a Pastor's Nurture Class led by both pastors.

The weekly prayer-meeting gives no signs of decadence. It is a familygathering of spiritual power and warm fellowship. Frequent special meetings are held each year for a month before Easter, and other city pastors often assist. President King and Professor Bosworth of Oberlin, have several times given courses of addresses and President Thwing and Dr. Schauffler and Dr. Fraser are often welcomed as brethren greatly beloved.

But the pastoral force and the members "do the work of an evangelist."

A visiting nurse is the latest addition to the working force. In five months she made twelve hundred calls and nursed one hundred and twenty-two patients of seven nationalities. Both pastors and the pastors' assistant devote all possible time to pastoral calling and the church office is always open.

The church has always laid special stress on temperance instruction. It was prominent in the Woman's Crusade and strongly supports the Temperance Unions and Anti-Saloon Leagues. Since 1877 it has used unfermented wine at its communion services.

What is known as "Pilgrim Church Institute" is, like Pilgrim church Sunday school, one of the departments of the church. Its

Trustees are elected by the church and the ecclesiastical society, and its officers by its own members. It can be best described in the words of its prospectus: "The purpose of the Institute is *Character Building* by the use of all available means within our limitations, through wholesome amusements and training, elevating literature, uplifting environment, and especially by the power of personal asso-



CHARLES S. MILLS, D.D., PASTOR

ciation with men and women of high ideas and noble character." The work of the Institute like that of all other departments of the church glows with the warmth of Christian love and friendliness. Its greeting is not "we rejoice in giving to you," but "we rejoice in sharing with you what we have and in making you our friends."

Keeping in mind this purpose and spirit it is only necessary to enu-



KINDERGARTEN

merate the various branches of the Institute work as carried on the past year in order to appreciate their possibilities for lasting influence upon character.

A Library of seventeen hundred volumes and Reading room with leading periodicals are open daily except Sunday, from 8:30 A. M. to 8:30 P. M. For one hundred and six days when count was kept the afternoon and evening visitors numbered three thousand, six hundred and fifty-four.

Sixteen hundred admission tickets were distributed for a course of four choice musical entertainments, two by the Pilgrim Orchestral Club and one each by the church choir and the church organist.

The Kindergarten for eight years has had an average enrollment of over sixty and always a large waiting list. A generous annual gift from one of the church members has provided the cost of instruction. It is open to all at the nominal fee of ten cents a week, paid alike by the children of rich and poor. It has a director and one paid assistant and three other assistants from the Cleveland Kindergarten Training School.

The Sewing School has been conducted for thirteen years. Last year it enrolled two hundred. It has a course of three years covering all requirements for the plain sewing for a household. It meets Saturday afternoon from October to May.

The Mothers' Club has one hundred and twenty-five members. It meets fortnightly for discussion of topics relating to the home and child-training led by the best physicians and other speakers. Mothers' Socials often crowd the spacious parlors. The director of the kindergarten is a children's pastor and a mothers' friend.

Besides the musical organizations already named there are a Junior Orchestral Club, a Young Men's Glee Club and a Mandolin Club for boys. Piano instruction is given every Saturday.

The finely equipped gymnasium offers classes under skilled instructors for boys and girls. The young women's class last year numbered over sixty and was marked by enthusiasm and a delightful social spirit.

In addition to other work for boys the recreation rooms are open two evenings a week, as many as seventy attending on single evenings.

A Boys' Club of nearly one hundred members is under the special care of the associate pastor and is one of the most helpful of all the church activities.

The Institute is supported by voluntary annual membership ranging from fifty cents for boys and girls to ten dollars for honorary members. Two tickets for the annual concerts are given with each dollar of membership. Small fees are charged for gymnasium classes and musical instruction.

In its earlier years, the Institute offered many educational classes. They were under the best instructors and were largely attended. But they were later dropped as it was felt that this form of work could be more wisely left to the Y. M. C. A. This change of method is an illustration of the church's "power of adaptation." The pastor says, "We have never had such a pride in any method as to keep a thing going longer than it was useful."

Especial emphasis has been laid on such forms of social service as shall bring the more favored and the less favored into helpful personal acquaintance. For several years a large travel club for young women was led by a gifted young woman who had enjoyed large opportunities for home and foreign travels.

The finest art gallery in the city was a part of one of the homes of Pilgrim church and its owner, a man of culture and rare appreciation of the beautiful, gave annual courses of lectures on art, frequently inviting his large classes to spend the evening in the gallery. This gentle-

man and his wife made their beautiful home almost like a department of Pilgrim church in their actual sharing of its treasures with their neighbors. At their death the past year they gave an endowment of some forty thousand dollars to Pilgrim church, and left the contents of the art gallery, valued at some two hundred and fifty thousand dollars, as a legacy to Oberlin College. The personal service of many others who have given largely of their time as well as their money has taken the form of careful attention to the details of church finances. A strong committee at the beginning of each year asks each member of the congregation for pledges. In 1903 the pledges for church support were five hundred and sixty amounting to ten thousand, one hundred and eight dollars. Forty-two hundred dollars were paid by four givers, but three hundred

and forty-two pledges amounting to thirteen hundred and seventeen dollars were for ten cents a week or less. There were four hundred and twenty pledges for benevolence, amounting to three thousand, six hundred and fifty dollars and of these three hundred and twenty-seven amounting to ten hundred and fifty-six dollars were for ten cents a week or less. The entire cost of the new building was paid in five years. Three gifts amounted to nearly one half the total; the remainder came from more than five hundred givers.

The distinctly spiritual work of the church claims the devoted attention of many busy men and women. The writer will never forget the tenderness and earnestness with which the church committee of seventeen men spent one long evening praying and planning how to restore in a spirit of meekness some young



MANDOLIN CLUB AND JUNIOR ORCHESTRA

men who had been overtaken in a trespass. Another time one of the poorer families had fallen into the hands of that sort of a city money loaner whose tender mercies are cruel. Their persecutor was compelled to accept a legal rate of interest and a church loan fund was established. It is believed by Pilgrim church that church membership ought to mean at least as much of real fellowship as membership in any secret order. The blood of church brotherhood is thicker than water.

The annual banquet is an event of great significance. It is a fine promoter of acquaintance and fellowship. Every member of the church is personally invited to send in nominations for church offices. From the informal nominations the highest two names for each office are submitted on a printed ballot to be voted by the members as they come to the banquet. Special effort is made to welcome all new members after each communion by special service at the prayer meeting and at special social gatherings. For a very large number of the members the church building and its various meetings are the chief center of social life. Pilgrim church in this respect is on the way toward the ideal of which Dr. Hillis has written: "The ideal church is one noble building centrally situated, open from Sunday morning to Saturday night, the center of the

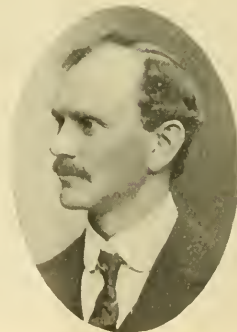
social, musical, literary and ethical life of the community; the home of light and joy; the pride of all the people."

Closely united with Dr. Mills in leadership are Mr. Rothrock the associate pastor, who is superintendent of the Sunday school and executive officer of the Institute, and Miss MacInnes who has been for twelve years pastors' assistant. Long continued service in these pastoral positions is an important element in the power of the church.

The Pilgrim church does not count itself to have attained, but its ideals are every year soaking more and more into the life of its members. The solution is not saturated, but the salt is not losing its savor. Plans are already adopted for still further enlarging the working force the coming year.

The writer has hesitated to prepare this article lest its enumerations should be a temptation to that pride with which David numbered Israel, and lest its publication should in any measure tend to dull the fine spirit of deep devotion in which this great work is being so quietly done.

Pilgrim church has swept diligently her own house, and her friends and neighbors rejoice with her in the visible reward which the Father who sees in secret is bestowing upon her. Pilgrim church has faithfully used its talents and the reward is its fuller equipment for yet larger service.



REV. E. S. ROTHROCK
Associate Pastor

CHILDREN OF THE STEERAGE

BY MINNIE J. REYNOLDS

All pictures from photos taken at Ellis Island



BARBADOES

BIG man in blue clothes stood at the door of a great room and bawled names. Hundreds of weary immigrant mothers surrounded by their children, bent strained ears to listen. The authorities do not let women and children bound to New York City

points leave Ellis Island until someone comes to meet them. Some times friends are tardy in coming and this last wait is the longest of all the weary voyage. When the friends finally come an official appears at the door of the waiting room and calls the name of the one asked for.

"Orrificio Carmelita," yelled the blue coat at the door.

"Orrificio Carmelita; Venite qua. Presto!"

His voice is raucous with much howling, but never limpidest Tuscan sounded sweeter in Carmelita's ear. She leaps from the board satchel, covered with flimsy gray cotton on which she has been sitting while bestowing upon her youngest its natural nourishment. The youngest is strapped in a brown parcel, exactly like a pappoose, which bandage it endures with the unearthly patience of an Italian infant.

Carmelita grasps the brown roll in one arm, the baby whimpering faintly at this interruption of its meal. Over her shoulder she slings two brown sacks, tied together in the middle. In her other hand she takes the huge satchel which fairly weighs her down. Thus accoutred, she gives a sharp word of command and five chil-

dren, little stepstairs from nine down, fall in line behind her.

"Presto! Presto! Hurry up;" yells the man in blue.

Carmelita staggers toward the door. She stumbles up some steps, down some others, through an ante room crowded with people to an iron gate. Out of the iron gate and through another iron gate and once more she is in an iron pen fenced round with high grating.

"Mother of God!" murmurs Carmelita. "Will they never have done putting me in iron pens!"

She wonders if she will have to stay as long in this one as she did in the last; two whole days. "Madonna mia!" Carmelita clasps her hands as well as she can with the baby, and the satchel and the two brown bags. But no, at the very moment when the horrible thought sweeps over her another man in blue, the entire American race apparently dresses in blue, comes to another iron gate and calls "Carmelita Orrificio!" Carmelita staggers forward again, the man in blue stops her. "There should be five children," he says, and begins to count noses. Carmelita trembles. Perhaps the nobleman is going to take her children from her. She clasps the brown baby tight. Poor Carmelita! Nobody wants your children, they are a most undesirable commodity.

"Where's the other one," says the nobleman in blue, "There are only four besides the kid."

It is true. The naughty Giuseppe is lingering behind in the iron cell, whence he is haled forth with contumely. How is one poor woman to keep track of a satchel, a baby, two brown bags and five children? Car-



SLAVONIC

JEWISH

POLACK

LITHUANIAN

melita has been so bewildered and so blinded that she could see nothing distinctly and she did not understand when the nobleman called out, "all right, this is your woman, come on there."

Somebody comes on with a rush, and suddenly Carmelita sees Ciccio; Yes, it is her Ciccio, whom she has not seen for many weary months, for whom she has come all this weary way, ending in interminable iron pens and bawling blue coated noble-men. A great light breaks over Carmelita's face and happily there is the same light on Ciccio's. He is glad to see her and the baby and the five children and he takes the big satchel and has a hand left for the last baby, the one whose nose was put out of joint and together they

go away to find the boat for the barge office and one more family is launched on American life.

Over in the long line of waiting friends stands a young man and woman, evidently brother and sister. The girl is a beautiful young creature, not more than eighteen, with the splendid black eyes and hair, the oval face and regular features characteristic of Italian good looks. She wears a chic little black silk skirt and jacket, with smart little black straw hat; all not only neat and tasteful, but pervaded with that indefinable touch of elegance which a woman who knows how to dress can give any garment, whatever its material. As I looked at her I could see her a few years back, herself a bareheaded girl in the immigrant



NORWEGIAN

ITALIAN

ARABIC

pen, frowsy with the long steerage journey. Suddenly the young man's face broke into smiles. He pointed the girl's glance to the pen. She looked, but instead of smiling, the great tears welled up and overflowed. It is a mother or a lover, surely, that she sees beyond the grating. But no; when the gate is opened out comes a slim boy with dancing eyes, the twelve year old brother left at home when she came away, and throws himself into her arms. The girl cries over him, and all the long homesickness for familiar faces is in her tears. Then she lays an arm caressingly about his neck, and down the long stone hall goes thus, her pretty head bent towards him, her silk skirt sweeping after her, a vision of grace and beauty in this dull place.

So it goes all day, at the door of the last waiting room; tears and smiles, clasped hands and sobbing embrace. The sternest anti-immigrationist could not stand there half an hour without feeling the heart melt within him at the sight of this most primitive, most human of joys, the joy of reunited families. One can see in it all the lonesomeness of separation, endured while the breadwinner went to the far new world. One can see in it what America spells to these people; reunion, hope, opportunity.

All day long, and every day in the year the little children of the steerage toil through the stone corridors of Ellis Island. Up from the barge they come, loaded with boxes and baskets, sometimes carrying the precious little chairs in which they sat at home—there probably being no chairs for little children in America. They pass the doctors, who turn up their eyelids and inspect their scalps; and sad, sad if any infectious disease be found there, for then perhaps the family must be broken up, the sick child sent back to Europe with his mother, the others going on to the distraught father. They follow their parents up long



THE IRISH BABY

aisles to the man who speaks all known languages, and demands to see their family purse, and to know many things. And then on into the waiting room, sometimes to be greeted quickly by friends, again to wait for weary days, now and then to go sadly, all together, back to the old country. Blue-eyed little Gretchens, black-eyed little Francescas, they are coming 100,000 strong a year.

Last year 102,431 children under fourteen came to America in the steerage. From every remote corner of the globe they came. Almost a thousand of them were Syrian. Half a thousand were Japanese. Sixteen were Filipino, eight Turkish, thirty-two Chinese, two hundred and forty-two negro from Africa, forty-three Korean; three were Pacific Islanders, five East Indian. There were 1,185 Greeks, immigrants from that nation having just begun to bring their wives and children here. Of Irish there were 1,843, far different from other years when the great Irish immigration was at its flood tide. Curiously enough, al-

though the total English immigration was about 7,000 less than the total Irish, 4,270 English children under fourteen came in, as against 1,843 Irish. The majority of English immigrants are men, a part of whom afterwards send for families. The majority of Irish immigrants are young women, who come to go into domestic service and other occupations. Only 282 Spanish children came, as against over 2,000 Portuguese. There were 1,807 Finnish children, 1,137 Lithuanian, 2,141 Magyar, about 400 each of Russian and Roumania, about 200 each of Welsh and West Indian, nearly a 1,000 each of Scotch and French, over 1,100 Croatian and Slavonian, nearly 2,000 Bohemian and Moravian, nearly 2,000 Dutch and Flemish. Then the list jumps into the big figures: 7,761 Polish, 8,390 Scandinavian, 3,300 Slovak, 13,377 German, 19,044 Hebrew, and 25,000 Italian.

Whatever we may think, however we may feel, about our adult immigration, these children are not responsible for their presence in America. Brought here by their natural guardians, permitted to enter by this government, America owes them something. Society may not owe every man a living, but it owes every child such opportunities as will give it a chance in life. If

society permits helpless children to grow up in ignorance and misery, it is difficult to see how it can blame them for developing into enemies of society in maturity. If this is true of all children, it is peculiarly so of the little children of the steerage. Their parents are not American. How can they train American citizens? Themselves ignorant of new laws, customs, and conditions

how can they put their children in touch with the new environment? The majority of them all came from country districts. How can life, in some little Calabrian village, far down in the toe of the boot, prepare them for life in New York? To the foreign-born child America means only the street in front of his tenement home. It is all of America that he knows; and further acquaintance with his new country comes when he unwittingly runs afoul of some of its laws



SWISS

and encounters society in the form of a policeman. That swarming street is his play ground, his school and university. He matriculates there upon his arrival. He learns there to despise his parents as "immigrants," while he with his quicker English is an "American." He graduates from it into the "gang." The public school, handling children in bulk cannot stop for the personal touch.



SPANISH BOYS

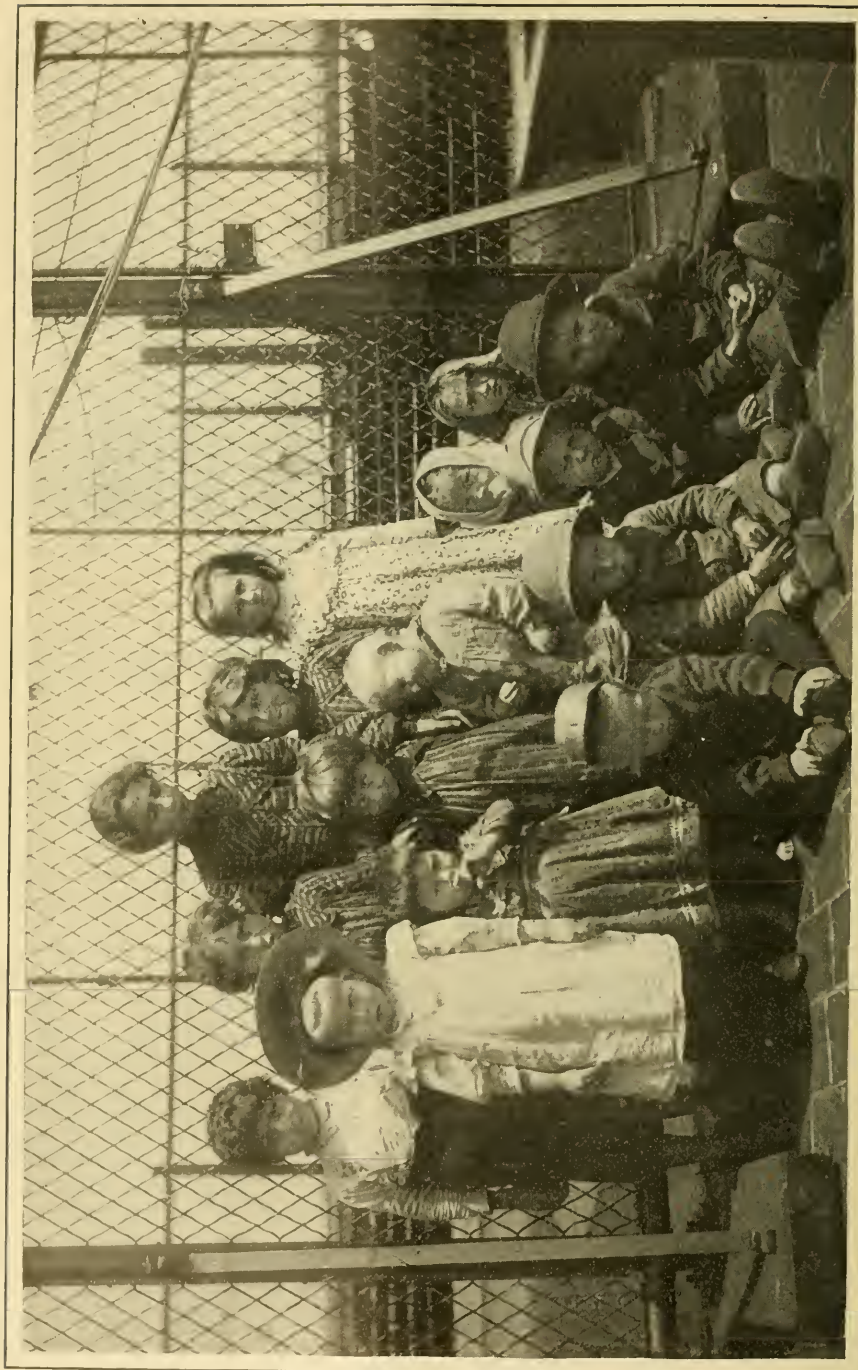
If ever children needed special attention and opportunity it is these children of the steerage.

Mr. Mornay Williams, president of the New York Juvenile Asylum, estimates that one per cent of all the steerage children entering this port find their way to that institution. And there are besides in New York the great Catholic Protectory and other institutions to which juvenile law breakers are committed. This preponderance of the foreign-born among youthful law-breakers he estimates to be due, not to unusually evil tendencies in the children themselves, but to the inability of the parents to put their children in touch with their new surroundings. It is the most natural thing in the world for the newly come immigrant to find his residence in the quarter most thickly peopled with his own race. No one who has not come in direct contact with them can form any idea of the strange and curious notions of American life prevailing in some of these foreign quarters. One missionary found a neighborhood of South Italian children firmly convinced that Protestants wor-

shipped a horse and if one were to enter a Protestant church he would see the skeleton of a horse nailed to the wall for worship.

A hundred thousand children a year, only six thousand of them English speaking! Surely there is home missionary work enough here and it is not a hopeless task. The oldest agent of the Italian Aid Society at Ellis Island came himself in the steerage some thirty years ago, a little chap of six and played his fiddle in the streets and slept cold of nights. There is a great night school for Italians, conducted far down town by the Children's Aid Society and its principal, a woman of fine education and executive ability, who lived and played as a child in the old Five Points neighborhood, when it was a worse slum than it is now. I went to a banquet of a Greek society the other day and the toast master, a broker not to be distinguished from any American business man, came over in the steerage at the age of fourteen months.

There are like possibilities in all these children. Some enterprise and



GROUP CONTAINING TWELVE DIFFERENT NATIONALITIES

ambition there must be in the blood of their parents or they would never be here at all. They are not the children of degenerate stock gone to seed. They are children of stock that has never had a chance. It is the privilege of America to give them that chance. The parents are too old to make use of it but the children will respond.

And let us not worry too much because the character of our immigration is changing. If history shows anything it is that the mixed races are the great ones. Every race that has come to us has brought some new constituent element to make our own race stock more versatile and powerful. Even Italy, the despised scapegoat of the steerage, has something in his blood which is exactly what America needs. The racial sense of beauty, flowering forth in that glorious mass

of Italian art, at once the desire and despair of the modern artist is the very element most lacking in our practical Anglo-Saxon blood. Mr. Howells somewhere in his "Italian Journeys" speaks of "the Italian mind which seems able when it chooses to rise to the primacy of any line of human thought." And turn to what line of human endeavor we may, we find Italian names so far in the ascendancy that their position seems unsurpassable and it was these poor, dark-skinned people of the steerage that produced them all; for the genius, rare and perfect, flowers only out of the tastes and tendencies of the toiling millions.

America, great and rich, has not yet placed a name in the first rank of art or poetry or music. Perhaps some velvet eyed little boy or girl of the steerage will yet do it for us.

GREAT REVERENCE IS DUE TO A CHILD.—*Juvenal.*

I AM FOND OF CHILDREN. I THINK THEM THE POETRY OF THE WORLD—THE FRESH FLOWERS OF OUR HEARTS AND HOMES; LITTLE CONJURORS, WITH THEIR NATURAL MAGIC, EVOKING BY THEIR SPELLS WHAT DELIGHTS AND ENRICHES ALL RANKS AND EQUALIZES THE DIFFERENT CLASSES OF SOCIETY. OFTEN AS THEY BRING WITH THEM ANXIETIES AND CARES, AND LIVE TO OCCASION SORROW AND GRIEF, WE SHOULD GET ON VERY BADLY WITHOUT THEM.—*Thomas Binney.*

IT IS NOT MUCH THAT HISTORY HAS RECORDED OF JOHN TREBONIUS. BUT ONE TRADITION OF HIM HAS DESCENDED TO OUR TIMES, WHICH FURNISHES US WITH NO MEAN INDEX TO HIS REAL CHARACTER AND PRINCIPLES. IT IS SAID OF HIM THAT HE NEVER ENTERED HIS SCHOOL WITHOUT BEING AFFECTED WITH THE MOST PROFOUND REVERENCE. NOTHING COULD INDUCE HIM TO APPEAR WITH COVERED HEAD BEFORE HIS BOYS. "WHO CAN TELL," SAID HE, "WHAT MAY YET RISE UP FROM AMID THESE YOUTHS? THERE MAY BE AMONG THEM THOSE WHO SHALL BE HERE-AFTER LEARNED DOCTORS, SAGE LEGISLATORS—NAY! PRINCES OF THE EMPIRE." FAR SEEING TEACHER THAT! RIGHT WELL, TOO, DID HE MERIT THE HONOR THAT GOD PUT UPON HIM OF BEING THE INSTRUCTOR OF MARTIN LUTHER, "THE SOLITARY MONK THAT SHOOK THE WORLD."

EDITOR'S OUTLOOK

The Annual Meeting

THE coming Annual Meeting will mark a radical change in the methods of several of our National Societies. For the first time the Home Missionary Society will hold its anniversary in company with its co-laborer the American Missionary Association, and for the first time, the five Homeland Societies will meet together with the National Triennial Council. Much interest gathers about the trial of such an experiment. What its effect will be upon the welfare of the several Societies can only be known by a trial. For ourselves we believe great good will come from it, that our denominational and missionary fellowship will be strengthened and that intelligence about our denominational work will be increased among the membership of our churches. The plan would be ideal but for one missing link, which we sincerely hope may be supplied in the future. The American Board has identically the same constituency with the Homeland Societies and is dependent upon them at several points for its own great work. It is assumed that its absence from the family circle at Des Moines is due exclusively to arrangements already made for its separate Annual Meeting at Grinnell. We earnestly hope that this is the only reason and that on future occasions the presence of the American Board with its sister societies in their annual celebration will help to demonstrate both the absolute unity of Congregational missions and the inter-dependence of all its parts.

Changes in the Ohio Society

The retirement of Dr. J. G. Fraser from the secretaryship of the Ohio

Home Missionary Society after seventeen years of devoted service, has excited sorrow and regret without one dissenting voice. It is a rare combination of qualities in the character of a missionary secretary, which enables him, in dealing with many men and many churches, and necessarily disappointing the hopes of some, to retire from his difficult office with the unanimous esteem and affection of ministry and churches whom he has so skillfully served. This Dr. Fraser has done by his keen discernment of situations, by his patient and truly brotherly spirit and by that generous gift of sweet oil rarely bestowed on him by nature and with which he has lubricated all the rough passages of his official life. Indeed his relations with the National Society have been less official than brotherly and personal. We part with him in pain but with sincere congratulations, and with the earnest hope that long years may be given him for some new and fruitful service in the cause he has served and loved so well.

In his successor, Rev. Charles H. Small, Ohio will find, we believe, a worthy link in the notable chain of secretaries with which that state has been blessed—Barrows, Wolcott, Strong, Fraser. Secretary Small began his apprenticeship in Home Missions with the Mt. Pleasant Church, Washington, D. C., which he promptly brought to self-support. The home missionary spirit he had imbibed from his pastor, Rev. Dr. Virgin of New York, who never preaches with more inspired vigor than upon home missionary themes. The last ten years were spent by Mr. Small in an Ohio pastorate, where he has won to a large degree, the love of his brethren and made a helpful acquaintance with the needs of the State. With hearty

"God speed" we welcome him to a large work and to many notable triumphs.

Richard Cordley

With profound sorrow we have to record another vacancy in the Old Guard. Dr. Cordley passed away at his home in Lawrence, Kansas, July 12th, at the age of seventy-five, the honored and beloved Nestor of our Kansas ministry. Almost to the last Sabbath of his life he was able to appear in his pulpit and to preach with unfailing vigor the message he loved. His work in Kansas began with the beginning of the historical struggle of that State for existence and freedom and continued for nearly fifty years. He was among those early builders who fought with one hand while they built with the other. He was the last surviving member of the famous Kansas Band who went out from Andover in 1857—Cordley, Storrs, Morse, Parker—the four corner stones of Congregational Kansas. During the Civil War, Lawrence was raided by Quantrell and his murderous band. "In four hours," (we quote Dr. Cordley) "three hundred bushwhackers laid the town in ashes and left one hundred and fifty dead in the street. There remained over eighty newly made widows and two hundred and fifty newly made orphans. Plymouth Church suffered heavily; sixteen members of the congregation were killed and all the members were made homeless and penniless."

To the grief that follows the loss of such a man there is added the fear that rich stores of knowledge touching the early religious history of the State have also perished. A recent volume from the pen of Dr.

Cordley covering this period in part has all the interest of a work of fiction. Yet it is not a tithe of what he must have known from personal experience, and who is now left to tell it? An urgent request was recently sent him from this office to put the story into chapters convenient for use in the *THE HOME MISSIONARY*, afterwards to be gathered into a volume. The spirit was willing, but alas, the flesh was even then too weak for the work. We will still hope that he may have left some matter in such form as to be edited by another hand. His memory rests like an eternal benediction upon the churches of Kansas.

Emily Churchill Warren.

When James H. Warren was ordained in Broadway Tabernacle as a home missionary to California, in 1850, it was with an ordination quite as solemn and sincere that his bride, Emily Churchill Warren, devoted herself to the service of home missions on the Pacific coast; and never from that day until the 20th of July last, when her service closed, has she been untrue to the vows of her ordination by act, word, or spirit. It was her joy to share every missionary burden laid upon the willing shoulders of her husband and to prove a true helpmeet in the Gospel. California has been distinguished among the States for her pioneer women, for their strength of character, their versatility, and for their devotion to every interest of the State. Among these women Mrs. Warren has moved as the peer of any. Her works do follow her and among all the churches her memory is fragrant for the good she has done.

TWO GREAT CELEBRATIONS

The managers of the St. Louis Exposition have left to the churches of the country the work of exploiting the religious aspects and fruits of the Louisiana Purchase. The churches are magnifying this opportunity to its utmost extent and call upon all who are loyal to God as the Ruler and Director of nations to join them in jubilant celebration of the wonderful providence which opened to the nation while it was still young, a field of Christian and missionary effort grander than any the world has ever seen. The fruits of one hundred years of missionary endeavor in the Louisiana Purchase are worthy of a grand celebration.

THE CONGREGATIONALISTS OF THE UNITED STATES

after their Feast of Tabernacles at Des Moines will gather at Festival Hall, St. Louis, October 21st, when Associate Justice Brewer of the United States Supreme Court, Dr. Lyman Abbott of New York, and Dr. C. E. Jefferson of the Broadway Tabernacle, with other representative men of the denomination, will speak.

A GREAT INTER-DENOMINATIONAL CELEBRATION

of the same event will open on Saturday afternoon, October 29th, and will continue until Monday night, October 31st. Eight different evangelical denominations will be represented among the speakers. Dr. A. B. Storms (Methodist), President of the Iowa State College, will give an extended historical address. Dr. S. J. Nicolls of St. Louis (Presbyterian), Dr. W. M. Lawrence of Chicago (Baptist), Dr. Cyrus Northrop of Minneapolis (Congregational), Bishop D. S. Tuttle, D.D., of St. Louis (Episcopal), Dr. J. H. Garrison of St. Louis (Disciples Church), Dr. A. S. Hartman of Baltimore (Lutheran), and Dr. Cornelius Brett of Jersey City (Dutch Reform), all of them men of well known eloquence will be among the speakers. The choirs of St. Louis will furnish the music.

Sunday, October 30th, will be given up by the St. Louis churches to the interests of the celebration, and effective speakers will be furnished for every pulpit in the city.

A peculiar and special feature of this celebration is the request which will be sent to every church in the country, to keep this day as a HOME MISSIONARY SABBATH, with appeals for Home Missions and thank offerings for past successes.

TO ALL THESE PLANS AND PREPARATIONS LET THE CHRISTIAN PEOPLE OF AMERICA RESPOND WITH A HELPFUL AMEN!

TIMELY TRUTHS—TERSELY TOLD

What Makes a Nation Great

TRY for one moment to conceive what this country would have been without this Christian Home Missionary Society, without these 6,000 Christian churches which it has planted. I cannot forbear asking you to think what it means to have that long array of forts and outposts stretching from Sandy Hook to the Golden Gate and from the Penobscot to the Gulf, with the clangor of their sweetly sounding bells every Sunday, ringing all the way across, an unbroken chime, north and south, east and west. Who can tell us what these Christian churches by their brotherhood have done to inspire brotherhood in others? Who can tell what they have done by their service to make the nation full of service? Who can tell what they have done by their sacrifice to inspire the spirit of sacrifice? And what of the future? The two greatest interpreters of American institutions are Alexis de Tocqueville and James Bryce. Let me quote to you the questions of these great interpreters of American life addressed to us.

"Despotism may govern without faith," says De Tocqueville, "but liberty cannot. Religion is much more necessary in the republic which they (the atheistic republicans) set forth in glowing colors, than in the monarchy which they attack; it is more needed in democratic republics than in any others. How is it possible that societies should escape destruction if the moral tie be not strengthened in proportion as the political tie is relaxed? And what can be done with a people who are their own masters, if they be not submissive to the Deity?"

"Suppose," says Professor Bryce, looking in imagination at throngs of

eager figures streaming through the streets of an American city, "suppose that all these men ceased to believe that there was any power above them, any future before them, anything in heaven or earth but what their senses told them of; suppose that their consciousness of individual force and responsibility, already dwarfed by the overwhelming power of the multitude and the fatalistic submission it engenders, were further weakened by the feeling that their swiftly fleeting life were rounded by a perpetual sleep, would the moral code stand unshaken, and with it the reverence for law, the sense of duty toward the community and even toward the generations yet to come? Would men say: 'Let us eat and drink, for tomorrow we die'? Or would custom and sympathy and the perception of advantages which stable government offers to citizens as a whole, and which orderly self-restraint offers to each one, replace supernatural sanctions and hold in check the violence of masses and the self-indulgent impulse of the individual?"

These are the questions which the next three quarters of a century will have to answer. That we shall be a great nation materially no man can longer doubt, with great territory, great population, great wealth. This young giant of the West will have strong muscles, keen, tingling nerves, rich red blood and perhaps a trifle too much adipose tissue. What spirit shall dwell within him? This question can only be answered by the editor, the teacher and the preacher, by the press, the school house, and the church, and above all, by the fathers and mothers in their homes. And it is for us, Christian men and women representing the great constituency of

our Congregational churches to see to it, God helping us, that this nation shall make a revelation of God of which we shall not be ashamed; that this nation shall carry on the work of redemption which our fathers have begun; that this nation shall be filled with that spirit of reverence and of brotherly kindness, without which all changes in forms whether social or political are in vain; that this nation shall find in the Cross of Christ and in the Fatherhood of God a principle of unity that will make out of the discordant nationalities one American Christian people; and that this nation shall repeat in the coming years that spirit of service and that spirit of sacrifice which alone can make a nation great.



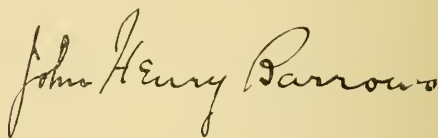
NEW YORK, N. Y.

Christian Optimism

At the beginning of the nineteenth century French infidelity ruled the educated classes of America and Christianity was thought to be speedily doomed. But what has been the out-come? In 1800 there were only 350,000 church members in a population of 5,000,000 or one in fourteen; while today that ratio has increased to one in four. When we reflect that the numerical strength of the church has augmented three times as rapidly as the population; when we note the rise and progress of Sunday schools which the century witnessed; when we recall the fact that nearly all the great missionary, philanthropic and reformatory societies are less than a hundred years old; when we contemplate the vast sums that are given for Christian education and watch the troops of colleges which, as Mr. Beecher once said, "Go lowing along over our Western plains like Jacob's kine;" and as we joyfully

remember that on every day seven new church buildings are erected on soil covered by the national flag, and that on every Lord's day 15,000 new confessors of the Divine Man of Nazareth are enrolled beneath the standard of the Cross, we surely have good reason for believing that Washington's hope expressed in his first inaugural, has been realized, and that our people still render their dutiful homage to the great Author of every public and private good. And besides all this there has been a great sifting and simplifying of doctrines, a happy dying out of sectarian animosity, a growth of mutual love and confidence among the Christian denominations, a magnifying of likenesses and minifying of differences, a decay of rigid theological system building and increased devotion to Bible study, and a growing willingness to combine in works of charity and reform. And surely these are signs of hopeful progress, worthy to take rank with any of the marvels of invention or with the growth of our national area and the expansion of our national power.

From the late




OBERLIN, OHIO.

Who Are the Heroes?

Take the Christian church and the little Christian school out of many of the mining communities of the West and you have a large tract of barbarism with no civilizing center save the bowie knife and no spiritual agent except a six-shooter. Open the pages of *Black Rock* and *The Sky Pilot* and there you will get in literary form the exact history of hundreds of men of our Home missionaries. The author of *The Sky Pilot* is himself a Home missionary, across the line in Canada, who wrote

his stories in the hope of getting money enough to help on his work in the little church and the little school he had founded. Talk about heroism! These Home missionaries are the true heroes. They are fighting against the saloon and the gambling house and the overthrow of Sunday. They are standing for the home, they are strengthening the schools, they are using the best day of the week, the soul's library day for the spread of American manhood. They are doing foundation work; they are pioneers blazing their way through forest. They are toiling in poverty, in homesickness, and some of them in pain and in heartbreak. They are men whose very shoe latches you and I are not worthy to stoop and unloose. One hundred years from now they will be looked upon as the Pilgrim fathers of the great West. Matthew Arnold has said that America holds the future of the world. Mr. Gladstone believes that the Mississippi Valley is to hold the great manufacturing cities of futurity, and that by the end of this century the Republic will number six hundred millions. Realizing the influence of the new settlers and the new institutions upon the future of the Republic, we are trying to do all that we can to lay the foundations aright, to hold men back from ignorance and passion and sin and to develop in them manhood, intelligence, and virtue.



BROOKLYN, N. Y.

Brotherhood of Missions

Brethren and friends, the missionary enterprise, at home and abroad is the sublimest manifestation of brotherhood that history has seen. What sent Francis Xavier to China and Japan? What inspired David Livingston to penetrate the dark

continent and traverse its spaces from ocean to ocean? What motive was behind Marcus Whitman and Cushing Eells when six months were required to go from the Hudson to the Columbia? What sustains the heroes and heroines for even now braving savages and enduring social hunger in southern islands and in far Unalaska? There is but one answer. To them all human beings are sacred. They see their fellow men in the light of the cross; they are not sacrificing for heathens and aliens but for their own blood brothers. They are not seeking to make proselytes to a puny sect or to an incomprehensible creed, but to claim all men for the common home and the common love. They are the ambassadors of no selfish society but ministers of the church of the good Samaritan and the Golden Rule and the Law of Love.

We are now face to face with a sublime and inevitable fact. The only path to peace among races and classes, to harmony and enduring progress in Society is by the royal way of the Cross. He that would save his life must stand ready to lose it. This is a law binding both on individuals and on nations. The importance and sanctity of our missionary activities is hereby evident. The only road that leads to inviolable brotherhood is that which goes by Gethsemane and Calvary. Men must be led to the Cross and kept before it until they are filled with its inspirations in order that brotherhood may be more than a dream of enthusiasts, even the passion of those who know themselves and all men to be the children of God and the heirs of His eternity.

The hope of the future as in the past is in the Christian church and the Christian school. Let these two forces combine and both be filled with the essential democracy of Christianity! Let men be taught that every human soul is equally sacred before God, and that all may

come into His presence and learn from Him the truth! Then let them bow before the Cross and feel the thrills of its sacrificial life and our republic and the world will sweep into a brighter and gladder day.

Amory H. Montclair.

MONTCLAIR, N. J.

Satan's Seat

Some fifty years ago at a meeting of the Congregational Union held in Brooklyn, Dr. Post of St. Louis, delivered an eloquent address on "The Mission of Congregationalism in the West." It was a wise, clear, cogent call to the churches of the East to save the West from barbarism. That call was taken up and repeated by Bushnell and Beecher and Beman, and other such far-sighted large-hearted men. And nobly did the churches respond with men and women and money and prayer and faith. They clearly saw whereto the migration westward of multitudes would tend, and the founding of new Commonwealths; they saw the danger that would threaten the very life of the nation unless the Christian church and the means of a Christian education went where these adventurous multitudes went. They saw that a civilization based on anything but the Ten Commandments and the Sermon on the Mount and the Lord's Prayer and the Golden Rule would be a menace to the fabric founded by the fathers in a reverent faith in Almighty God and in Jesus Christ as the divine Saviour and Lord of men and of nations.

But if those same far-sighted men who then challenged the church to rise to the emergency and save the West from barbarism, were alive and among us today, the burden of their cry would not be to the East in behalf of the West; not to the city in behalf of the regions beyond; it would be an urgent and

irresistible appeal to the churches of the East and West alike to rescue the great overflowing municipalities from barbarism. When that first appeal was made to which the church so nobly responded, and to which she has been responding ever since with munificent donations of money and the generous sacrifice of many of her noblest sons and daughters, the conditions which prevailed justified the call and the answer. But today the conditions are totally different. Then the rapidly growing West was notoriously destitute of religious privileges. Now there is not a State or Territory that has not been redeemed from threatened paganism. Then there were but three or four towns in all the land that deserved to be called cities. So called cities were towns, and towns were villages, and villages were hamlets. Now the cities have become so numerous and so large that they absorb one fourth of our entire population. Then the population of the city was homogeneous to a large extent; now it is heterogeneous. The phenomenal growth of the average American city is not due to development from within but to accretion from without. Fifty years ago the church had the city well in hand. Today the church touches but a fraction of the city's life. So far from being the controlling and triumphant power it once was in shaping and determining the character of the city, she is consoling herself with the ancient message: "I know where thou dwellest—even where Satan's seat is." And this is her position in the city today. Not because she is dead or moribund or inactive but because of the hordes of aliens that have been pouring in upon us so fast that we have hardly had time to count them, much less convert them.

J. B. M. Lord

BROOKLYN, N. Y.

The Universal Gamble

The spasm of virtue relative to gambling, which has agitated for some months the City of New York, does not affect the great national crime, which, beginning at the card table of the home, spreads to almost every known branch of trade and through every stratum of society. Gambling is everywhere; in the clubs the markets, the homes, among the gamins of the street, and all the way from that to the gilded youth of the better trained Four Hundred.

It was my privilege to spend a few weeks among the great mining camps of Colorado, recently. Gambling is the curse of all this region. Durango now holds a city charter, and prides herself on her churches and many features of civilization. Many of her citizens would grace any society in the world, being highly cultured, and of homes of beauty and refinement.

The population, known as resident, numbers about 4,000, while the floating element often carries it near or over 10,000. The city lies in the path of Indians as they go northward from New Mexico, seeking work or grazing land. From Old Mexico, a strange contingent surges northward in search of gold dug from the hill, or taken by force from those who have dug it. Adventurous spirits from all the earth gather wherever the gold shines and invites to wealth. The main street is about a mile in length; one side is adorned with fine structures of brick and stone, the other is lined with but few buildings of not more than one story, and most of them contain rum shops and gambling dens, parlors and salons, as you may choose.

Aside from the fittings and decorations, there is but little difference in the character of these places. There is a difference however, in the patrons. Each has its traditions, each its regular habitues.

One man considers himself a sure loser in one place and a sure winner in another. They make gambling a business, just as they do in Wall Street,

devoting all their waking hours to its pursuit.

Let us enter. The first room is devoted to the "bar." This contains what appears to be as fine an assortment as the Waldorf itself might set forth. It is flourishing, although the next ten shops adjoining are doing a like business. Through a screen, we passed into a large, well-lighted room, for it is near midnight. At our right are seated a number of gentlemen, who, with marked courtesy, rise and ask us to a pleasant game of cards. "We had a charming game with a few Boston gentlemen last evening," they said. This is a gentleman's table, where high stakes are played. At the next are gathered a number whose faces denote the old iron-masqued habitue; the man who is playing for his life; and the callow student of the game to whose verdancy the profits of the place are often due. The cards are dealt from a silver box, just the size of the card. The cards come out through a slip near the top of the box, and as one slides off and another appears, the betting is made. This is done with counters or silver dollars.

Vast sums change hands rapidly at this table. The faces are a study; flushed with losses, excitement and drink, blood almost bursting the veins, is one, who in a few minutes will rise a pauper. No word is uttered. The strained, eager eye, the rigid lips and short breath of the man who is taking the last penny is in strange contrast. The man who deals is as unconcerned as the cotton broker whose corner ruins a hundred mill owners and throws a thousand people into beggary on the street.

Around the next table gathers a group of Indians, Utes from the richest reservation of the West; Navajos, and a dozen other tribes are there. Like men with petrified faces they play on with picture cards; the white man does not play with them, as he wants his winnings in gold and not in blankets, squaws and papooses. Their game is an enigma. Beyond these,

a table where are Mexicans (greasers they are called), but with them the Indians will not play, they are too eager, too excitable, and draw a knife on so slight a provocation. It is well known what to do with one who has made too close an acquaintance with a Mexican's rage. A quiet funeral follows a sudden death.

At other tables dice are thrown. These are the small players. With a single penny a man may retrieve his fortune. He goes to the dice when ruined and begins again. With all these tables the play never ceases. When one retires another takes his place. Through days and nights, through weeks that become years, the play never flags. Men die and men are born, but the game goes on. Men are slain in their brawls, but the rest of the world is too busy to regard the murderer if he will go quietly away. About 200 of these places are found in this single city.

There is but one possible solution of this evil, and that is the work of the Christian Missionary. When gambling can be uprooted in our homes, driven from the commerce, the markets, and the great food products of the nation, it will be, not by policemen, but by principles; not by might nor by power, but, by My spirit, saith the Lord.

Fred Honey Allen

NEW YORK.

The Heroic Fire Still Burns

In these days of anxious discussion why fewer men are drawn to the Christian ministry, it stirs one's heart to receive a letter such as has just come to me from a friend in the East.

It had early been his intention to devote himself to the work of a foreign missionary, but this was made impossible. As a carpenter he came to Montana where I became acquainted with his fine mental train-

ing, his ability to interest boys in the Bible and above all with his rare noble character. Compelled to return home by painful malignant disease, several operations and much care of the doctor could do little more than reduce his sufferings. Through all, a fine spirit of resignation became more and more manifest.

At last, with conditions improved he writes in the manner of a hero of Christian chivalry. That others may get a glimpse of a man, who, in the midst of very successful business operations, is stirred by the ideal of service, I append a few sentences.

"My health is a great deal better, but the strangest part of it all is, that my weight becomes less every day, but I have crossed the Rubicon. Last summer when Mr. B. gave me an opportunity to do a little missionary work, it almost broke my heart because I could not go. Now if you should see him, tell him that if God wills I am coming to Montana to work in the missionary field and it shall not cost the church a cent. I am going to ask you a question: Which would I better do, send a bright young college chap, or come out myself? It might seem wisest and best to send a young fellow instead of a skinny old chap. Paul has always been my missionary hero and in this at least I desire to imitate him. If I had my way, I should be with you tomorrow and work for the Master until He calls me home."

Men with such spiritual ideals of life are the safeguards that maintain the security of a people in the transition through epochs of materialism. They are bound to bring the church and the nation in time over the spiral of its course to the spiritual ideal. Thank God for such men. They are the kind needed in our State and everywhere to rally men about the Christ of service.

Chester Ferris

GREAT FALLS, MONTANA.

OUR COUNTRY'S YOUNG PEOPLE

DEPARTMENT CONDUCTED BY
DON O. SHELTON, ASSOCIATE
SECRETARY ❁ ❁ ❁ ❁ ❁

NEW TEXT
BOOK FOR
HOME MIS-
SION STUDY

THE NEW home mission text-book, entitled, "Heroes of the Cross in America," is expected from the press early in October. It contains six chapters on the work of five great, typical home mission pioneers and one chapter on America's Greatest Need. It is generously illustrated. The following paragraphs, taken from the preface, indicate in part the scope and character of the work:

The purpose in these pages has been to portray the leading characteristics and most striking experiences of some of the pioneer heroes of the cross in America. These men, and the great army of workers associated with them, were instruments of great power, used by God to make America Christian.

Each character represents a great section and a special, but typical, work. Brainerd represents missionary heroism in colonial days in New England; Peck, brave pioneer evangelism in Missouri and Illinois; Whitman, dauntless zeal in the service of the Master on the extreme frontier, in the vast Oregon country; Dyer, self-sacrificing itinerant effort in the wild mining camps of Colorado; Ward, early pastoral, evangelistic and educational effort in the Dakotas. The aim has been to present the wide scope, the immense value, and the tremendous cost in self-sacrifice and hardship, of the evangelization of the nation. Chapter seven emphasizes the need of the perpetuation of the spirit and zeal of American pioneer missionaries in the lives of all Christian men and women.

Questions on the text for class use, follow each chapter. The topics suggested for class consideration and discussion relate the subject matter of each chapter to wider aspects of home mission activity and to the present day crusades of the home mission boards. This method insures on the part of each student a comprehensive knowledge of many important phases of the work of his own denominational Home Mission Board. Some denominational editions of the book will contain a concluding historical

chapter on denominational home missions.

Under the head of "References," following each chapter, and in the appendix, are given lists of valuable books on home missions. It is desirable that each home mission study class possess the home mission library, Number One.

The book is the first home mission text-book in the Forward Mission Study courses, published under the auspices of the Young People's Missionary Movement. The price of it is fifty cents, in cloth; and thirty-five cents, in paper. Congregational young people may secure copies by addressing The Congregational Home Missionary Society, Fourth Avenue and Twenty-second Street, New York.

IN THE INTER-
EST OF YOUNG
P E O P L E

THE programme committee of the Congregational Home Missionary Society has made generous provision for Congregational young people in planning for the annual meeting of the Society, to be held in connection with the meeting of the National Council, at Des Moines, Iowa. All of the afternoon session and a part of the evening session on October 17, will be devoted entirely to the interests of young people and home missions. An especially strong programme has been arranged. The speakers include the Rev. Dr. Charles E. Jefferson, Pastor of the Broadway Tabernacle, New York; the Rev. Charles L. Kloss, Pastor Central Congregational Church, Philadelphia; the Rev. John DePeu, Pastor First Congregational Church, Bridgeport, Conn.; and the Rev. Dr. Watson L. Philips, Pastor Church of the Redeemer, New Haven, Conn. Immediately following the afternoon session a reception will be given to pioneer home missionaries.

KING'S TRUMPETERS WHOM I HAVE KNOWN

IV. REV. WILLIAM HOWARD WATSON

BY REV. W. G. PUDDFOOT

Field Secretary of the Congregational Home Missionary Society

THERE IS NO LIFE OF MAN FAITHFULLY RECORDED, BUT IS A HEROIC
POEM OF ITS SORT, RHYMED OR UNRHYMED—*Carlyle*.

THE subject of this short sketch has had an eventful life. Born within the sound of Bow Bells,

he is a genuine cockney. He had a good education, and passed two examinations of the Royal College of Preceptors. He was in his father's mining office as a clerk, until he became the local purser or paymaster of several mines whose direct offices were in London. The mines were in Cornwall. It was here he found something better than could be had from mines, namely, a good wife.

No Congregationalists were in the neighborhood. So, like a good Congregationalist, he worked in the Primitive Methodist denomination. Like Charles Kingsley, he stammered, but never when preaching. In spite of his imperfect utterance and the good position he occupied in life, he steadily felt the pressure of his call to preach. As the stammering was finally overcome, he resigned his office and started with

his family for the United States, leaving three of his children in England until he became settled.



REV. WILLIAM H. WATSON

He went direct to Dakota, where he met the Rev. Stewart Sheldon and Dr. Joseph Ward. It was a sermon that he heard Dr. Ward preach that gave him the first real insight into the magnitude of Home missionary work. Dr. Ward preached his ordination sermon.

It was during a vacation that he became acquainted with Superintendent W. S. Bell, of Montana, which led to his accepting a call to the newly organized church at Red Lodge, Montana, in 1891. He is now in his thir-

teenth year in that place. Besides his labors in Red Lodge, he has done considerable evangelistic work in the county, in organizing Sunday schools and the church at Chance.

I left Billings early in the morning after a visit to the pastor in that place, and nothing will give the reader a better idea of distances than a short story the pastor told me. A gentle-

man from the east was looking over the church roll and exclaimed: "Why, here is the name of an old classmate of mine, I must call to see him." "Have you time?" asked the pastor. "Why, where does he live?" "About a hundred miles from here." "Why does he not take his letter to the nearest church?" "This is the nearest church," was the laconic reply.

It was near dinner time when my train drew up to the station at Red Lodge. The train consisted of about

parsonage. It was very comfortable, but not a palace. Yet it was, as compared with the first house, which was a one-roomed log house, partitioned with carpets, so that they claimed they lived in an eight-roomed house.

One Saturday night Brother Watson was finishing his sermon when a great noise was heard at his door, and much loud talk, with a demand for instant admission. The man was allowed to come in. His excuse for this rude entrance was, "I should



READING ROOM, RED LODGE, PARK COUNTY, MONTANA

forty empty coal cars and the caboose for passengers. I was surprised to see a crate filled with dripping sea moss, in which a number of soft shell crabs were uneasily examining their new conditions. Thousands of feet above sea level and half across the continent!

When brother Watson met me he insisted upon carrying my heavy valises. It is a red letter day for a missionary in these far off towns to greet a brother minister. He joyfully told me they were in the new

have frozen if ye hadn't let me in." I have no doubt but he would, for there was still snow on the spurs of the hills while I was there in June. The man laid down in front of the stove and went to sleep and Brother Watson finished his sermon. In the morning a man came to the door. He was a neighbor, and when he saw the man he was surprised. "That you, Jack?" "Yes, who d'ye think it is?" "Well, you was pretty nigh kingdom come last night." "What d'ye mean?" "Why, I had a bead on ye, and was

just about pulling, when ye went in the door." "Want to know!" That was all.

I wondered much that Brother Watson dared to bring his family to such a place, and asked him whether it was true that a pistol ball did not go by his wife's face on her way to the prayer meeting? "Yes," he said, "but it was accidental." "But you had two or three murders a week, did you not?" "Yes," sometimes as many as that in a night." "But," he added philosophically: "You see, Brother Puddefoot, when any man killed another, he had to skip, so that we got rid of two at a time." To read letters that are before me as I write, one would think that we were back among the forty-niners instead of in the last decade of the nineteenth century.

My account of Brother Watson's work would be lacking if a few words about his great helper, Aunt Gardner, or, as the Indians call her, "Much-know-about-books-white-woman." Brother Watson writes: "The following will interest you. It was in connection with the reading room. A letter had just been received by Aunt Gardner. It was from a woman who said, 'the package of reading which you sent by the freighter, saved me from the awful sin of suicide. I had been terribly lonely over here on the Big Horn, and was about to kill myself when your package of papers came. I cannot sufficiently express my thanks to you.' It takes much quiet courage to live and work in such a community, especially in the beginning. Until the log house was used, Aunt Gardner had to put her bed in the center of the floor, and use some of the bedding for defense, as the bullets used to fly in all directions. I think one of the most pathetic incidents I know of was a visit by Aunt Gardner to a dying miner. On the first visit, she left the man some tracts, after talking and praying with him. The next visit showed the man near his death, and he said: "Aunt Gardner, when I

pass in my chips, won't you pin some of them tracts to my underclothing?"

In the midst of such surroundings Brother Watson has worked, built his church and parsonage, and has lived to see great changes. At times, on his long trips, he has had to sleep in a corner of a dugout, absolutely without ventilation. Once it made him think of a grave, for he had but just room enough to crawl into the hole excavated at the end of the one room. At first, the place was not incorporated, and that was the time that tried men's souls. There was always great freedom, even in the meeting. One day the passage was being read: "The silver and the gold are mine." "Won't ye read that again?" It was repeated. "W'at if that's true, pard (turning to his mate), you and I won't get no corner lots up there."

The Sunday school children had all the wild freedom and license of their elders. Here is a specimen: On being told about John the Baptist's dress, and that they must not judge from appearances; for instance, the little boys in the country who could not come to Sunday school, might be as clever as the Red Lodge boys. Evidently that did not go down, for one little fellow exclaimed, "Ah, but they're green." Another said, "Them fellows can fight, though." Another said, "Is it right to skate on Sunday?" "I think not, and if you saw other boys doing it you should tell them that it was wrong." Then another little chap burst out with great earnestness, "Yes, you better do it, if you want to get your pants kicked good—I've tried it." With such material and such environments, our brother has worked nearly thirteen years.

When he began, there were fifteen saloons and gambling houses. The places were infested with the toughest characters, horse thieves and robbers. To-day the town has but four saloons, and is rapidly becoming a civilized country. It is the old story: right is bound to win in the long run.

When I left Brother Watson, he was starting over the Bozeman ranges

for a seven mile tramp, to pray with a dying man who had his head crushed by a rock hurled at him by a young ruffian who had made his escape. In fact, a diary made would read by Brother Watson like the following: "February. Buried two men who had been shot. June. Another man killed, buried him to-day." On the other

hand, items like this would follow: "Eighty-four took the pledge to-night;" later, "some of the above have joined the church." "The reading room is well patronized." "Drunkenness and gambling are decreasing." "The church attendance is better." "Many more children in the Sunday school." "Have much to be thankful for."

MISSIONARY MESSAGES TO YOUNG MEN OF THE TWENTIETH CENTURY

I. Introduction: Principles vs. Biography

BY REV. CHARLES A. JONES

Philadelphia

THE two eyes of history are time and place; its two feet, ways and means; its two hands, cause and effect; and its vertebræ, *principles*. As vertebræ to hands and feet and eyes, so are principles to cause and effect, to ways and means, and to time and place.

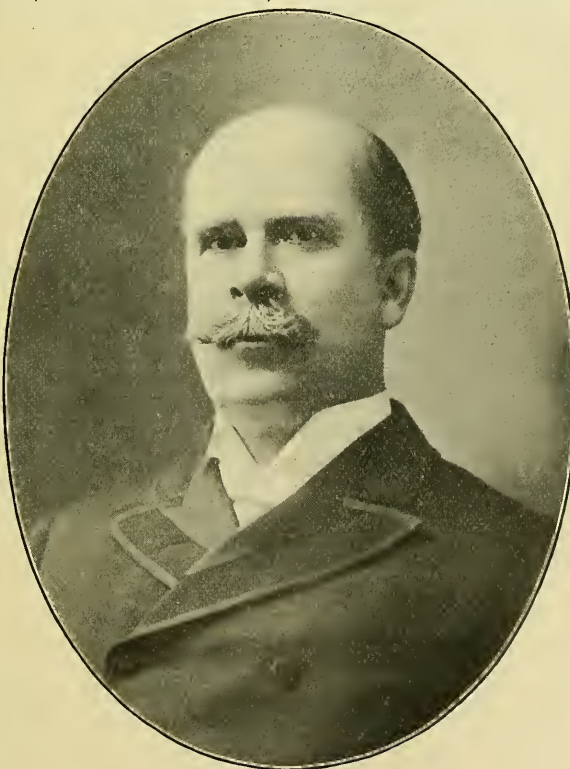
Man, who here seems principal alone, Perhaps acts second to some sphere unknown, Touches some wheel, or verges to some goal: 'Tis but the part we see, and not the whole.

"I have written unto you young men, because ye are strong," said John, the beloved. It

is not otherwise with these missionary messages. They are written to strong young men who will never know the "dead line of fifty," as

there is no such derogatory demarkation in the life of any continually growing man. To stop growing is to fossilize. To continue to grow is to bud and blossom and bear fruit with each returning season.

These missionary messages are written to the strong young men whose very existence is a breath of God and a thought of God and an act of God. Man is God's



REV. CHARLES A. JONES

offspring. "In Him we live and move and have our being." So let us not marvel if these strong young men of God have already touched some wheel in the destiny of men and nations and possibly know it not as yet; have already verged, consciously or unconsciously, to some goal whose choicest portion lies beyond the land of the setting sun, where "the wicked cease from troubling, and the weary are at rest." Rest? Yes, but a rest that is not indolence; rather, a change of strenuous eternal service? For "His servants shall serve Him" here and hereafter.

To such scions of a mighty stock in a mighty century with a mighty unwrought task, vanishing into the distant future, let *principles*, not biography tell the thrilling, winning tale involving the past and present and future relations of young men to missions and missionaries.

A naturalist and three boys — part of a summer scientific excursion — were attempting to capture one of old ocean's jelly fish. *Naturalist*: "What is the difference between a jelly fish and a whale?" *Undiscriminating Youth*: "No difference!" *Diminutive Youth*: "Size!" *Practical Youth*: "Backbone!"

Principles are backbone. What this man or that man does usually dies within a decade after his bones are interred in some wayside God's Acre. But the principles that prompted the deed, whether humble or heroic or sublime, live on to fire some other sensitive, sensible soul to some other deed, far surpassing the experience and knowledge of living men. Indeed, biographies, however interesting, scarcely outlive three generations. If you doubt it, turn to the crowded libraries. How many

sainted names stare at us exceeding coolly from the distant, dust-laden volumes of the loftiest shelves? While principles, rejuvenating and invigorating life after life, know not decay. Principles are eternal. Principles are ingredients of universal truth. Principles are hid with Christ in God: "I am the way and the truth and the life." So every man and any man, whose way is the way of righteousness, whose truth is the touch-stone of choicest liberty and love, whose life is synchronous with the life Divine, stamps posterity with the mint-mark of *principles* — the ver-tebræ of history. And such lives not only sense the Christ, moment by moment, but they evidently continuously assimilate the Christ. Verily, Carl Philipp's mystic protestation may be the *jubilate* of every and any sincere soul:

I know no life divided,
O, Lord of life, from Thee;
In Thee is life provided
For all mankind and me!

"Let each man think himself an act of God, his mind a thought, his life a breath of God." Then, the principles which, incarnated in him, materially aided him in simply blazing a way through the dense wilderness of things spiritual in this increasingly great country of ours, will, when re-incarnated in his successor, materially aid that immortal of another generation to follow the suggestive trail and actually cut a spacious Highway of Holiness, along which the superabundant life of the Holy Galilean shall speed its course until "the earth shall be full of the knowledge of the Lord, as the waters cover the sea." Then, only, will missions and missionaries disappear as prime factors of Christian civilization!

THE FAR-REACHING EFFECTS OF HOME MISSIONARY WORK

BY THE REV. ERNEST BOURNER ALLEN

Toledo, Ohio

SOME of the most effective foreign missionary work is to-day accomplished upon home missionary fields. The principle is often stated in the abstract. It is well when we can point it with a concrete illustration. A page of past and present history will furnish a unique example.

The world owes a great debt to Italy for its contributions to art and architecture, to literature and law. It was providential that at the dawn of the Christian era the Roman eagles had spread their power through all the world. From Italy came Dante, whom we shall remember for his "Divine Comedy" and his love for Beatrice. Columbus, that fearless navigator who pushed out through the Pillars of Hercules into the unknown sea, was an Italian. Every ship that comes to our shores owes its chart to him. Every reformer who fights his battle against fearful odds gets inspiration from Savonarola, the Friar of Ferrara, who revolutionized Florence. If Leonardo da Vinci had done nothing else for the world than to paint "The Last Supper," we should owe him an unpaid debt. Then there are Galileo and Michel Angelo, to say nothing of Cæsar and Cicero, Cato, and the host of noble Romans who stood as types for the literary genius of Shakespeare and the world.

Further, we owe a debt to Italy for giving us Marconi, the master of wireless telegraphy. We are glad to learn that he is a modest Christian man, a member of the famous Waldensian Church, which to-day enrolls one-half of the Protestants of Italy. That church received its freedom fifty-six years ago. Since then it has given more martyrs, in proportion to its size, for the advancement of Christ's Kingdom, than any other church in Christendom. Fifteen

thousand of them there are in that little church in Italy to-day, and in them is splendid prophecy for the future of that people. In view of her large contributions to the life of the world and the example of a missionary church, to say nothing of the motive in the divine command, we owe a large debt to the "land of beauty, and sunshine, and song."

Now Italy sends four or five emigrants to the United States for every one whom she sends to all other countries. When we sailed into the Bay of Naples on board the "Grosser Kurfurst," with the Sunday school pilgrims the other day, we saw one ship bound for America, that had on board seventeen hundred emigrants for America, while another ship, equally as large, was taking passengers for the same land! They are attracted by our government, by opportunities for education, enrichment and progress. In general, we are glad to see them come. Their choice of a country indicates their common sense.

The most significant feature, from a home missionary standpoint, of their coming to this particular country, lies in the fact that *one out of every five returns in a few years to his old home to live*. What kind of a man will he be when he goes back? What ideals of religious life, of personal character, of obedience to law, does he carry with him? How much does he know about American Protestant Christianity? Let us rejoice in the following concrete illustration, and redouble our efforts to reach those who come among us.

Some years ago, an Italian living near the ancient city of Paestum, came to America. He found work in the city of New York and remained there two years. During that time, in one of the missions of the city, he

was converted. When he returned to his old home he quietly, consistently and bravely confessed his Protestant Christianity among his own people. For this he was ostracised and otherwise mistreated, suffering considerable persecution from priests and people. This continued for two years. At length, he heard of a Protestant pastor in Rome, and went to him to have his little baby baptized. This pastor encouraged him, and was able to tell him of a few other Christians living near him. Upon suggestion of the pastor, these scattered Christians came together. This converted Italian, being a man of some education, began to lead the meetings of the little group and to talk to them about the Christian life. It was but a step to a regular service where he preached. His fidelity and sincerity won him both friends and enemies. The latter attacked his work. A priest challenged him to an open debate and was discomfited. The mayor of the little town besought him to leave, but he refused and continued his work. His work was blessed in the salvation of souls. It has been less than three years since he left New York. To-day he is an ordained minister of the Gospel, preaching to a church of one hundred and fifty members, a large proportion of them gathered by his own personal witness and ministry. The revival is spreading to other neighboring towns and the end is not yet.

The inspiration of such results should make our work among all classes and nationalities of immigrants more constant, far-reaching and faithful. God is reaching the nations of the earth through the multitudes who come to our shores and return after a time to their homeland. What are you doing for them? What are we doing for the sons of sunny Italy? Anything more than to call them "dagoes?" Anything more than to assume they are fit to dig our subways, pave our streets, and keep our fruit stands? What does that swarthy Italian, from whom you buy

your bananas on occasion, think of you and your religion? How much ground have you given him to justify him in thinking that you care anything for his home, his life, his character, his religion? What will he say about America, as he has seen it in you, when he gets back to Italy? What will he know about God and Jesus Christ? How much are you giving for missionary work among our immigrants?

The church in New York that maintained the mission where that Italian was converted, probably never dreamed how much would be achieved! The man who led that immigrant to Jesus Christ may not know of the results. But God has a record, and some one will come home bearing precious sheaves to greet the Lord of life. Some of us may not have like fruit, but we shall take up our task more bravely and broaden our sympathies and our service because we have seen how the Lord multiplies the little help we bring Him.

Nothing could give more striking emphasis to these facts than the following editorial from *The Brooklyn Eagle*:

Missionaries for the Italians

As a factor in the creation of trouble our Italian population is larger than its numbers. Not a day passes that it fails to figure in the police returns because of its robberies, its assaults, its riots, its bomb-throwings, its strikes and its murders. From the killing of our song birds to the killing of our fellow men, these people exhibit a determination toward violence than even our none too peaceful Americans find it hard to understand and much harder to endure. And the remedy is not in law, for that has no effect on them. In their assassinations they stand together as a unit, sufferers and malefactors alike, to conceal those who have committed the crime. The remedy must be sought in moral training, of which it is obvious that they have had none. The case of the man recently arrested for threatening to shoot a woman unless she robbed her husband, gave the money to him and then became his mistress, is not impossible to match among other people, but it discloses an

innocence of moral guidance and disregard for the moral views of others that is as disquieting as the blowing up of a saloon full of people on the same day, as a matter of business enterprise, by a rival beer seller.

As many of the Italians, on coming to this country, do not intend to stay, but to return as soon as possible with the money earned here, they do not attempt to identify themselves so closely with American customs and institutions as do other aliens. Since, then, they have come to America only as workmen and not as citizens, the Americans must go to them and instruct and restrain, and here is an opening for missionary enterprise that is sadly neglected. We send missionaries to Persia, which is a fairly peaceful land, but we neglect "little Italy" with its walking arsenals of pistols and daggers, its daily

strifes and blackmailings, its ignorance, its dirt, its narrow living.

It may as well be confessed at the outset that there is little hope for any effort on the part of Protestant missionaries with this class. Suspicion and hatred of the Protestant sects is too firmly grounded in the Sicilian to make any ministry from them acceptable to him. He must be reached by one of his own faith, one who has clerical authority, one who would prove that he had no desire to proselyte or gain personal advantage, and one who would not devote himself merely to religious instruction, but to enlightening the Italians respecting the laws and observances of this country, persuading them to disarm, to seek the law in settlement of their quarrels and to take heed to morals and sanitation, their lack of which imperils not only their communities, but our own.

PARAGRAPHS WITH A POINT

A RECENT folder issued by the American Board has the following statement: "Since the year affords time for two or three courses of study, the following text books are recommended." The list that follows is made up exclusively of books on foreign missions. Where more than one class can be conducted during the year, would it not be wise for Congregational young people to act in accordance with the resolution adopted by the Missionary Committee at the recent Silver Lake Bay Conference, to the effect that each Society conduct at least two mission study classes—one in home missions and one in foreign?

A GREAT revival of interest in home mission study is apparent in various sections of the country. The Brooklyn Christian Endeavor Union is seeking to lead each young people's society in Brooklyn to follow a home mission course this fall. The Missionary Committee of the New York (Manhattan) Union also recommends the formation of home mission classes. The consensus of opinion among most experienced young people's workers is that home and foreign mission classes should follow each other in young people's societies.

THE meeting held under the auspices of the Brooklyn Christian Endeavor Union in the interest of vigorous home mission study campaign, on Thursday evening, September 15, at the Ross Street Presbyterian Church, was largely attended. The church was attractively decorated with American flags

and maps. Young people's home mission literature was widely distributed, plans for the formation of home mission study classes were announced, and addresses were delivered by the Rev. Dr. Charles L. Thompson and Mr. Don O. Shelton. The former President of the Christian Endeavor Society in one of the largest Presbyterian churches in Brooklyn, writes: "Our senior elder, though always interested in missions, was enthusiastic last night over the study class idea, and the home mission sermons to be requested in October. He wishes the church decorated, and other efforts made to have the service attractive."

THE REV. DR. EDWARD N. PACKARD, for seventeen years pastor of Plymouth Church, Syracuse, New York, becomes the pastor of the Congregational Church at Stratford, Connecticut, October 1st. Dr. Packard is a member of the Congregational Home Missionary Society and is an ardent champion of all that concerns the welfare of the young people of the churches. At a meeting of the Congregational Ecclesiastical Council recently held at Syracuse, this fine tribute by the Rev. Dr. Philip H. Cole, Pastor of the First Reformed Church, was paid Dr. Packard: "He occupies a large place in the confidence of the people of Syracuse. His aims and purposes have always been high and sincere. He has stood strong as a champion for truth. We shall miss him in the community and the pulpit. He has been a thorough preacher. His departure is not simply the loss of a dear minister, but the loss of a family that is graced by the blessing of Jesus Christ."

FROM THE FRONT LINE

Mahomet Went to the Mountain

IT is a wise missionary who knows how to meet a discouraging situation. We think our readers will agree that Rev. George E. Barnes of Manville, Wyoming, has proved his wisdom in the situation here described.

Our work at Glendo, which is served in connection with Manville during the summer, was resumed this year under peculiar conditions. Our first service after an interval of some three months had been thoroughly announced but when our state superintendent and the new pastor arrived at the church, we found nine women and children. The explanation was made that the men were busy dipping cattle about four miles away and they felt that they could not stop on Sunday because the proposed dip which they were using would have spoiled in the interval, which would have meant a large loss financially.

So the next day we went to see the men inasmuch as they had not come to see us and to a large extent had prevented the women from coming by having most of the horses in use. All day long our genial state superintendent and your missionary helped "punch" cattle along the shutes into the big vat where they were held in a solution of sulphur and lime at a temperature of 105 degrees for two minutes. It was a fine opportunity to meet the men and our tired physical condition when night came has been fully rewarded. The men have reciprocated our expression of good will and the attendance at church now averages sixty-five, two thirds of them men.

The Common Denominator Again

Not with pride, but with gratitude we are often reminded of the fact that our Congregationalism is so nearly next to nothing ecclesiastically that it fits into the crudest conditions. Rev. George S. Evans of Center-ville, South Dakota, reports:

Last Sunday five adults united with this missionary church representing as many different nationalities. We have only about forty resident members, but among them are American, English, Scotch, Welsh,

Danish, Swedish, Norwegian and German. Our congregations count among them people of still other nationalities. The last pastor was an Armenian; the second pastor an Englishman by birth. Scarcely any of us were Congregationalists originally, and yet we find Congregationalism to be more than suited to our varying needs and temperaments. I do not know of any other form of church which could have served us so well.

Self Help When Other Help Fails

The following experience of Pastor Hendley, of Washington State, is often repeated on missionary ground, and illustrates once more the tact and enterprise, which next to the grace of God are the most essential equipment for a home missionary. This pastor says:

The church has not yet arrived at the place where it can build a parsonage, as all of its members are building their own homes, many of them living in unfinished houses, which they hope gradually to complete without going into debt. So the pastor had to do likewise. Fortunately he is able to handle a saw and hammer in very fair fashion and more fortunate still the pastor's wife had laid up a little money from the sale of a piece of property bought by her earnings as a school teacher in Dakota. In this way the lots were secured and a house begun, in which we are now living. It will do very well for a while in this climate, where we have no severe winters, although the daylight shines through the walls in many places and when the wind blows it whistles through the cracks in a way that would remind some of our eastern brethren of winter. There is no plaster on the walls and the partitions are made by tacking and pasting paper upon the studding.

But it has a good tight roof that keeps out the rain; chimney draws to the satisfaction of the housekeeper and we are not having to pay nearly one-third of our salary for rent, as formerly we were obliged to do. So with many inconveniences we are yet happy and contented in our new home and are looking forward to its ultimate completion in the future, by means of the money saved out of the rent formerly paid and with the help of the pastor's saw, plane and hammer.

Fighting for the Sabbath

A Washington pastor, whose name and field are withheld for obvious reasons, deserves the sympathy of all Sabbath-loving readers in his struggle against Sunday amusements. He says:

The Saturday night to Sunday morning dance, Sunday afternoon base ball and Sunday evening theatre are three impediments in the way of the Gospel. These with the ever present saloon and "wide open policy" of county and city officials, makes it very difficult for preacher and people to meet and reason together. The afternoon ball game attracts our boys and many girls from the Sunday school, while the men and women get so excited at the game that they are too much exhausted to attend church in the evening. This Sunday desecration is a very serious problem both spiritually and financially and seems to be worse in our part than ever before. So many respectable people attend the Sunday ball game and take their children. These men and women will argue that there is so little diversion that they are justified in encouraging Sunday games. Right in sight and hearing of our Sunday school, hundreds of people gather every Sunday at the ball game, seventy-five per cent of the respectable inhabitants. This makes hard work for the faithful few of the Sunday school, but all we can do is to continue faithful, work and pray, keep the respect of Sunday law breakers, be uncompromising with the evil, yet kind and patient with the evil doer. *No Scolding.*

But Will Not Give Up

It is a sad story, this of Rev. C. H. Smith of Willow Lakes, South Dakota—the ruin of his church by a destructive, August cyclone. Its redeeming feature is the hopeful spirit of the pastor and people. Such a spirit merits sympathy and perhaps deserves even more.

Our beautiful and beloved church is a mass of ruins. The cyclone that struck Willow Lakes, Saturday evening, August 20th, took the church from its foundations and demolished it entirely. It looks the more discouraging to us from the fact that our constituency at Willow Lakes is nearly all in the city and it is nearly wiped away, every house having suffered damage, most of them serious damage, half of them at least completely ruined. Only three barns in town are left. The public buildings, including five churches are lost, except the German Presbyterian Church, a small build-

ing. The school house, new and costing \$4,000, not yet paid, is a total wreck. We feel that we are helpless; our people all have their own burdens in rebuilding their houses and barns, to say nothing of household goods, crops and business houses; and yet we are not disposed to give up. Not the first intimation have I heard of any such thought. We shall fix up rooms where we go right on with our regular services, feeling sure that help will come. We are not an individual church standing alone but one of a large, strong, united family. So we are not ready to die or even to make our wills. Our pulpit Bible, our pulpit chair, organ, bell, and lamps were saved. The preacher with his family and parsonage fared best perhaps of any in the city. The parsonage escaped with no damage to speak of.

Shepherding in New Mexico

Our always hopeful General Missionary in New Mexico, Mr. Heald, might possibly find a suggestive text for his people *after* the lambing season, in these words of the Master: "How much then is a man better than a sheep."

We are in the midst of a season when it is difficult to get congregations among the Mexicans, all the men and boys being out in the sheep camps. During the lambing season a flock of a thousand sheep, usually cared for by two or three men is divided into five or six flocks and many shepherds are needed to look after the lambs. Especially is it so this year as the protracted drought has brought flocks to the verge of starvation and great care is needed to bring them through. As one passes through the country he may daily see illustrations of that passage in Isaiah, "He shall feed his sheep like a shepherd; he shall gather them with his arm and carry them in his bosom, and shall gently lead those that are with young." But, alas! The poor human sheep are less well cared for and too often are found wandering like the sheep that have no shepherds. How hopeless is the lot of such one cannot realize unless he knows the country (so like the pastured uplands of the Holy Land), where wild beasts are ready to seize the stragglers and where pastures are scarce and water hard to find. Such is the condition of the Mexican people. Left as they are almost without religious guidance, preyed upon by evil and designing men of our race, they merit our sympathy and need our assistance.

Good!

We say "good" for the minister, Rev. J. F. Locke of Long Prairie,

Minnesota; "good" for his people, and "good" for the commissioners! May the race of each increase. Says Mr. Locke:

In early winter a newcomer petitioned the county commissioners for license to open a saloon, one hundred and fifty feet from our church. The day of hearing on the petition was bitter cold, with a high wind, yet seventy-five members of the church and congregation rode from ten to fifteen miles and headed by the pastor, entered such a vigorous remonstrance that the commissioners unanimously voted to deny the petition. It was a glorious victory and has given the church a new and stronger hold upon the community.

A Little Child Shall Lead Them

Pluck and tact are quite characteristic of our invaluable Bible readers in their hand to hand work. Miss Bartunek of McKeesport, Pennsylvania, relates the following in her quaint English style:

One day a man was going to throw me out of his house for coming in with a false

doctrine. But I did not let on that I was afraid of him and he left me alone too. After that he went out and I had a nice visit with his wife and while I was talking to her he came in and never said another word. I felt the blessing when I was leaving their home. Yet I want to mention how the doors of three Polish families were opened to me. A little girl five years of age comes to my Sunday and sewing schools. Being always so clean I was very much attached to her and some way she was to me too. Once I asked where she lives and told her that I will come and see her mother some day. One day coming home from sewing school she took me to her married brother's house to show me their baby. I had a nice visit with that woman and she asked me to come again. Then the little girl took me to her home. When I entered the room it was full of men, women and children. They were all nice to me. Now I have been there several times, bring them what they call good reading and tell them how to live a life like Jesus wants us to. One day when I was there there was a woman visiting them. When she listened to me, she asked me to come and visit them also. Through children homes are opened many a time. How true the word of God is, "A little child shall lead them."

GLEANINGS

REV. GEORGE E. BARNES, General Missionary of this Society in Wyoming, has been appointed from the State of Montana to the Rhodes scholarship at Oxford, and has resigned his connection with the Society to accept the appointment.

THE Buffalo Church, Wyoming, under Rev. O. A. Stillman is enjoying steady spiritual growth. Twenty-two have been received into membership and all but one upon confession of faith. During the nearly two years of Mr. Stillman's pastorate the church has more than doubled in membership. A steady advance has also been made in material prosperity.

UNDER the leadership of Pastor Cleveland, the church at Lusk, Wyoming, has moved onward and upward. The membership has in-

creased and the church and parsonage have received needed repairs. The Junior Endeavor Society, organized a year ago has increased its membership and efficiency under the leadership of Mrs. Cleveland and the boys' brigade organized by Mr. Cleveland, has become a prominent agent of good among the youths.

THE church at Douglas, Wyoming, has steadily advanced under the pastorate of Rev. Mr. Lyman, nine have been received into the church, improvements have been made on the parsonage and the finances are in good shape.

A VERY promising enterprise at Tuxedo, Md., practically a suburb of Washington, D. C., nourished in times past by Rev. and Mrs. F. M. Dickey, is now assuming new proportions under the shepherding of Rev. F. R. Snowden of Sligo, Md.

☛ GUERNSEY and Torrington, Wyoming, have been much encouraged by the coming of Rev. Mr. Babcock and wife. Advances have been made all along the line.

☛ PARK CITY, Utah, has recognized its new pastor, Rev. D. Q. Grabill, with great joy. He is a graduate of the last class of Chicago Seminary.

☛ DURING the past year thirty-eight have been received into membership of the South Church, Cheyenne, Wyoming, and a Sunday school has been largely increased.

☛ A CONGREGATIONAL Church was organized July 17th at Meta, Missouri. Eleven entered into covenant. Superintendent Wray received the members and gave an address to the congregation on Congregationalism—its history, its polity and its faith. The membership is composed of Presbyterians, Congregationalists, Baptist and Disciples of Christ. This is the only church in this new, growing town of about four hundred. The citizens of the town, under the efficient leadership of Rev. J. E. Meeker, pastor of the Congregational Church at Eldon, twenty miles away, built and paid for a neat house of worship that will accommodate two hundred and fifty persons.

☛ THE first year at Wheatland, Wyoming, where Rev. J. W. Moore is pastor, has been a fruitful one. The attendance has been large and twenty-eight have been received into membership. \$1,000 has been secured for a parsonage and it is expected a fine \$3,000 church Home will adorn the lots adjoining the present church edifice.

☛ ONE of the special features of Children's day was the reception of eleven children from the Sunday School into the First Church at Cheyenne, Wyoming. Since the first of January thirty-three have been received into this church. In

the absence of the pastor, Rev. F. E. Knopf, during the last half of June, the pulpit was supplied by Rev. Annette B. Gray.

☛ REV. J. C. LUKE, entered June 1st, upon his new charge at Carbondale, Pa., under favorable circumstances. The church is thoroughly united and making a strenuous effort to cancel its \$4,000 debt.

☛ THE church at Rock Springs, Wyoming, has been greatly encouraged by the coming of Rev. and Mrs. Withington. The work goes steadily forward and in the main it is hopeful.

☛ SAYS Pastor Farrer of Flagler, Colorado: "During four months of service I have traveled 1,020 miles on my bicycle and 400 miles by train; have preached fifty-six sermons, besides holding several shorter services in private homes."

☛ SAYS Rev. George L. McDougall of Paonia, Colorado: "The pastor would like to correspond with Congregational people who want to come West to live. He can help such people and help the community and the church also."

☛ SAYS Rev. W. T. Sparhawk of Southern California: "In preparation of my sermon on home missions, I found an invaluable aid in THE HOME MISSIONARY." Of course, let others try it!

☛ REV. J. W. F. DAVIES of West-sington Springs, South Dakota, has driven, during the last quarter, 858 miles, which is only about one-half of his driving record for the previous quarter.

☛ SINCE January 1904, the following churches have signified their purpose to become henceforth self-supporting: Bangor, Pa., Rev. Ivor Thomas; Baltimore, Md., Canton Church, Rev. T. M. Beadenkoff; Mt. Carmel, Pa., Rev. William Williams; Baltimore, Md., Locust Point, Rev. M. Wells, pastor.

WOMAN'S PART

Responsibility of the Senior Auxiliaries

BY MISS GRACE M. DAVIS, CLINTON, MICH.

HAVE we ever thought that as members of the Senior Auxiliary we had any responsibility in interesting and educating the children in missions? I will venture to say that to many the idea will be as new as to me, although some of us may have been working independently along this very line.

President Eliot says "The service women can render in implanting religious conceptions in the minds and hearts of children, is the highest possible form of social service."

Certainly one of the most important of these conceptions is the implanting of the missionary spirit.

Do we realize as we should that these boys and girls in our juvenile department of the Sunday school, Christian Endeavor Society, or Mission Band are the future men and women of our church, and that, to a degree, the future activity of our church in carrying Christ's good news to every land depends upon the education now of these boys and girls? Only a short time ago one of the prominent educators of our state said, "Give my boy the right kind of a teacher during his first six grades and I care not so much about the other grades."

Surely it is most important that we be alert and keep abreast of the best thought and methods in this work of missions. But first, we must look to our own spirit in the matter. Are we willing to put aside our own personal preferences and ambitions to any degree, "to let go all things which we cannot carry into eternal life," for the sake of God's Kingdom and for the carrying out of God's will?

Phillips Brooks said, "Do you think Christ did not care for life and all that makes life beautiful to us? Surely he did but he cared more for that which they represent, the living purely, the doing of the Father's will and the serving of his brethren. That was why He was able to do without the things that seem absolutely essential to us."

We must be missionary Christians. As some one has said, "If we want to mission others we must first mission ourselves." To my mind a Christian who has not the missionary spirit is not a unit in the Kingdom—only a fraction. He has not yet been willing to receive his entire inheritance.

The great missionary plan is always with us in our guide book, the Bible. This plan in a general way is taught the children in the Sunday school and Christian Endeavor Society, but this is not enough. They should know about the machinery it requires and and the operation thereof. How many children in your church know how many, and the names of the benevolent societies of the church, or the letters which stand for them?

But, I hear you say, these things should be taught in the home. True, but are they generally? Into our Sunday school and Junior Christian Endeavor and Mission Bands we gather many children whose homes have not this spirit of Christ. To these we must turn our attention and provide a way for their acquirement of knowledge.

Somewhere it has been suggested that the officers of the Senior Auxiliary meet occasionally with the officers of the juvenile societies and discuss the best methods of carrying on the work. Teachers of juvenile classes in the Sunday school should be included in these conferences for

in many of our rural districts, the Sunday school comprises the only juvenile society in the church.

I have not touched upon the money question, for although that is necessary for the work, it seems to me that the education should come first. Arouse a true, healthy spirit of missionary enthusiasm, and we will not lack for funds. Just here I want to say a word about the children's pennies. They bring them to the Sunday school because every one else does, and it is the thing to do. A great many however have no idea where this money is used or why they bring it. I know of one child, who for years supposed that her pennies helped to buy the Sunday school quarterlies, when in reality these were provided by the church collection and the pennies went for missionary work. Can you wonder that the children are more or less indifferent in the missionary spirit?

But who of us are to be responsible for this work? There is something for each one of us to do which no one else can do as well, and which, if we do not do, hinders the coming of Christ's Kingdom more than we estimate. "Not according to our desires perhaps must we work but according to our powers."

"You who behold and fain would satisfy
The unsufficed—
Remember still beneath the sunset sky
Walketh the Christ.
Not yours to bless and break the living bread
In surplice clad,
But yours to find amid the throng unfed
That little lad."

There is a field for every consecrated woman. The business woman with her alert, active, time-saving methods, the mother with her practical common sense, the college woman with her clear, well-trained brain,

the woman of leisure, the woman without confining home ties, and not by any means least, the woman of ordinary endowments. Abraham Lincoln said he thought God must have loved ordinary people best because he made so many of them.

There are many of us who are finding our work to do and may find more if we are willing to heed Christ's words to Peter, "Lovest thou me? And he said unto him, Lord thou knowest that I love thee. Jesus saith unto him, feed my lambs."

Annual Meeting of Woman's State Home Missionary Unions

OCTOBER 15, 1904.

BAPTIST CHURCH, CORNER EIGHTH AND
HIGH STREETS, DES MOINES, IA.

Mrs. C. R. Wilson, President Michigan
Woman's Home Missionary Union, Presid-
ing.

Conference of Officers of State Unions.

2 P. M.

Public Meeting, Plymouth Church, Wed-
nesday afternoon, October 19, at 2 P. M.

Devotional Service.

Greetings—Mrs. D. F. Bradley, President
Iowa Woman's Home Missionary
Union.

Address—"Outlook from an American
Missionary Association Window," Miss
D. E. Emerson, Sec'y A. M. A.

Hymn.

Address—"Light in Darkness." by Mrs.
Harriet S. Caswell-Broad.

Offering.

Address—"Our Foreigner," by Mrs. Mary
W. Mills, Principal Bethlehem Bible
and Training School, Cleveland.

Benediction.

3:45 ADJOURNMENT.

Mrs. C. R. Wilson, Michigan, } *Advisory*
Mrs. G. W. Robertson, Cal., } *Committee.*
Mrs. J. Minot, Concord, N. H. }

APPOINTMENTS AND RECEIPTS

APPOINTMENTS

August, 1904.

Not in commission last year.

Bowdish, Austin C., Mitchell, S. Dak.
Callecod, H. M., Williston, N. Dak.; Carlson, Walter G., Lakeland, Minn.
Duncan, C. W., Brule, Nebr.
Meyer, William F., Indianapolis, Ind.; Minnis, Thomas W., Glen Ulin, N. Dak.
Parks, Avery G., Shevlin, Minn.
Sealey, H. J., Atlanta, Ga.

Re-commissioned.

Adams, C. B., Philadelphia, Pa.
Ball, J. W., Holdenville, Ind. Ter.; Bartunek, Antonia, McKeesport and Duquesne, Pa.; Bassett, Franklin H., Oriska, N. Dak.; Blomquist, Charles F., Bagley, Minn.
Carden, William J., Oakwood, Ga.; Cleveland, Henry C., Lusk, Wyo.; Cunningham, Robert A., Nassau and

Marietta, Minn.; Curtiss, Payson L. Webster, S. Dak.
Davis, William V., Pearl, Idaho.
Fuller, Edgar R., Bakersfield, Cal.
Gibson, Nelson H., Henderson, Ala.; Griffiths, Thomas L., Cambria, Minn.; Grupe, Charles W., Riceville, Pa.
Loud, Oliver B., Lawton, Okla.
Macleod, William T., Fosston, Minn.; Moore, George W., Spring Creek, Pa.; Moore, John W., Wheatland, Wyo.; Mlynarik, Barbara, Charleroi and vicinity, Pa.
Osten-Sacken, Frederick, Polar, Wis.
Parker, L. B., Eastern Indian Territory; Parker, L. J., West Guthrie, Okla.; Paul, Anton, Vining, Iowa; Pound, William M., Forsyth and Milton Counties, Ga.
Robinson, Charles W., Ashton and Athol, S. Dak.; Roehrig, Otto, Alliance, Nebr.
Skorepa, Miss M. L., Crete, Nebr.; Smith, Frank N., Tintah, Minn.; Swanson, John E., Lincoln, Nebr.
Viehe, Paul G., Chokio, Minn.

RECEIPTS

August 1904.

For account of receipts by State Auxiliary Societies, see page 221.

MAINE—\$2,022.33; of which legacy, \$2,000.
Beech Hill, S. S., Children's Day, 2.33; Charlevoix, A Friend, 20; Portland, Estate of Mary E. Barrett, 2.000.

NEW HAMPSHIRE—\$80.92.
N. H. M. Soc., by A. B. Cross, Treas.: By request of donors. 50; Meriden, 7.58; Milford, 1st, 32.34.

VERMONT—\$15.30; of which legacy, \$3.30.
Bennington Centre, Old First, 1.25; Northfield, Estate of Diantha J. Allen, 3.30; Rochester, 5.75; Williston, 5.

MASSACHUSETTS—\$1,789.79; of which legacies, \$1,419.
Essex, 17.89; Fitchburg, Estate of Mrs. L. H. Wood, 925; Granby, Estate of R. E. Ferry, 227.50; Estate of Rosamond E. Ferry, 200; Greenfield, Estate of W. B. Washburn, 66.50; Haverhill, West S. S. Class No. 4, 5; Melrose Highlands, 9.82; Shelburne, 10 const. Mrs. E. Bardwell an Hon. L. M., 50; Sunderland, S. S., 25; Ware, "Silver Circle," 10; Westfield, 2nd, 31; Williamstown, White Oaks, C. E., 4.08; Winchendon, C. E., 5.

Woman's H. M. Association of Mass. and Rhode Island, Miss L. D. White, Treas. for Salary Fund. 213.

RHODE ISLAND—Legacy, \$5,387.70.
Newport, Estate of Annie S. Bailey, 5,387.70.

CONNECTICUT—\$791.32; of which legacies, \$250.
Bridgeport, Black Rock, 44.84; Brookfield Center, 30; Coventry, 1st, 36.20; Durham, 5; East Woodstock, 12; Guilford, Legacy of Mrs. N. C. Dudley, 50; 1st, to const. Mrs. W. E. Griswold an Hon. L. M., 50; Kent, 1st, 7.18; Lebanon, Goshen, C. E., 5; New London, 2nd, 250; Putnam, 2nd, 2.57; Salisbury, 7.28; South Norwalk, 1st, 50.26; Stafford Springs, 23.19; Westchester, 3.80; Winsted, Legacy of J. C. Spring, 200.

Woman's H. M. Union, Mrs. W. W. Jacobs, Treas.: New Canaan, Jr. C. E., 5.

NEW YORK—\$77.14.
Angola, A. H. Ames, 5; Aquebogue, 8.75; Massena Center, Mrs. E. C. K. Sutton, 5; Mt. Sinai, 11.37; Newark Valley, 15.65; Oswego, S. S., 7; Walton, 1st Ch. and S. S., 18.47; Warsaw, 5.90.

NEW JERSEY—\$1,215.28; of which legacy, \$1,000.
Camden, A. M. Wood, 5; East Orange, Swedish, 2.50; Perth Amboy, Swedes, 7.78; South Orange, Estate of Mary E. Winslow, 1,000; Upper Montclair, Christian Union, 175; Westfield, 25.

PENNSYLVANIA—\$67.60.
Centerville, 8.88; Leetonia, I. H. White, 40; Pittsburg, Puritan, 3.75; Swedish, 5; Pittston, 1st Welsh, 2.04; Riceville, 2.12; Titusville, Swedes, 5.

GEORGIA—\$3.50.
Columbus, 3.50.

ALABAMA—\$1.93.
Received by Rev. A. T. Clarke: Leon, Libert., 50; Sulligent, 1.43.

LOUISIANA—\$5.74.
New Orleans, University, 3.08; Roseland, 2.66.

ARKANSAS—\$15.
Rogers, 1st, 15.

TEXAS—\$1.50.
Dallas, Grand Ave. Ladies' Miss. and Aid Soc., 1.50.

OKLAHOMA—\$3.39.
Seward, 3.39.

TENNESSEE—\$10.
Knoxville, Pilgrim, 10.

OHIO—\$621.32; of which legacy, \$595.28.
Kent, 1st, 5.04; Kingsville, Mrs. S. C. Kellogg, 10; Oberlin, Mrs. L. G. B. Hills, 10; Painesville, Estate of Mary M. Stone, 595.28; Unionville, M. T. Hardy, 1.

INDIANA—\$24.80.
Received by Rev. E. D. Curtis: Elkhart, 19; Andrews, Pledge Band, 30; Brightwood, 5.80.

ILLINOIS—\$100.
Illinois, A Friend, 100.

MISSOURI—\$72.
Kansas City, Rev. F. L. Johnston, 10; Ivanhoe Park, 12; St. Louis, A Friend, 50.

WISCONSIN—\$1.75.
Glenwood, Swedes, 1.75.

IOWA—\$27.42.
Iowa H. M. Soc., by J. H. Merrill, 16.82; Clay, 8.60; Independence, Mrs. C. Smith, 2.

MINNESOTA—\$183.94.
Received by Rev. G. R. Merrill: Minneapolis, Plymouth, 75; New Paynesville, C. E., 5.50; Rochester, 35.04, S. S., 5.50; Wadena, C. E., special, 5; total, 126.94; Fertile, 5; Marshall, 50; Tintah, 2.

NEBRASKA—\$64.81.
Avoca, 19; Sutton, 30.81; C. E., 15.

NORTH DAKOTA—\$9.98.
Deering, 1.65; Sanborn and Eckelson, 8.33.

SOUTH DAKOTA—\$52.17.
Ashton and Athol, 7; Gettysburg, 2.50; Lake Preston, 2; Mound City, St. Peter's, 6; Pitrodie, 16.67; Selby, 6; South Shore, 4.50; Valley Springs, 7.50.

COLORADO—\$66.10.

Received by Rev. H. Sanderson: Buena Vista, Rev. and Mrs. R. F. Paxton, 5; Cimarron, 2.70; Colorado City, 1st, .85; Englewood, Mayflower, 2.40; Loveland, German, 6.50; Montrose, Ch., 20.35; S. S., 2.50; C. E., 1.15; Jr. C. E., 4; Ladies' Miss. Soc., 10; Otis, 1; Windsor, German, 9.65.

WYOMING—\$8.50.

Douglas, 2.

Woman's Missionary Union, Mrs. J. W. Worrall, Treas.: Green River, 5; Lusk, 1.50; total, 6.50.

MONTANA—\$20.

Helena, 1st, 20.

UTAH—\$10.

Sandy, 10.

IDAHO—\$5.

Pocatello, C. E., 5.

CALIFORNIA—\$51.57

Los Angeles, Bethlehem, 2 38; Pomona, Pilgrim, add'l, 49.19.

OREGON—\$26.71.

Received by Rev. C. F. Clapp: Hood River, 8; Portland, Hassalo St., 5.21; total, 13.21; Hood River, 5; Hubbard, 1st, 2; Sherwood and Tualatin, 2.50; St. Helens, 4.

WASHINGTON—\$143.32.

Seattle, Plymouth, 143.32.

AUGUST RECEIPTS.

Contributions	\$2,331.64
Legacies	10,655.28
	<hr/> \$12,986.92
Interest	1,021.75
Home Missionary	50.05
Literature	76.31
	<hr/> \$14,075.03
Total	

AUXILIARY STATE RECEIPTS.

MASSACHUSETTS HOME MISSIONARY SOCIETY.

Receipts in August, 1904.

Rev. Joshua Coit, Treasurer, Boston.

Bevoir, 11.44; Blackstone, 10; S. S., 2; C. E., 2; Jr. C. E., 1; Blandford, 2nd, 3.50; Boston, Norwegian, 10.24; Italian, 10; M. A. Brimbecom Fund, income of, 20; Brockton, So. Campello, 100; Buckland, 34.78; Cambridge, 1st, S. S., 27.10; Hope, 11.50; Carver, 1st, 25.82; Charlemont, East, 20; Chesterfield, 1.61; Chicopee, 1st, 17.50; Concord, Trinity, 10.36; Cunningham, 10.30; Dedham, 1st, 6.24, 1st, 87.40; Dorchester, 2nd, E. C. A. D. Band, 10; Edgarton, 24.40; Friend, 1; Fitchburg, Finns, 18.68; Greenville, Mrs. Whitcomb, 2; Finns, 22.13; Granville, W., 8; Georgetown, Orth., Memorial, 9.46; Mrs. Harvey, 5; Haverhill, West, 9.05; C. E., 6.02; Holden, 3; Littleton, Orth., 10; S. S., 5; Manchester, 13.20; Marblehead, 1st, 50; Marlboro, Hope, 3.15; Medford, West, 16.60; Methuen, 1st, 21.68; Middleboro, 1st, 6.35; Monterey, 14; Norwich, 1st, 8.21; Norwood, 1st, 184.20; No. Rochester, 1; Peabody, 2nd, 3.25; West, 6.53; Plymouth, Pilgrim, 12.87; Prescott, 2; Quincy, Houghs Neck, 15.04; Finn, 4.55; Reed D. Fund, income of, 48; Rockport, 1st, 22.25; Roxbury, Walnut Ave., 4.50; Scotland 10; Shrewsbury, 16; Springfield, West, 47.50; Sunderland, 101.69; Sunderland, 5; Tewksbury, 23.04; Tolland, 10.10; W. Boylston, 12.02; W. Stockbridge, Village, 15; Center, 5; Whitinsville, E. C. A. D. Band, 16.35; Whitcomb Fund, income of, 12.

Regular	\$1,277.60
Designated for Italian Work	58.33
Home Missionary	1.00
	<hr/> \$1,336.93
Total	

OHIO HOME MISSIONARY SOCIETY.

Receipts in August, 1904.

Rev. Chas. H. Small, Treasurer, Cleveland.

Cincinnati, North Fairmount, personal, 2; Columbus, 1st, 150; Plymouth, S. S., 7.40; Lenox, 410; Martin's Ferry, 10.38; Newton Falls, 26.39; Painesville, Union, 3; Slope, S. S., 5.10; Steubenville, 13.02; Unionville, 13.41; total, 234.80.

From Mrs. Geo. B. Brown, Treasurer of the Ohio Woman's Missionary Union: Andover, W. M. S., 7; Burton, W. M. S., 5; Cincinnati, Vine St., W. M. S., 10; Fredericksburg, W. M. S., 4; Gustavus, C. E., 1; Lafayette, W. M. S., 2.80; Lindenville, W. M. S., 3.65; Lorain, Jr. C. E., 1.68; Medina, W. M. S., 13; Olmstead, 2nd, W. M. S., 2; Springfield, 1st, C. E., 10; Toledo, Washington

St., W. M. U., 6.37; Unionville, W. M. S., 3.50; Wanseon, W. A., 8.40; Zanesville, 1st, W. M. S., 15; total, \$93.40.
General total.....\$328.20

THE MISSIONARY SOCIETY OF CONNECTICUT.

Receipts in August, 1904.

Ward W. Jacobs, Treasurer, Hartford.

Bridgeport, Black Rock, 14.95; Columbia, 16.16; for C. H. M. S., 16.16; Coventry, 2nd, 37.27; Eastford, 23.90; East Hampton, 17.52; East Norwalk, Swedish, 3.50; Essex, 1st, 29.34; Greenfield, 27; Kent, 2.87; Litchfield, 1st, C. E., special, 7; Middletown, 1st, 16.64; New Canaan, 16.60; New London, 1st, 14.88; 2nd, 250; Norwalk, special, 2; Old Saybrook, 4.50; for C. H. M. S., 4.50; Plymouth, 8.50; Poughonock, 5.22; Rockville, 101.61; Salem, 34.13; Shelton, 8.65; Southington, 8.15; Waterbury, 2nd, 20; Willington, 5; Windham, 26.52; Windsor, 1st, 24.25; Woodstock, 1st, 17.
W. C. H. M. U. of Conn., Mrs. Geo. Follett, Sec.: Stonington Aux., 6; Bequest of Mary E. Humphrey, late of Hartford, deceased, 500.

	<hr/> \$1,269.82
M. S. C.	\$1,249.16
C. H. M. S.	20.66
	<hr/> \$1,269.82
Total	

MICHIGAN WOMAN'S HOME MISSIONARY UNION.

Receipts in August, 1904.

Mrs. E. F. Grabill, Treasurer, Greenville.

Algansee, W. H. M. S., 1.70; Ann Arbor, W. H. M. S., of which 10.75 is a thank offering, add'l, 27.35; Benton Harbor, W. M. U., 5; Calumet, L. M. S., 10; Grand Lodge, W. H. M. S., 2.10; Grand Rapids, 2nd, W. M. S., 5.50; Greenville, W. H. M. S., 1.35; Hudson, W. M. S., 4; Interest, 12.50; Litchfield, L. M. S., 7; Old Mission, W. M. S., 4.50; Orion, Ch. M. Soc., 15; St. Joseph, L. M. U., 10; Somerset, W. H. M. S., 14; Thompsonville, W. H. and F. M. S., 3; Victor, W. H. M. S., 5.
Total.....\$128.

MICHIGAN HOME MISSIONARY SOCIETY.

Receipts in August, 1904.

Rev. John P. Sanderson, Treasurer, Lansing.

Coral, 2.94; Detroit, 1st, 100; Woodward Ave., 25; Freeport, 8.42; Fremont, 12.05; Ironton, 2; Merrill, 5; Michillinda Resort, 14; Saginaw, Genesee St., 5; Sandstone, 5; C. E., 8; Wacousta, 1.
W. H. M. U., by Mrs. E. F. Grabill, Treas., 150.
Total.....\$338.41

WOMAN'S STATE HOME MISSIONARY ORGANIZATIONS

OFFICERS

1, NEW HAMPSHIRE, *Female Cent. Institution*, organized August, 1804; and *Home Missionary Union*, organized June, 1890. President, Mrs. James Minot, Concord; Secretary, Mrs. M. W. Nims, 5 Blake St., Concord; Treasurer, Miss Annie A. McFarland, 196 N. Main St., Concord.

2, MINNESOTA, *Woman's Home Missionary Union*, organized September, 1872. President, Miss Catharine W. Nichols, 230 E. 9th St., St. Paul; Secretary, Mrs. J. E. Truesdell, 1910 Dupont Ave., South, Minneapolis; Treasurer, Mrs. A. W. Norton, Northfield.

- 3, **ALABAMA**, *Woman's Missionary Union*, organized March 1877; reorganized April, 1880. President, Mrs. M. A. Dillard, Selma; Secretary, Mrs. E. Guy Snell, Talladega; Treasurer, Mrs. A. W. Horney, 425 Margaret Ave., Smithfield, Birmingham.
- 4, **MASSACHUSETTS AND RHODE ISLAND**, While the W. H. M. appears in the above list as a State body for Massachusetts and Rhode Island, it has certain auxiliaries elsewhere. *Woman's Home Missionary Association*, organized February, 1880. President, Mrs. Wm. H. Blodgett, 645 Centre St., Newton, Mass.; Secretary, Miss L. L. Sherman, 607 Congregational House, Boston; Treasurer, Miss Lizzie D. White, 607 Congregational House, Boston.
- 5, **MAINE**, *Woman's Missionary Auxiliary*, organized June, 1880. President, Mrs. Katherine B. Lewis, S. Berwick; Secretary, Mrs. Emma C. Waterman, Gorham; Treasurer, Mrs. Helen W. Hubbard, 79 Pine St., Bangor.
- 6, **MICHIGAN**, *Woman's Home Missionary Union*, organized May, 1881. President, Mrs. C. R. Wilson, 65 Frederick Ave., Detroit; Cor. Secretary, Mrs. Percy Gaines, 208 Hudson Ave., Detroit; Treasurer, Mrs. E. F. Grabbill, Greenville.
- 7, **KANSAS**, *Woman's Home Missionary Union*, organized October, 1881. President, Mrs. R. B. Guild, Bern; Secretary, Mrs. Emma E. Johnston, 1323 W. 15th St., Topeka; Treasurer, Mrs. W. A. Sloo, 1112 W. 13th St., Topeka.
- 8, **OHIO**, *Woman's Home Missionary Union*, organized May, 1882. President, Mrs. C. H. Small, Springfield; Secretary and Treasurer, Mrs. G. B. Brown, 2116 Warren St., Toledo.
- 9, **NEW YORK**, *Woman's Home Missionary Union*, organized October, 1883. President, Mrs. William Kincaid, 483 Greene Ave., Brooklyn; Secretary, Mrs. Howard F. Doane, 252 West 104th St., New York City; Treasurer, Mrs. J. J. Pearsall, 153 Decatur St., Brooklyn.
- 10, **WISCONSIN**, *Woman's Home Missionary Union*, organized October, 1883. President, Mrs. T. G. Grassie, Wauwatosa; Secretary, Mrs. J. H. Dixon, Beloit.
- 11, **NORTH DAKOTA**, *Woman's Home Missionary Union*, organized November, 1883. President, Mrs. E. H. Stickney, Fargo; Secretary, Mrs. Silas Daggett, Harwood; Treasurer, Mrs. J. M. Fisher, Fargo.
- 12, **OREGON**, *Woman's Home Missionary Union*, organized July, 1884. President, Mrs. F. Eggert, Hobart-Curtis, Portland; Cor. Secretary, Mrs. D. D. Clark, 388 Fifth St., Portland; Treasurer, Mrs. C. F. Clapp, Forest Grove.
- 13, **WASHINGTON**, Including Northern Idaho, *Woman's Home Missionary Union*, organized July, 1884; reorganized June, 1880. President, Mrs. W. C. Wheeler, 424 South K. St., Tacoma; Secretary, Mrs. Herbert S. Gregory, Spanaway; Treasurer, E. B. Burwell, 323 Seventh Ave., Seattle.
- 14, **SOUTH DAKOTA**, *Woman's Home Missionary Union*, organized September, 1884. President, Mrs. T. J. Woodcock, Elk Point; Secretary, Mrs. Carl Anderson, Elk Point; Treasurer, Mrs. A. Loomis, Redfield.
- 15, **CONNECTICUT**, *Woman's Congregational Home Missionary Union of Connecticut*, organized January, 1885. President, Mrs. Washington Choate, Greenwich; Secretary, Mrs. T. C. Millard, 36 Lewis St., Hartford; Treasurer, Mrs. W. W. Jacobs, 530 Farmington Ave., Hartford.
- 16, **MISSOURI**, *Woman's Home Missionary Union*, organized May, 1885. President, Mrs. C. H. Patton, 3707 Westminster Place, St. Louis; Secretary, St. Louis Treasurer, Mrs. A. D. Ryder, 2524 Forest Ave., Kansas City.
- 17, **ILLINOIS**, *Woman's Home Missionary Union*, organized May, 1885. President, Mrs. Sydney strong, 234 N. Elmwood Ave., Oak Park; Secretary, Mrs. A. O. Whitcomb, 463 Irving Ave., Chicago; Treasurer, Mrs. Mary S. Booth, 34 S. Wood St., Chicago.
- 18, **IOWA**, *Woman's Home Missionary Union*, organized June, 1886. President, Mrs. S. L. Taggart; Secretary, Mrs. Clarence Hubbard, Grove Terrace; Treasurer, Mrs. C. B. Beach.
- 19, **NORTHERN CALIFORNIA**, *Woman's Home Missionary Union*, organized June, 1887. President, Mrs. F. B. Perkins, 600 Seventeenth St., Oakland; Secretary, Mrs. E. S. Williams, Saratoga; Treasurer, Mrs. J. M. Haven, 1220 Harrison St., Oakland.
- 20, **NEBRASKA**, *Woman's Home Missionary Union*, organized November, 1887. President, Rev. Laura H. Wild, 1306 Butler Ave., Lincoln; Secretary, Mrs. H. Bross, 2004 Q St., Lincoln; Treasurer, Mrs. Charlotte J. Hall, 2322 Vine St., Lincoln.
- 21, **FLORIDA**, *Woman's Home Missionary Union*, organized February, 1888. President, Mrs. S. F. Gale, Jacksonville; Secretary, Mrs. W. H. Edmondson, Daytona; Treasurer, Mrs. A. W. Butler, Ormond.
- 22, **INDIANA**, *Woman's Home Missionary Union*, organized May, 1888. President, Mrs. W. A. Bell, 1212 Broadway, Indianapolis; Secretary and Treasurer, Mrs. Anna D. Davis, 1608 Bellefontaine St., Indianapolis.
- 23, **SOUTHERN CALIFORNIA**, *Woman's Home Missionary Union*, organized May, 1888. President and Secretary, Mrs. Kate G. Robertson, Montecito; Treasurer, Mrs. Katharine Barnes, Pasadena.
- 24, **VERMONT**, *Woman's Home Missionary Union*, organized June, 1888. President, Mrs. Rebecca P. Fairbanks, St. Johnsbury; Secretary, Mrs. C. L. Smith, 150 Pine St., Burlington; Treasurer, Mrs. C. H. Thompson, Brattleboro.
- 25, **COLORADO**, *Woman's Home Missionary Union*, organized October, 1888. President, Mrs. Addison Blanchard, 3023 Downing Ave., Denver; Secretary, Mrs. Herbert W. Lathe, Manitou; Treasurer, Miss I. M. Strong, 2333 Franklin St., Denver.
- 26, **WYOMING**, *Woman's Missionary Union*, organized October, 1888; reorganized December, 1892. President, Mrs. J. A. Riner, Cheyenne; Secretary, Mrs. W. L. Whipple, Cheyenne; Treasurer, Miss Edith McCrum, 423 E. 17th St., Cheyenne.
- 27, **GEORGIA**, *Woman's Missionary Union*, organized November, 1888; new organization October, 1893. President, Mrs. H. H. Proctor, Atlanta; Secretary, Miss Jennie Curtis, McIntosh; Treasurer, Mrs. H. T. Johnson, Rutland.
- 29, **LOUISIANA**, *Woman's Missionary Union*, organized April, 1880. President, Mrs. L. St. J. Hitchcock, 2436 Canal St., New Orleans; Secretary, Mrs. A. L. DeMont, 222 S. Roman St., New Orleans; Treasurer, Miss Mary L. Rogers, 2436 Canal St., New Orleans.
- 30, **ARKANSAS, KENTUCKY AND TENNESSEE**, *Woman's Missionary Union of the Tennessee Association*, organized April, 1880. President, Mrs. G. W. Moore, 926 N. Addison Ave., Nashville, Tenn.; Secretary, Mrs. J. E. Smith, Chattanooga, Tenn.; Treasurer, Mrs. J. C. Napier, Nashville.
- 31, **NORTH CAROLINA**, *Woman's Missionary Union*, organized October, 1880. President, Mrs. E. W. Stratton, Candor; Secretary, Mrs. D. W. Newkirk, Greensboro; Treasurer, Miss M. E. Newton, Lincoln Academy, King's Mountain.
- 32, **TEXAS**, *Woman's Home Missionary Union*, organized March, 1890. Secretary, Mrs. Donald Hincley, Dallas; Treasurer, Mrs. A. Geen, Dallas.
- 33, **MONTANA**, *Woman's Home Missionary Union*, organized May, 1890. President, Mrs. V. F. Clark, Livingston; Secretary and Treasurer, Mrs. W. S. Bell, 611 Spruce St., St. Helena.
- 34, **PENNSYLVANIA**, *Woman's Missionary Union*, organized June, 1890. President, Mrs. C. F. Yennie, Wilcox; Secretary, Mrs. C. W. Waid, Ridgway; Treasurer, Mrs. D. Howells, Kane.
- 35, **OKLAHOMA**, *Woman's Missionary Union*, organized October, 1890. President, Mrs. O. W. Rogers, Medford; Secretary, Mrs. C. M. Terhune, El Reno; Treasurer, Mrs. Cora Worrell, Pond Creek.
- 36, **NEW JERSEY**, Including District of Columbia, Maryland and Virginia. *Woman's Home Missionary Union of the New Jersey Association*, organized March, 1891. President, Mrs. John M. Whiton, Plainfield; Secretary, Mrs. Allen H. Still, Westfield; Treasurer, Mrs. G. A. L. Merrifield, Falls Church, Va.
- 37, **UTAH**, Including Southern Idaho. *Woman's Missionary Union*, organized May, 1891. President, Mrs. C. T. Hemphill, Salt Lake City, Utah; Secretary, Mrs. L. E. Hall, Salt Lake City, Utah; Treasurer, Miss Anna Baker, Salt Lake City, Utah; Treasurer for Idaho, Mrs. G. W. Derr, Pocatello, Idaho.
- 38, **INDIAN TERRITORY**, *Woman's Missionary Union*, organized April, 1892. President, — Secretary, Mrs. Fayette Hurd, Vinita; Treasurer, Mrs. R. M. Swain, Vinita.
- 39, **NEVADA**, *Woman's Missionary Union*, organized October, 1892. President, Mrs. L. J. Flint, Reno; Secretary, Miss Margaret N. Magill, Reno; Treasurer, Miss Mary Clow, Reno.
- 40, **NEW MEXICO**, *Woman's Missionary Union*, organized November, 1892. President, Mrs. Cora W. Sloan, Gallup; Secretary, Mrs. H. B. Winston, Albuquerque; Treasurer, Miss Louise S. Winston, Albuquerque.
- 41, **IDAHO**, *Woman's Home Missionary Union*, organized 1895. President, Mrs. R. B. Wright, Boise; Secretary, Mrs. C. E. Mason, Mountain Home; Treasurer, Mrs. G. W. Derr, Pocatello.

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WHAT IS SAID OF IT

Mr. Shelton has done his work admirably and sympathetically, bringing out the effective points, and making the story thrill with the spirit of the noble men who brought great things to pass for God and Christian civilization on this continent. **The book is extremely interesting. It will appeal at once to the general reader, young or old,** because it has the human touch that always tells; and to those who make its subjects a study it will reveal the secret of true happiness, of service, and of nobility of character. **Nowhere in the same number of pages can one find more matter that makes for righteousness, for true Americanism.** The book of 300 pages, illustrated, well bound in cloth, is cheap only in price. It is a marvel, even in the days of reduced prices, that it can be sold for fifty cents in cloth, and in paper at thirty-five. Pastors who wish to awaken a revival spirit in their churches could not do a more effective thing than to secure the reading by their members of such a book as this.—THE REV. HOWARD B. GROSE, *Editorial Secretary Baptist Home Mission Society.*

It fills a long unoccupied place in our missionary literature. **Its appeal to the heart along personal biographical lines is at once direct and decisive.** I shall certainly use it soon as a text-book with our young people. It ought to be in every Sunday school library. Every young people's society ought to secure copies and circulate them among its members.—THE REV. ERNEST BOURNER ALLEN, *Toledo, Ohio.*

The book is biographical in character. **Its portraits of early pioneer missionaries are extremely interesting and full of vitality.** The record of achievement under manifold obstacles is exactly what is needed to bring the right influence to the circles of life where it will be used. While the work was passing through the press one of the men in the office picked up a sheet of the proof and began reading it in a careless fashion, but soon became deeply absorbed in an incident in the life of one of the characters of the book, and asked if it were really true, or just a story. He was assured that it was true. This shows how striking are the contents of the work, and how surely it will engage the interest of the young people.—C. V. VICKREY, *Secretary Young People's Missionary Movement, New York.*

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NEHEMIAH BOYNTON, D.D., DETROIT, MICHIGAN
New President of the Home Missionary Society

THE HOME MISSIONARY

VOL. LXXVIII NOVEMBER, 1904

No. 6

SEVENTY-EIGHTH ANNUAL MEETING

PLYMOUTH CHURCH, DES MOINES, IOWA, OCTOBER 16, 17, 19 AND 20, IN
CONNECTION WITH THE SESSIONS OF THE NATIONAL COUNCIL

PRESIDENT CYRUS NORTHROP, LL.D., IN THE CHAIR

FROM A WOMAN'S VIEW-POINT

BY REV. ANNETTE GRAY

Wyoming

IT was surely a remarkable and glorious gathering of the clans that came together in the beautiful City of Des Moines on the thirteenth day of October in the year of our Lord nineteen hundred and four.

Every state in the Union was represented. Those men of splendid physique and noble bearing from the bleak shores of the New England coast, brought an atmosphere which betokened stability and power. On they swept over the broad prairies and the continental divide, even down to the sunny slope of the Pacific coast. The men from the Southland were there to plead their cause and tell us there was no color line with God.

The men from the five Rocky Mountain states were there to tell us there was still a frontier to be occupied before America could be saved for Christ. The men from the Dakotas and the great Middle West were there to tell us they were doing their

part in the warfare for souls. The giants in the spiritual Canaan were there to tell us we might yet go up and possess the land.

Our great leaders in the intellectual and spiritual thought of the people, men whose names are household words, and whose books are in our homes, Washington Gladden, Lyman Abbott, Newell Dwight Hillis, Nehemiah Boynton and many others were there. Our educational leaders were there, the presidents of our colleges to plead for the mental development of the young people.

Strong men came from the United Brethren and Methodist Protestant churches to point out the advantages of a union of the three denominations: one saying that we could all be "United Brethren in Christ;" the other that a little Methodist fire and enthusiasm added to our sanity and intellectual strength would make a mighty factor in the religious world. It was a most impressive scene, when, just as the sun

was setting, sending its rays to touch the faces here and there in the vast audience, these brothers stated their cause, and that mighty host arose as one man to welcome and endorse, and the angel of peace seemed to whisper "One is your Master even Christ and all ye are brethren."

The secretaries and officers of the National Societies were there, not only to impress and urge the greatness of their line of work, but to meet face to face with the field secretaries and hear from them direct messages and reports from the field.

Yes, and Dr. Clark, Mr. Shaw and Mr. Don O. Shelton were there to speak a word for our young people. Indeed, it was a great convention, and those who were not there missed much.

What can we say for its opening hour, the effect produced by the voices of a thousand men led in that grand hymn "Come worship the King all glorious within" by a vested choir. The opening prayer by one of the two surviving members of the "Iowa Band" Dr. Ephraim Adams, who back in the forties, raised the banner of the cross on Iowa's soil. It seemed a fitting time and place for the hallelujah chorus which brought us to our feet in reverence and joy.

I came to this Council with the gathering doubts and fears of months of hard and discouraging work taking expression in these two sentences:

"Does God still love the world?" "Does our ministry know Christ?" Thank God the questions were answered. We hung on the words of every one of the Council's sixty-five speakers. Great intellect was theirs, great powers of arrangement. The thread of the story was never lost in the maze of words. Truth was presented clear-cut, straightforward, pointed. But our speakers forgot themselves in the greatness of the message.

They saw the Christ face to face and gave Him the glory, not alone the Christ of humanity but the Christ of Divinity, the Son of God, wounded, bruised, afflicted that we might live and as I saw Him lifted up, I said "God does love the world," "Our ministry does know the Father and His Son Jesus Christ."

Sunday our hearts burned within us as Dr. MacKenzie from Cambridge, Mass., opened the Scripture to a great waiting audience from Revelations 21:2 "The Holy City." We could not help but feel

as he placed the foundations of this city, speaking on the great themes of Incarnation, Redemption, Prayer, Faith, and Works, that the Doctor in the beautiful evening of his life was standing under the very shadow of the heavenly portals and was truly walking in heavenly places.

There were impassioned appeals for the work of the Home Missionary Society in city, village and country.



REV. ANNETTE GRAY

There was a great plea for the American Missionary Association, the Sunday school work, the children who are coming to save the world.

The Church Building Society had its voice in the mighty work too, and all the great causes and some of the burning questions of the day were presented by our gifted champions of truth.

Neither were the women forgotten in this work. Mrs. Booker T. Washington gave a masterly address and an appeal for the women of the South. Mrs. H. S. Caswell-Broad was heard in an eloquent address, "Light out of Darkness," given in her matchless way.

Mr. Puddefoot was hailed with delight as he launched forth a perfect whirlwind of facts on the thoughts of the people, regarding "The mother of all" the dear old "Home Missionary Society."

Our beloved Dr. Kingsbury who was referred to as the "St. John of the Apostles" (Superintendents), spoke eloquently of the "Frontier" and its outposts in the West. He painted the mountain tops with glory and the depths of the gulches and canyons with a vivid light. He carried the lamp of the Gospel into the dark places, the hard places, the impossible places, the unresponsive places. He showed us that all things were possible with God, and in that hour we drew very near to him who slumbers not nor sleeps. It seemed fitting after such addresses as these that we should sing "We own thy sway, we hear thy call, we test our lives by thine." The strong clear voices echoed from the very rafters of the building in one grand crashing "amen."

Dr. Cadman's sermon in behalf of the Home Missionary Society was like all his efforts and, even greater than some, a masterly treatment. Dr. Dewey for the American Missionary Association did nobly, and Dr. Jefferson's crisp call for a new

crusade by the Young People of America, was one of the gems of the week. Lyman Abbott, brought an offering to the council in his masterly address on the "Spiritual and Religious Education." We cannot all see the vision with his eyes or hear the message with his ears. The great burden of his theme was not the message of Browning, "God sits in his heaven and all is well," but "Closer is he than breathing, nearer than hands or feet." His definition of religion, "God living in the consciousness of people," the great aim of Christianity, "Not to bring men to church, but to bring them to God." He spoke of himself as an "incurable optimist" and believed that the vanishing of the older conceptions of religion was not a discouraging feature, but a harbinger of the brighter days to come.

At ten o'clock that night Dr. Nehemiah Boynton was announced for the closing address of the evening. In his own irresistible way he spoke of "tired eyes" and said his address would be "indefinitely postponed." But the people would not have it so, and the Doctor held us spellbound for a time on the theme of the Christian ministry and what the people had a right to expect from it. He magnified the office of the priesthood, and pointed out the error of those who thought themselves called, with no uncertain sound, the error of looking at the ministry from a business standpoint, the danger, let alone, the sin of stealing another man's thunder, without giving him the credit for it. The error of thinking a minister must not preach. He said that preaching was "revealing a soul which had been smitten by the love of God, to the brethren and letting them through your soul see his face." His closing words were especially beautiful, and showed a spirit at rest on the great eternal truths which are God's own.

THE COST OF CONDUCTING THE WORK OF THE CONGREGATIONAL HOME MISSIONARY SOCIETY

THE treasurer of the Congregational Home Missionary Society presented to the Society at its recent Annual Meeting in Des Moines the following summary of its receipts and expenditures for the year 1903-1904:

The Congregational Home Missionary Society began the year with a cash balance of \$3,590.30. The receipts of the National Society during the year from contributions, legacies, and other sources, were \$211,492.15.

The expenditures of the National Society for missionary labor and expenses during the year have been \$337,620.79.

The net debt at the close of the fiscal year, March 31, is \$122,538.34.

This statement is exclusive of the receipts and expenditures of the Auxiliary Societies.

Of the expenditures for the year the cost of missionary work to the National Society amounted to \$281,809.41. The cost of communicating information amounted to \$28,106.91. The cost of administration amounted to \$27,704.47. What may be termed the operating expenses, which include the cost of communicating information and the cost of administration, amounted to \$55,811.38. Of this expenditure a considerable item involves the cost of publishing and distributing THE HOME MISSIONARY and all other printed matter issued by the publication department, and of conducting home missionary meetings and campaigns,

in states which have Auxiliary Societies. This expenditure has of course exerted its proportion of influence in raising the funds which have been expended for home missionary work by both the Auxiliary Societies and the National Society. It would be impossible to make an exact calculation as to the proportion of such expenditure in the auxiliary state fairly chargeable to the Auxiliary Society of the state, and the proportion of such expenditure fairly chargeable to the National Treasury.

The percentage of the operating expenses for the year 1903-1904 to the total expenditures of the National Society is \$16.23.

The receipts of the Congregational Home Missionary Society for the year 1903-1904 have been less than for any preceding year since 1885-1886. The average receipts for the eighteen years since 1886 have been \$389,987.36. There is nothing in the history of the Society, or on the books of the Society, to indicate that the receipts of the year recently closed are other than exceptional, nor to lead to any doubt that the normal balance will be restored, and the average income of the Society for the next five years reach nearly, if not quite, the average of the preceding five years.

The percentage for operating expenses of the Congregational Home Missionary Society is almost uniform with that of the other homeland societies.

SEVERAL VITAL PROBLEMS

The Problem of New England

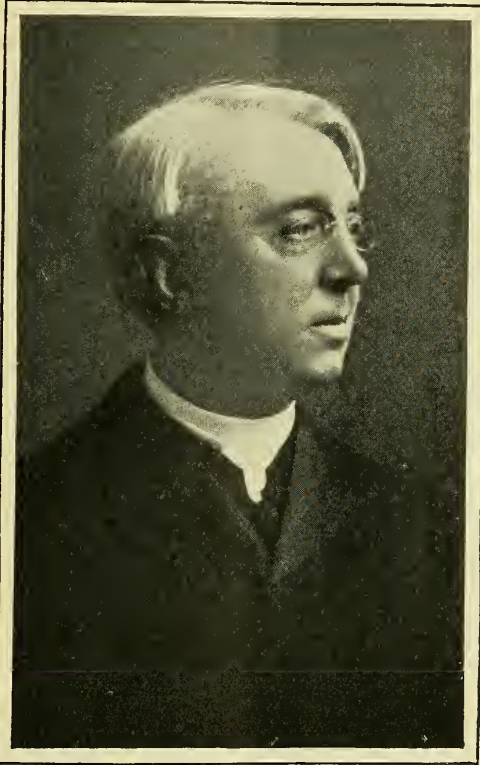
By F. E. EMRICH, D.D.

Massachusetts

MY topic is "The Problem of New England." Who does not know of New England?

Recently our great statesman, John Hay, making the address of introduction at the great peace conference held in Boston, spoke of Boston and Massachusetts as the home of Idealism. The contribution of New England to the up-building of this country is hard to be over-estimated. When passing through Chicago the other day I stood before the largest and finest retail store in the world. Two weeks before that date I had been in the little hill town of Conway, Massachusetts, four miles from the railroad, and that little town gave to the world Marshall Field. Here in Des Moines, in this great Congregational church, my mind goes back to my first pastorate. One day in a humble farmhouse, where I was making a pastoral call, I was turning over the leaves of an old album. The good wife of the house, with pardonable pride, pointed to the picture of her brother and said: "That is Governor Merrill, of Iowa." From one of the little country towns of Maine this boy had gone forth into the far West, had entered into the life of the state of Iowa, and had filled the highest office in the gift of the people of the state. When the history of this country is written up, the historian of New England will say, in the

language of the psalmist: "This one and that one was born in her." Jehovah will count when he writeth up the peoples: this one was born there; and all over the great land there will be men who shall say of New England: "All my fountains are in thee."



F. E. EMRICH, D.D.

In former years there has been a danger of overlooking the diverse strains in our national life, but the danger just now is that a new school of historians will arise who will not appreciate the large influence of New England in the forming of the highest ideals of the nation.

Up to recent times one was impressed with the homogeneousness of New England. The formative influence of New England ideas was English. It was in the truest sense *New England*. To a large degree this is true even today. The Irish Roman Catholic poet, John Boyle O'Reilly, in his beautiful poem delivered at Plymouth, fully appreciated the unique influence of the Pilgrim spirit.

New England is a small portion of

the country in area when compared with the rest of the nation. Containing about one-sixtieth of the area of the United States it yet contains about one-thirteenth of the population. Of thirteen hundred and forty manufacturing cities in the United States one-fourth are found in New England. More cities, properly so called, are to be found in New England than in any other similar area in this country. I can speak more authoritatively of Massachusetts than of any other state of New England. Of cities or towns in the Union having a population of ten thousand or more, Massa-

chusetts has forty-seven, Pennsylvania forty-three, New York forty, Ohio forty, and Illinois twenty-five. These prefatory remarks pave the way for asking specifically what is the problem of New England.

First, there is the problem of the incoming multitudes. It will seem strange to many of you in the West to learn that sixty-six per cent. of the people of Massachusetts are either of foreign birth or are children of foreign parentage of the first generation. Up to recent times the character of our immigration was northern, which could be easily assimilated to our American civilization. In later years the south of Europe has been sending to us large numbers of its people. One needs only to go over Massachusetts to find how New England is being transformed. Along the shores of Cape Cod we meet the swartly Portuguese. In one of the cape towns about one-half of the population is of Portuguese origin. Fall River, New Bedford, Holyoke, Lawrence, Lowell, teem with French Canadians. In fact, Fall River has a larger proportion of foreign population than any city in the Union. We meet the Greek in Lowell and Lawrence, in the neighborhood of Boston. The Finns work in our mills in Maynard, work in our quarries on Cape Ann and in Quincy, till our cranberry bogs on the cape. The Swedes have their centers in Campello and Worcester. The Bohemians and Poles and Slovaks are filling up the towns and cities of our Connecticut valley, and the Irishman is ubiquitous. This is the problem—how to win these people to the higher ideal of our American civilization. These peoples come to enrich us materially. We cannot do without them. They are helping to swell the wealth of our New England life. They have something to give us, even in the light of the mind and heart. It has always been to me a defect of the Anglo-Saxon that he isolates himself from the thought life of other races and nationalities. The Italian, Spanish, French, and even German colonist identifies himself with the fortunes of the people of the land he colonizes. The haughty, arrogant Anglo-Saxon is apt to exploit, to look down upon the people whose land he has taken. Something of this race characteristic is still found in the Anglo-Saxon of New England. Another danger that comes to us is that we shall allow the ideals of these incoming people to modify to a great degree the ideals of our own civilization. It is one of the difficult things of life to strike a happy medium between intolerance and indifference. All ideals are not of equal value. The negro of the South has influenced the speech of his masters. These incoming multitudes may influence our ideals, unless we, by a wise Christ-likeness, shall win them to the higher life.

Home Missionary Investments

BY SECRETARY J. B. CLARK

New York

Home Missionary investments began in Connecticut with the creation of the missionary society of that state a little more than a hundred years ago. It was the first society of its kind in America and the first in the whole world. It opened business with a capital of \$600 in money and a boundless fund of faith and consecration. Twenty years before this organization Connecticut churches were sending out their pastors into the new settlements for four months at a time. They were paid \$4 a week for their labors and were allowed \$4 more for the supply of their pulpits. They went out preaching the gospel, planting the church, administering the ordinances, and building up the institutions of a Christian civilization.

Why did Connecticut take this trouble and go to this expense? Because the Christian people of that state were afraid. They were haunted day and night with a prophetic dread of states growing up and coming into the Union without churches and schools, without Christian homes and a Christian Sabbath. They were afraid of barbarism and this made them willing and eager to loan their best ministers to the new settlements for the prevention of that dire disaster. Other states followed the example of Connecticut. Other branches of the churches imitated the Congregational churches of that state, until in the course of a hundred years in the place of one feeble organization in southern New England, there are now more than thirty home missionary societies, all of them national, all of them Protestant and evangelical. The Connecticut capital of \$600 has swollen into the enormous amount of \$190,000,000, which these societies have invested in the planting of churches to keep America a Christian nation. Yet even this total does not tell the whole story; for college planting, church building, Sunday-School organization are the legitimate outgrowth of all home missionary effort. Add therefore the expenses of these collateral agencies, and we shall have for home missionary effort, root and branch, the magnificent total of \$365,000,000 invested for the Christian civilization of America during the last hundred years. Such financial returns are enough to stagger the fancy.

But what shall be said of moral and spiritual results? If the 80,000,000 people of the United States were to pass before us in procession, we might lay our hand upon every fourth man or woman in that long line and declare: "Here is a communicant in some Protestant evangelical church in the United States." It was not always thus. Only one hundred years ago

that ratio was but one in fourteen; today it is one in four. In other words, evangelical church membership in the United States has increased in one hundred years from one in fourteen to one in four of our population. In fact this increase has been three and one-half times faster than the population itself, and this in spite of the flood of foreign immigration that has been cast upon our shores. Never in the history of God's kingdom on earth has there been any record of religious progress that can compare with this.

And how has this rapid growth of church power been accomplished? Look at our great Presbyterian church today, with its 10,000 churches and a million and a half members. Yet an eminent Presbyterian said to me but recently that nine-tenths of all their churches were planted by home missionary money. Look at the great Baptist and Methodist bodies, with their 90,000 churches and their 10,000,000 members. Yet any intelligent Methodist or Baptist will tell you, as they have told me, that nearly all these churches owe their life to home missionary culture. Look at our own little branch, the Congregational household, with its 6,000 churches and its 600,000 communicants. Yet five out of every six of these churches would have no existence today but for home missionary aid. And the proportion would be still greater but for the fact that hundreds of Congregational churches have been planted and grown strong before the home missionary movement had started.

I do not believe we half appreciate the meaning of these facts. I would not wonder if to many of us today they are absolutely new. Quite recently, while pleading this cause in one of the largest churches of the land, I had occasion to refer to some of these figures, when I was suddenly interrupted by the pastor. Said he, "Are you sure of that statement?" "Absolutely sure," I replied. For a moment he seemed amazed and sank back in his chair, exclaiming loud enough to be heard by half the congregation, "I never dreamed of it." Yet he was a learned man, an eminent scholar in church history, yet ignorant of one of the most familiar facts in the story of home missions. Indeed it would be a curious question, were we to ask it, what and where would be these great ecclesiastical bodies, Presbyterian, Methodist, Baptist, Congregational, Episcopal, and Reformed, but for home missionary investments. Would they be represented today by anything but a few ancient graveyards on whose moss-grown walls we might be able to decipher the legend: "Sacred to the memory of a defunct denomination"?

Do you wonder at the question which an intelligent Turk not long ago raised in the Turkish parliament? Said he: "Why is there always prosperity in America? Here

we have wars and famines, conspiracies and revolutions. They have none of those things over there. Why not?" He got no answer to his question and could give none. But a Japanese visitor to this country a few years since answered the question. Said he: "I am no Christian. I do not believe in your Bible nor in your religion. I am what you would call a heathen. Yet to me it is perfectly plain that Christianity is the spring of American prosperity." There was the question and there is the answer, the answer of the heathen to the question of the Mohammedan; there is no other answer to be given. Christianity is the spring of American prosperity. This is not saying that every man and woman in America is a Christian. Far from it. It is not saying that every law of the land and every habit of the people is Christian. Far from it. But it is saying what we have already proved, that one in four of our great people is a Christian man or Christian woman. It is saying, according to Dr. Laidlaw, that at least 60,000,000 of our 80,000,000 people are brought more or less under the influence of Protestant churches and evangelical Christianity. It is saying that on the whole the spirit of Jesus Christ dominates the government of the land and the lives of the people. Here is the fact which took the Turk by surprise and which the keener intellect of the Japanese so shrewdly discerned. And home missions, remember the fact, home missions, has provided at least nine-tenths of the quickening leaven that has made America a Christian nation.

Over the vast land where shall we find a more glorious example of the truth I am advocating than here in Iowa, where we are met? Iowa is sometimes called the "Vermont of the West," sometimes "the Massachusetts of the West"; not because it was settled predominantly by the men of these states, but because of the moral strength and stability of her people. And how came they by this proud distinction. The answer has been given a thousand times and is written down forever in history.

It is due in no small degree to a dozen men and their wives who came over the great river in the early forties and were met by Father Turner on the sunset side with outstretched arms of welcome. Then and there opened a new era of home missionary history. These men brought with them the church, the school, the academy and the college, the Christian Sabbath and the Christian home. And they came as a band. They had together studied the conditions of the field before coming and a kind providence furnished them with a leader in Asa Turner, whom they were proud to follow. They found as advisers and helpers such men as Gaylord and Reed, Hitchcock, Holbrook, and Emerson. Those were the men working together and seeing eye to eye who laid the foundations of

Christian society in the "Vermont of the West."

Can you wonder at the result? I am not surprised that one Congressional report at least during the progress of the civil war describes the Iowa troops as the flower of the western army. How could it be otherwise, when every missionary pulpit flamed with patriotic fire; every missionary church was a recruiting station? Sunday-Schools and congregations were decimated by enlistments. In a careful estimate made near the close of the war it was found that the home missionary states in both valleys on the Mississippi had sent into the army one in four of their entire male membership, including in count young men, old men, and boys. Can you wonder that Dr. Richard S. Storrs, that incomparable student and interpreter of history, on reading that report declared with solemn emphasis in his own pulpit, "Home missions saved this country once and will save it again if necessary"?

And there was one service rendered by this Iowa band to Congregationalism which I believe has never received its full credit. At the time of their coming a certain heresy had spread throughout many of the younger states of the west, taking its rise, I am grieved to say, on Andover Hill, and declaring that all American soil west of the Mississippi was and must be uncongenial to New England Congregationalism, and in that region at least only Presbyterian churches could live and breathe. The Iowa band were Congregationalists and so they determined to remain. They had been told before leaving home that it would be a breach of faith not to join some Presbytery and take their churches with them. Their answer to that injunction was to join the Congregational association of Iowa and to promote Congregational fellowship throughout the state. That was the first bold stand taken by the Pilgrim faith and polity west of New England. The further west was quick to catch their spirit, and through the faith and pluck of the Iowa band it has come to pass that nearly one-half of our Congregational household of churches is located today west of the Mississippi river.

I have been speaking of past investments. But there are others demanding to be made, and all of them with as large promise as Iowa, Dakota, or Oklahoma. The new north of Minnesota, as you will read in the September *Home Missionary*, is in need of an investment. The new south of Georgia and Alabama is suffering for an investment. Alaska and Cuba, Utah and Oregon, Montana and Texas are ready to make rich returns for home missionary investments and we must not, we will not forget the Hawaiian islands.

The Pennsylvania Problem

BY REV. CHARLES A. JONES

Philadelphia

Congregational history, in its relation to the National Home Missionary Society, is the unfolding of a divine plan looking toward the recovery of humanity and a Kingdom of Heaven in the United States of America, along the lines of unlimited individual liberty, which never drops to the level of selfish license but which ever trends toward the altruistic heights of Christian brotherhood, where liberty and fraternity and equality sit none too serenely upon an unstable throne, terribly menaced by a rushing age of brain, brawn, and bulion. Into the making of such history, local and national and mundane, dovetail the critical conditions and imperative needs of Pennsylvania.

Pennsylvania, Congregationally speaking, has been in past days altogether too much like that one lost sheep whose ninety-nine woolly mates were safely folded.

Very weak is Pennsylvania's place in modern Congregationalism; very weak is its influence in voicing the principles of the Pilgrim faith and polity! "As goes Pennsylvania, so goes the Union," is machine Republicanism, not Pilgrim-Puritanism. William Penn's woods, 45,000 square miles of excellent territory, have been, as far as our denomination is concerned, a sort of geographical watershed, running off its virtues on the west and south toward Ohio and beyond, and on the north and east toward New York and beyond. It is only within very recent years that either the *Chicago Advance* or the *Boston Congregationalist* has been able to discover sufficient Plymouth Rock data therein to constitute an occasional paragraph and a semi-occasional broadside.

President James Morrow, D.D., of the Pennsylvania Bible Society reports that in 1903 the Holy Bible was issued in forty-three different languages for Pennsylvania alone. And yet our tocsin, borrowed but blessed, still resounds: "All nations are welcome—except Carrie."

In this goodly commonwealth, where the Pilgrim principles took root at Ebensburg, Cambria county, in 1797, the spirit of Congregationalism yet abides.

Congregationalism in Pennsylvania "still lives." God has kept us true to our own sense of right, true to the principles for which our denomination stands, true to the genius of the Pilgrim faith and polity, so that in the last analysis Keystone state Congregationalism is abundantly able to stand the gaze of the world, never flattered by its fawning smile nor withered by its curling lip of scorn.

When asked for the tabulated results of a century of life we confess to more or less

chagrin, for 1903 records only 113 churches; 116 ministers, 47 without charge; 12,121 church members; 5,715 families; 13,631 Sunday-school scholars; 3,061 Christian Endeavorers, and benevolences totaling \$8,980, including a mere pittance of \$1,398 for the National Home Missionary Society work. Only 721 united on profession of faith with our 113 churches during the year. Verily, we are the Benjamin of the Pilgrim-Puritan tribes, the Zoar of the Pilgrim-Puritan principalities! A very "little one" at best!

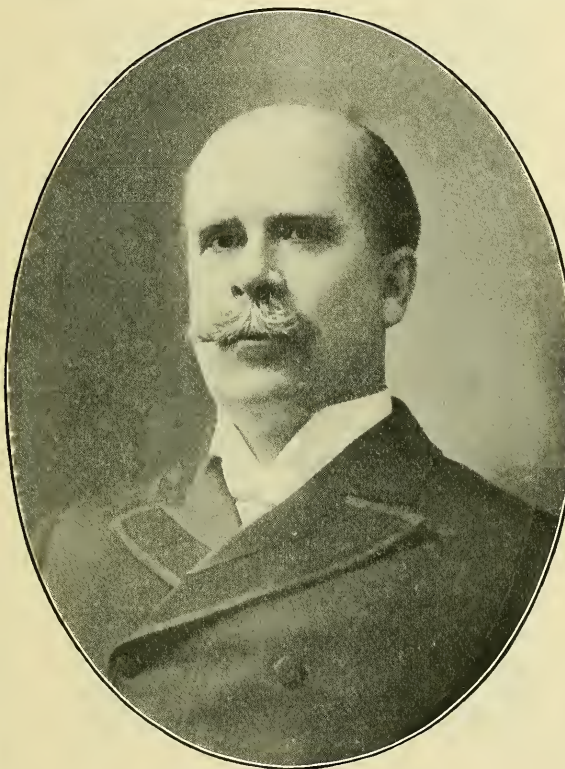
Those who attempt explanation note (1) a foreign language, too long maintained;

(2) a plan of union, blighting in its aftermath; (3) a western fever and fervor, decimating in its issue; (4) one hundred years of independency, crippling centripetal and centrifugal action; and (5) a local lethargy, scarcely less than a besetting sin.

The first church of Ebensburg was organized in 1797. The Fifth Avenue Church of Pittsburg dates from 1844. The Providence Church at Scranton entered in 1855. These were centers of Welsh colonization, too wedded to a melodious mother-tongue to yield it without a historic struggle and too

saturated with Cambrian independency to be dislodged from their local autonomy. Hence for practically ninety years Pennsylvania Congregationalism was supremely and superabundantly Welsh. Harford in 1800, Guy's Mills, the old "John Brown Church," in 1825, and Philadelphia-Central in 1864 were English seed. Yet it was the year 1880 before English Congregational churches gained any degree of ascendancy. Then it was comprehended for the first time that if the American-Cambrians were to be saved to Congregationalism it must be through the English-speaking Congregational churches. To aid in solving this pivotal

problem, the Rev. Thomas W. Jones, D.D., was prevailed upon to yield his Saratoga parish and to enter upon the *new* superintendency of Pennsylvania and adjoining states. In 1880 the telltale scales hung low toward Welsh Congregationalism. In 1890 they almost balanced between Welsh and English. In 1904 they hang decidedly low toward English Congregationalism. Today scarcely a score of Welsh-speaking churches exist throughout the state, and even in these there are English services, sometimes two to one. Says Dr. T. C. Edwards, the Nestor of the Cambrian-American churches,



REV. CHARLES A. JONES

"Out of several of the old Welsh churches have already grown flourishing English congregations and *more are to come*." We indeed rejoice in the rescue of our stalwart, growing American-Cambrians, but our *Te Deum* has its minor melody when we thoughtfully consider what the transition has actually cost the Cambrian-Americans, whose worship was never so fervently spiritual as when metred to the telling cadences of a picturesque language which is fast becoming naught save an echo among men and nations.

The blighting aftermath of the plan of union (1801-1852), with whose merits, if it had any, and demerits—and it had many—you are fairly conversant, has practically placed the badge of mourning on many a parish which in all probability would have been Congregational. In Philadelphia and Pittsburg it virtually smothered the principles of Plymouth Rock with the tenets and polity of Westminster confession until almost too late to resuscitate from asphyxiation anything that was Congregational.

Pennsylvania Congregationalism could have successfully withstood the negative influence of both language and aftermath had

it not been for the consuming western fever and fervor that for nearly a century has decimated the state, taking its young Congregational blood to new and seemingly more promising fields of service and thus discouraging the remnant left by sapping the Keystone state of favors, financial and fraternal and spiritual, which otherwise would have very naturally hit the numerous lightning rods lifted aloft towards the denominational skies. For nearly a century we have been left signally alone. We have been expected to carve Congregationalists out of the wilderness, with a decimated constituency, and with no Aaron and Hur to support us. It is not sufficient to venerate and to revere the Pilgrims; we must carry on their work amidst the burning issues of the hour.

There is a remnant—12,121 Congregationalists—in our Keystone commonwealth. We are not intruders in Mr. William Penn's woods; we are Christian Congregationalists—men who in the fear of God dare to rediscover the Book Divine for that "more light" which Rev. John Robinson assured the Pilgrim Fathers was yet to be discerned from God's written Word.

Could we only eradicate all that is still extant of the one hundred years of independency which has thus far crippled our centripetal and centrifugal force we could make better time along the path of modern progress. Independency, paralleling selfishness, has marvelously handicapped Pennsylvania Congregationalism. English Congregationalism has always savored very strongly of independency. The Cambrian constituency became inoculated therewith and in turn contributed the same virus, or virtue, to American Congregationalism. Consequently in Pennsylvania independency—a whole century of it—has produced a sparse growth of scraggy Pilgrim-Puritan underbrush continually seeking shelter, instead of a great, noble forest of gigantic oaks and maples and elms unceasingly granting just such favors. Congregationalism in our commonwealth, as a too witless independency, has run riot. So stoutly has it wished to be "let alone" that it has actually forgotten to fellowship at all. Before we succeed in crossing our generous Father's threshold, local autonomy will be wedded with local fellowship, for individualism and altruism are the two prime factors of American Congregationalism.

When, therefore, the privilege of voluntary self-government and involuntary Christian fellowship is both appreciated and appropriated, the reputed "rope of sand" will prove to be a strong steel cable holding the Congregational churches of any state and of any nation "one and inseparable."

Congregationalists immigrating to our Keystone state are very much like the

Klondike gold miners who were never missed until they were found more dead than alive. Students in the New England seminaries are not the only persons who have been taught and consequently have thought that "Congregationalism is a river rising in New England and emptying itself south and west into Presbyterianism." The perpetuity of a foreign tongue, Presbyterian ascendancy, emigration and thoughtless neglect, to say nothing of nearly a century of dwarfing independency, has systematically settled down into a local lethargy out of which the Keystone state Congregationalism must arouse itself or else be aroused by some power outside of itself that makes for righteousness. The Pilgrim-Puritanism of Pennsylvania is one hundred years young.

None of these conditions any longer obtain to any extent. Today our entire horizon is optimistic. Pennsylvania spells opportunity. The prospects for Congregationalism in our commonwealth were never finer. God today understands "United States" (English) in Pennsylvania. The aftermath of the plan of union has been harvested, tares and all; Congregational extension is the problem of the hour, especially of the future.

With your help, Pennsylvania once saved the Union. Support her as splendidly as you did in the 60s and she will save the Union AGAIN—for God and Old Glory!

The Middle West Problem

By A. M. BRODIE, D.D.

Chicago

Not since the year 1673, when St. Lusson, at the juncture of the great lakes, surrounded by a company of gorgeously-robed priests and a band of Indian chiefs, planted the flag of France beside a huge cedar cross and took possession of all the land north, south, east, and west, beside every lake and stream and sea, in the name of the king of France and Almighty God, has there been such need of heroic, self-sacrificing missionary work as at the present hour.

A portion of this work God has entrusted to us. That we are beset with problems—many and grave—no one will deny, yet there is not one that may not be successfully solved if we are true to our trust and to God. This optimism does not arise out of blindness to the difficulties, but rather out of a "glad belief in the preponderance of an overcoming power for good."

I am asked to set forth the problems of the middle west; omitting some common to other denominations, such as the apparent supremacy material interests seem to have over spiritual ones, Sabbath desecration, the transition period, and the unrest in the theological world—let me speak first of our most common problem.

English-speaking young people of our rural communities are steadily gravitating to the towns and cities, there to become identified with business and church interests. Parents eventually follow. The farms are rented or sold to the newly-arrived homeseeking foreigner. These strangers readily take the places of our English-speaking friends in the fields, but their places as workers and givers in the local churches are, alas, seldom filled.

For the ever-decreasing remainder of Americans there is an ever-increasing struggle. Churches once noted for their gifts of sons and daughters to become ministers, missionaries, Sunday-school teachers and officers, also for their splendid contributions to all our benevolent societies, have become so decimated that only by great sacrifice do they for a time remain self-supporting. Later they are compelled at much cost of feeling to ask aid.

Shall we continue to help these slowly yet surely dying churches for the good that they have done, cut them off at once, or go back to the days of the circuit rider and place from two to four churches under the care of one pastor? If the latter, where shall we find men qualified who will volunteer for this arduous service?

A more serious aspect of the problem is the country or village church where there is still sufficient resident wealth for self-support, but where the holders of it will not contribute more than what they deem "their share." If we aid such churches we have the strange anomaly of the washwoman helping to provide a preacher for the wealthy besides paying for her own, and the widow's mite used to give the gospel to miserly men of means. These things ought not to be so.

Flattering inducements held out by agents, startling stories of success by returned emigrants, and cheap steamship

rates are bringing an unprecedented number of foreigners to our shores. Our problem is not with the number, but with the nationality and character of those coming. For the past two decades the grade of emigrant has deteriorated, as statistics show. In 1883, 64,000 Swedes found their way to America; in 1903 we received only 23,000. Twenty years ago 250,000 Germans came; last year only 21,000. Twenty years ago 29,000 Poles settled in the United States; last year 113,000. Two decades ago 32,000 Italians found a place among us; last year over 230,000 crowded into our towns and cities.

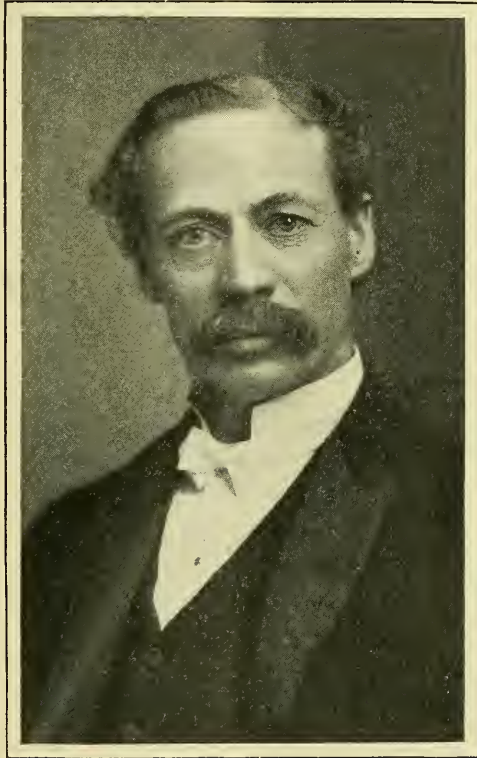
Of about 1,000,000 who came, more than one-half brought less than \$30 each. Of the 230,662 Italians, 84,512 could neither read nor write, a word of their own language or speak a word of ours. Twenty years ago 80 per cent were Scandinavians, Germans, and English-speaking people who readily became American citizens; last year 70 per cent were from southern and eastern Europe — peoples not so readily assimilated.

One sent to make a study of those coming on cheap rates this present year reports: "These emigrants may not be actually unhealthy; but I consider them undesirable citizens of the United States. They are unclean

in their domestic lives, and that alone should be sufficient reason for their exclusion from this country."

The district of Whitechapel in London, whence they come, will bear comparison with the worst quarters in New York. The London papers already are gloating over the fact that the east end of their city is being rapidly cleared of many undesirable aliens who are taking advantage of the \$10 rate to sell their belongings and treck across the Atlantic.

To give an idea of how the average Polish, Russian, Scandinavian, or Hebrew lives in London it may be stated there are at



A. M. BRÖDIE, D.D.

present hundreds of men, women, and children occupying tenements in Pearl Street, Spitalfields, and the murky byways of Mile End Road.

They for the most part are tailors, working jewelers, and furniture makers. They live, sleep, and eat in numbers, anything up to thirty human beings in a single room, and make their beds of garments or shavings used in their business. Their food is of the poorest, and the diseases among the filthiest. As many as 3,000 are treated daily at the London hospitals.

It is estimated that 100,000 a year go into Illinois alone, pouring into that state at the rate of 2,000 a week.

We have in the middle west a vast multitude of poor, illiterate people of more than a score of nationalities, of many religions and no religion. These fellow citizens—actual and to be—have brought their customs and practices, good and bad. We have masses wholly unevangelized. A student of the problem tells me there are of one people more than three score thousand without a single spiritual leader or adviser. To save our country—to save ourselves—these people must be Americanized and Christianized. What we do, or fail to do, affects the national welfare and life. Our

duty is plain—our work is fundamental—we are confronted with the mighty task of assimilating all the foreigners drawn together from every country and welding them into one people, having one national spirit and one God.

Each year the church must devote larger amounts of money and send more missionaries to care for these incoming hordes.

The problem in the large city is most difficult. Missions there are more expensive to maintain; we shall soon be compelled to spend dollars where we now spend cents. London economists are alarmed because one in twelve in that great world center is foreign born. What shall we say when, in our metropolis, every fifth person is an alien?

In the middle west we have every color, race, and tongue. We have foreign missionary work in all its most difficult phases and home missionary work in all its different forms. Shall we stand fearful at the enormity and complex difficulties of the work, or shall we be fired with the greatness of the opportunity and the glorious possibilities? Ours the honor, ours the joy, to minister to all who come, "lessening the ever-swelling tide of poverty, misery, and degradation," which year by year, from all lands, rolls in upon us.

A Unique Annual Meeting

WITHIN the past decade, the secretaries of the National Societies were invited by the National Council, then meeting in a distant western city, to present papers covering their work and its needs. When the hour named on the printed program arrived, they were politely requested to submit their carefully prepared papers without reading, as the business committee desired the time allotted for this purpose for an address by a woman (not a Congregationalist), on the subject of temperance.

All was so different at Des Moines. Each society was given a generous share of time for speaking and business, water-tight compartments into which no other business, however important, was allowed to leak, and jealously guarded by Secretary Anderson. Each society held a crowded meeting and furnished much of the noblest eloquence of the week. It was good for the eyes to see the officers and committee-men of the various societies pressing into each other's meetings and applauding the appeals made for each other's work. Altogether, it was the finest illustration ever witnessed of the real unity of the missionary work of the denomination; it should be often repeated, until one truth, so frequently undervalued, shall be made luminously clear—that Congregational fellowship, the second great principle of our polity, finds about its only visible expression in the combined missionary work of the "*Congregational Church*."

THE YOUNG PEOPLE'S CRUSADE

CONDUCTED BY DON O. SHELTON

Men and Missions

BY DON O. SHELTON

PROBABLY no other denomination has in its membership men of nobler character or greater possibilities than has our own. Many of them have been trained in the best Christian homes, are college and university graduates, and occupy positions of great trust and influence in the communities in which they live. But large numbers of them are unidentified, in any vital way, with the home missionary work of the churches. It is true that they manifest an intermittent interest by occasional contributions to home missions, but they seem to feel no pressing personal responsibility for maintaining and augmenting a deep home mission interest in the local church. They may be superlatively enthusiastic over golf, or over football, or over social functions, or over large business undertakings, or over other matters relating chiefly to this life, but they do not seem to recognize the delights and possibilities of large usefulness as local missionary leaders. They look on this work, which should closely concern every disciple of Christ, as remote from their sphere, and as of chief concern to missionary boards. They are not in close touch with the present moving, aggressive campaign of their divine Master. These men, of intellectual attainment, of business capacity, of stalwart character, must be reached, interested, inspired, be given tasks equal to their ability, and be assigned a definite place of responsibility in the home missionary movement.

In seeking to get a general knowledge of the relation to missions of men in Congregational churches, I have had communications from one hundred and fifty pastors, representing large and small churches, in cities and towns, in representative sections of our country.

The figures furnished by the pastors show that in these one hundred and fifty churches there are approximately 20,000 men, of whom 1,071 are aiding the missionary cause by missionary committee service in the local church. These figures would indicate a fairly encouraging condition of affairs were it not that thirty-six of the one hundred and fifty churches have no men serving on missionary committees, and that twenty-four of the churches report fifteen or more men each on missionary committees, or a total of four hundred

and ninety-one. Putting these figures together we have this table: Thirty-six churches have no men on missionary committees; twenty-four churches each report fifteen or more men on missionary committees (an average of twenty), or a total of four hundred ninety-one; ninety churches report an average of six men on missionary committees, or a total of five hundred eighty.

Many of these are church officers, and aid chiefly in the collection and disbursement of funds. These figures, based on careful reports from 150 churches, indicate a fair degree of active coöperation on the part of laymen, but they also suggest the need of an awakening as to the place, the responsibility, and the opportunity of strong men in connection with the missionary enterprises of the churches. In coöperation with their pastors, under right direction, quickened by the Spirit of God, they would be able to help marshal the forces of the local church in a prompt, unswerving advance movement. Though they have not been led to become home or foreign mission secretaries, yet they are responsible, to the measure of their capacity and opportunity, for the welfare of the mission cause.

The present imperative needs of the home mission cause make it exceedingly important that the interest and coöperation of laymen, in all our churches, be systematically cultivated.

In suggesting ways by which men may be led to have a deeper sense of responsibility for the advancement of the cause of Christ in our greater country, it is a joy to acknowledge the invaluable aid being given by our pastors in their pulpit teaching. Without question most of the deep missionary concern that so grandly characterized Congregationalists during the past century and that makes possible the large missionary activities of the present is the outgrowth of the patient, prayerful, faithful teaching and leadership of our pastors.

But how are the able laymen of the churches to be led to a more hearty, personal coöperation with pastors, to the end that a still larger practical interest in home missions may be awakened in all the churches?

1. Promote among them the regular study of the Bible. The Word of God is living, energetic. The words of Jesus are spirit and life. Apart from systematic, prayerful reading and study of the Bible, there will be no marked spiritual vigor. The Christian men of the churches will ad-

vance in missionary zeal as they increase in the knowledge of God and of His will.

2. Help men to cultivate a life of prayer. This is the clear teaching of the New Testament, this is the plain lesson of missionary history: *The cause of Christ advances as His servants pray believingly and make sacrifices.* Home missions will progress in proportion to our real piety and our believing prayerfulness. We acknowledge the need of prayer and the necessity of the fullness of the Spirit of God in every Christian life, but do we sufficiently emphasize their absolute necessity? "Without me ye can do nothing." "If ye abide in me, and my words abide in you, ask whatsoever ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; and so shall ye be my disciples."

The experience of missionary leaders, the strong affirmations of the Word of God, the inner history of the triumphs of great missionary boards, teach that marvelous results come when men assemble in groups to pray for missions. In the past eighteen months I have visited not a few Congregational churches in various states. Only once was I invited to join the pastor and officers of the church in prayer on Sunday morning in behalf of the morning meeting and in behalf of various interests of the Kingdom of God. That particular church was the only one visited where a group of the strongest laymen in the church were in the habit of uniting, personally, with the pastor in prayer. It was a half hour never to be forgotten. In the meeting that followed there was an unusually sympathetic attitude on the part of the congregation. The missionary contributions of that church are large. In every department the church gives evidence of life, vigor, aggressiveness. May the Master teach us to pray and enable us to lead other men to plead with God in behalf of our nation and the world. There is not a missionary board or organization today that is an aggressive, progressive force, that has an enlarging work, that does not emphasize and act according to this clear teaching of Scripture on the fundamental need of believing prayer. By much prayer there will come a revival of interest in home missions on the part of our churches that will usher in a new era of self-sacrificing effort for the regeneration of our nation.

3. Thoroughly familiarize them with Congregational home missionary literature. This is of increasing timeliness and worth. The *Home Missionary*, in its modernized style, appeals to men. The publications of the society treat home mission problems thoroughly. The contents of these publications and their attractive form make possible their wide circulation.

4. Promote the systematic study of home missions by men. Text-books are now

available. Under proper leadership such study is fascinating, for it includes the consideration of the most intensely interesting biographical, historical, geographical, and religious themes. Such study makes possible the consideration of the lives of the great pioneer heroes of the cross, who were made by God instruments of mighty power, to the end that the foundations of our nation might be Christian. The breadth of the mission of these men, its priceless value, and its immense cost in toil and self-denial should be known by every Christian man.

Intelligent home mission study also involves the weighing of the significance of current events, the inquiring into, by Christian men, of the perils that now threaten the nation.

Therefore the home mission study class may wisely be given a place in every Congregational church. Under the leadership of one whose Christianity is of a robust type, such a class will greatly intensify home mission interest.

5. Place the strongest available men on committees for the purpose of organizing and conducting the missionary activities of the church. A Christian man of capacity likes to be given a big task.

There is a clear call, therefore, sounding forth to the men of the churches. It is the call of our Master Himself to strong men to enlarge their sympathies; to broaden their interests; to stir up the gift that is in them for the doing of large, specific tasks for the widening of the Kingdom of our Lord in America; to count themselves stewards of time, talent, and money; to apply their business and professional experience and sagacity to the greatest task in the world.

I believe the men of the churches will be led to hear this call with increasing distinctness as they are held close to the study of the Word of God, always a source of strength and enlightenment; as they are led to join their pastors and other men in those effectual, fervent prayers of righteous men which avail much in their working; as they become familiar with what our Lord is doing through home missions and with what it is probable He might do if Christians would heed his calls; as they study home missions systematically; as they are placed on missionary committees with definite responsibilities for arousing, systematizing and extending missionary zeal. In ways somewhat like these I believe there may be brought about a new, triumphant era in Congregational home missions.

I believe the best days of our Congregational Home Missionary Society are before us. The urgent moral and spiritual needs of our great cities, of the millions coming to this land from abroad, of the vast southwest and northwest, of innumerable country districts east and west, and of our new possessions, call for a sane, aggressive, enthusi-

astic, determined advance. This is not an hour for timidity, for faltering, for the wasting of time and energy in debate over questions that should have been settled, and settled right, long ago. It is a time to ask God for a vision of immediate duty. It is a time for believing prayerfulness, for the exercise of faith in God, for prompt, energetic, loyal, Christian activity.

As workers in behalf of Congregational home missions, we are not here to mark time or to retreat. We are here to apply the best thought of our age, and the wisdom that comes from above, to the home mission problems of the hour, and in response to the leadings of the Spirit of God to go forward to larger achievement. That there may be this forward movement, our Home Missionary Society now needs the prayers and the continuous help of the strongest men in every Congregational church in America.

The Opportunity Now Open to the Congregational Home Missionary Society

BY REV. JOHN DE PEU

Bridgeport, Conn.

To say that the area of the United States is 2,970,038 square miles, means little. It means more when we see areas compared and find that France, Germany, Spain and Italy could all be put in the section east of a line drawn from Chicago to New Orleans; that the vast area of China Proper is not so great as that of the states lying to the west of the city of Des Moines and north of Texas; that Japan is Northern California and that Great Britain and European Turkey, Switzerland and Denmark, Portugal and Palestine could all be put within the state of Texas; that all of Europe except Russia and all of China and Japan could be put within our borders and leave room for another New England on the Pacific to balance the one on the Atlantic. The population of the world estimated (Social Progress for 1904, p. 3) as 1,602,187,461 could

be housed in the State of Texas, giving every man, woman and child a separate house, thirty feet square with air space around it. If you ask for elbow room in which to work as the first condition of opportunity, it is offered here, and all this vast area is the field in which the work of our Congregational Home Missionary Society is to be carried on.

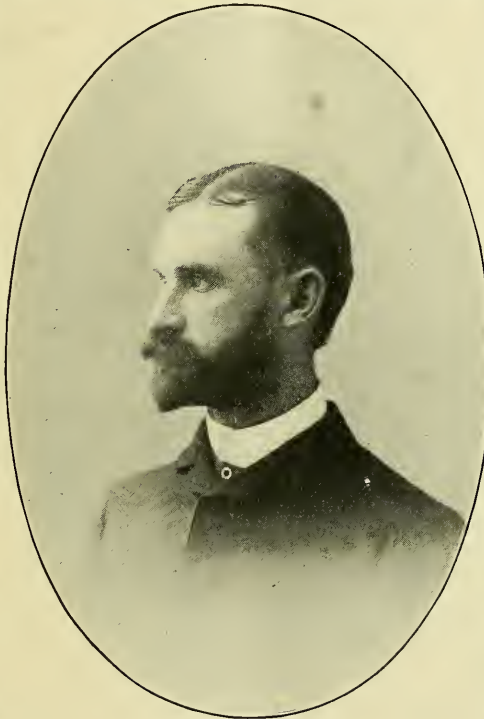
Associated with this vastness of territory is a second condition which helps to spell out opportunity. Our population as compared with that of other nations is great. In round numbers Italy has 32,500,000; France,

39,000,000; Great Britain and Ireland 42,000,000; Germany 56,334,000; the United States, 76,334,000; only Russia and China surpass us. When we consider the prospective populations of the various countries the comparison is still more impressive; the United States gaining 206 per thousand in the decade, Germany, 139.8; Italy, 70.5; France, 12.1. The field is both great and growing. Is Congregationalism filling its part of the field?

We have this year an even 5,900 churches, of which 1,082 are without pastors. That leaves us 4,818 churches equipped for work. That means one church for every 616.04 square miles of territory within the solid center, leaving none for the outlying regions,

Alaska and the Islands, or one church for every 16,000 of the population. Certainly we are not over-stocking the country with Congregational churches and great enlargements are possible without departing from the fixed rule of our societies, to enter no fields which are already cared for by churches of sister denominations.

But let us speak more particularly of what stands as the particular opportunity and responsibility of the society. To many minds home mission work means frontier work. But where is the frontier? In 1793 the pastor of the church in Norfolk in Connecticut going out to preach the Gospel in the frontier settlements found them in Vermont and Central New York. In 1838 Reuben Gaylord, a child of that same church, sought



REV. JOHN DE PEU

the frontier again as his field of labor and found it here in Iowa; after seventeen years of labor here he was again following the elusive goal on that memorable mid-winter journey through mud and snow and winter winds and flooded streams, "carrying Sunday into the trans-Missouri country." And when he came back to greet us in his old home, in his later years, Nebraska was a central state and the frontier was become a tradition of the rapidly receding past. A word full of dramatic suggestion was stricken from our vocabulary. But wait. Old words like old fashions have a way of returning to use, as the rising spiral of history moves on. The nineteenth century crowded the frontier off the continent; but before the bells had rung in the new century a new frontier had been fixed by strange orderings of providence in the islands of the sea. Cuba and Porto Rico on the one side and the Hawaiian Islands on the other are the new monuments marking the frontier of our home missionary field. On either hand new fields of labor, full of romance, made ours without our choice, almost against our will, summon us to emulate the service of the fathers with swift and radiant feet carrying the Gospel to those religiously destitute.

But the frontier is not merely a geographical term, it signifies a social condition which you may find in any one of the forty-seven states. It exists wherever the population thins out into lonely isolations, and whenever in pursuit of wealth men have outraced the slower footed institutions of civilization. Where their picks clink in the fastnesses of the mountains, or their ax strokes sound in the sombre depths of the woods the frontier lingers. And while the old frontiers are thus pushed further up into the rarified air of the mountains, and deeper down into the lone silence of the woods, they linger where the tide of migration has swept, on and beyond, and form anew in old centers of population.

In spite of its 80,000,000 this country is the most sparsely populated of the nations of the world. Russia with its vast and oppressive solitudes, has a population of fifty-one per square mile. France has 188.10; Austria, 226; Germany, 269.20; Italy, 293.47; Great Britain and Ireland, 346.78. Even Switzerland the land of granite and glaciers has 207.50 and Belgium 589. The United States has only 25.60. This sparseness of population creates the need of missionary work of the sort The Congregational Home Missionary Society is specifically set to do: "Assisting feeble congregations and sending the Gospel and the means of Christian education to the destitute within the United States." Had we a population equal in density to that of the united kingdom, or of Germany or even of France, and distributed with any evenness, there would be no such need as there is of assisting "feeble churches" and there would be none "re-

ligiously destitute" in our present use of that word. Our population is not only sparse, but it is also unevenly distributed. Taking the whole country there are 25.6 people to the square mile, but Nevada has only .04; Wyoming, .09; Montana, 1.7; Idaho, 1.9; Oregon, 4.4; North Dakota, 4.5; Colorado, 5.2. While such conditions as these exist missionary work must continue; for great portions of these states will continue to be thinly populated. Many of the small churches must of necessity continue small and in need of help. These are the churches that suffer most when the work is cut. They are the first ones lopped off, or are at least able to meet by extra levy on the field the reduction made by the missionary society. This work, prosaic, unpromising, unfruitful as it seems, is yet the very work for which the Home Missionary Society exists. It should be increased rather than diminished. Even with debt burdening us and with all the pressure and enthusiasm there is for independence in the various states, this word ought to be spoken. Lift harder, east and west; let each state meet if it can the whole expense of the work carried on within its borders, but think long before you settle it in your minds that you are doing God's service by killing off the weak and less promising children, in order to boast that you are a self-supporting family.

This problem is pressing more and more upon us in the east. While the forests are being stripped from Michigan and Oregon, the forest area is increasing in Connecticut. Stone walls marking the boundaries of formerly tilled fields, may be traced today through timber land. Pastures and meadows are being over-grown with brush, so that there is more woodland in the state than there was fifty years ago.

Even when Reuben Gaylord turned his back on Connecticut to bring the Gospel to Iowa and Nebraska, frontier conditions were growing apparent with all their attendant perils in the state of his birth. Early in the last century, the movements of population had left neighborhoods, formerly populous and prosperous, depleted and impoverished, so that the cry went out to neighboring churches for missionary aid to conserve that which remained, and prevent a lapse into godlessness and vice. Not only were the old communities robbed of their enterprising and aggressive sons to people this great West, but the drift of the population away from rural districts toward larger centers was already established. That drift has continued, and must be reckoned among the permanent factors in our home missionary problem. The country in 1840 was rural; 21.79 per cent. of the population were engaged in agriculture; in 1870, 15.4. In 1890 the percentage had fallen to 13.68, and in 1900, it was 12.36, giving the farming class less than two-thirds of the rank it held in 1840. The effect of this change has been

disastrous. Where there were once communities of farmers, small manufacturers and traders, supporting a strong church, there are now brush covered fields, rotting buildings, and a handful of people gathering from Sunday to Sunday in the old meeting house. Where they were once sending missionaries to those religiously destitute in the new settlements, they are now compelled to ask for aid, and it is an evil child that is indifferent to its mother's need.

However much we may deplore this drift towards the cities, it is as inevitable as the revolution of the earth. These weakened churches will continue weak so long as they continue at all. The Massachusetts Home Missionary Society reports for 1903, 163 stations occupied, of which 81 are designated as "permanent." The Missionary Society of Connecticut aided 67 churches, of which the 43 "native" churches are approximately all permanent. The number of these permanently dependent churches will increase rather than diminish with the succeeding years and furnish continuous opportunity and need for the paying back of the loan received in the extension of the work in years past into the newer fields.

Over against this problem of the weakened country church is that of the city. One-third of the population of the United States is now found in the cities of 8,000 or over. Soon it will be one-half, while more and more the city determines the character of the nation's life. We must save the cities or lose our civilization, and yet thus far we have barely pointed a finger at this work, certainly we have not more than touched it. You of the younger generation will have to solve this problem. It will call for such expenditures as we have never made, for city missions are costly; but Christ counted not the cost of saving the world, and we shall lose sight of the Master if we linger too long counting costs.

But the greatest change in our work, perhaps the most pressing opportunity, is forced upon us by the incoming of the foreigner by tens of thousands. Massachusetts is already 62.3 per cent. foreign born or of foreign parentage; Rhode Island 64.2 per cent.; Connecticut, 57.3 per cent. Out of Massachusetts' 163 stations, 35 are foreign with an expenditure of \$21,901.08, as against an expense for the whole native stock of only \$30,818.40. Connecticut with only 43 native churches has 24 foreign, with an expense of \$6,726.26, against \$8,433.00, and the Gospel is preached in one or both of these states in native tongue of the Armenian, Dane, Finn, French, German, Greek, Italian, Norwegian, Polish, Swede and Syrian. The rapid increase of this work which must also be done quickly is absorbing more and more of our resources in New England, so that less and less can be sent westward. But all this work is national. New York and New England get more than

their share of the immigrants, but there are more than enough to carry their problem into every State; 857,046 immigrants were admitted to our ports in 1903, after 9,922 had been sifted out and returned to Europe and Asia; 572,726 of these were from Austria and Hungary, Italy and Russia, coming from political, religious and social atmospheres alien and antagonistic to ours. They settle mostly in cities, where they gather in such hordes, that they form communities apart and must be patiently approached and informed that they may be made safe citizens. Many of them have no religion, though counted as adherents of one branch of the Christian church. They must be sought after and addressed in their own language wherein they were born. We Congregationalists have been engaged in this work now for twenty years, and our missionaries here at home are preaching and teaching in the languages of Armenians, Bohemians, Danes, Finns, French, Germans, Greeks, Italians, Norwegians, Poles, Spaniards, Swedes, and Syrians; the same number that was distinguished by nationality in the polyglot audience in Jerusalem on the Day of Pentecost.

I found in an old attic some time ago, printed in 1846, a missionary map. It was marked with different colors to show the religious conditions of the various countries. The present United States was printed in three colors; the yellow, which represented Protestant Christendom, swept westward from New England over the State of Iowa, meeting there the brown of heathendom which followed all beyond that meridian, save as the red of Mexico's Roman Catholicism ran up the western coast to the Oregon line; while here and there, through the yellow area were marked the stations of foreign missions among the Indians. Today the map is printed in one color from the Atlantic to the Pacific, but heathenism, no longer confessed as in undisputed possession of any section, disputes with Christianity, Protestant and Roman Catholic, the whole area. The church of Rome defines the whole country as missionary ground. The Protestant churches cannot afford to forget their missionary propaganda is as yet barely begun. East and west, heathenism, rampant and unrestrained or subtly insidious, still blotches the fair face of the land. It speaks with dynamite and rifle in Colorado, it hisses from pine torches and shriveling human flesh in Georgia; it seethes in society and slums of our cities east and west. Some horrible atrocity cries: "Lo, here." Some base iniquity cries, "Lo, there." But, lo it is everywhere. It is not enough to heal the surface also when rottenness is in the bones. The whole land is in need of missionary work in country and city, among the descendants of Pilgrims and Puritans, and among those flocking hither from all quarters of the earth. America means opportunity. The twentieth century

means opportunity. Youth means opportunity. Young Americans, of the twentieth century, go in and possess the land for Christ and His church.

Value of Home Missionary Study

By WATSON L. PHILLIPS, D.D.

New Haven, Conn.

It is safe to affirm that the knowledge of home missions possessed by the average Congregational Christian is extremely vague and utterly inadequate.

Two or three notions regarding this great movement are more or less firmly fixed in our minds. One of these notions is that the work is wholly connected with a far-off and mysterious frontier; and we have mental pictures of riotous mining camps, of isolated ranches with picturesque cowboys and great herds of cattle in the background, of scattered farmhouses, sod huts and shacks with an unsettled population and rude if not vicious modes of life; and we say this is the hard, unpromising, unromantic field. There are no fascinating foreigners grouped upon it, there is no ancient paganism to study, there are no curious habits and languages to investigate—the paganism is very modern, and the habits and language are, in their way, intensely American.

Then from Mr. Puddefoot's graphic descriptions, from the *Home Missionary Magazine*—where it is read—and from the letters in response to boxes sent out by the charitable churches, we form other pictures of the narrowness and hardships of the home missionary's life; and we say these are the workers, and we pity the arduous, isolated, narrow lives of these men out on this unromantic frontier.

In a measure these are correct representations of the facts, but what is their deeper meaning, what relation has all this to American destiny and to the future of Protestant Christianity on this continent?

Is there no romance about that inquiry? This great home missionary movement, which has been quietly rending out devoted men and women to this work and has planted and nourished hundreds of churches all over the westland, is not simply an expression of the evangelistic purpose of the eastern churches; it is a patriotic and history-making movement; it is the expression of a wise and ardent Americanism proud of the past and hopeful of the future, seeking to secure that future against ideas and customs that endanger our liberties and work degeneration in the character of our people; it is an intelligent, far-reaching,

statesmanlike movement in the interest of American ideals and American civilization. We have had heroes worthy of any story, makers of communities and states, founders of colleges, molders of opinion and of laws; we have had a hand in all movements for social, industrial, and educational development; we have influenced political affairs in the best sense and determined the faith and life of the whole wide west. Study this illustrious story and you will be impressed with the vast importance of home missions as an American force making for the greater America that is to be.

We are passing out from the era of spasm in our giving. The old emotional appeals no longer serve to tap the

pocket and fill the treasuries. The demand is for information, for calm discussion; men are eagerly asking for facts that shall prove the right of benevolent organizations to exist and to seek continued support. The unmistakable drift is toward systematic beneficence.

The foreign societies have perceived these changing conditions and have taken the initiative in the systematic, comprehensive study of missions. Conventions, study classes, carefully-arranged courses of reading, make it impossible for our young people to plead ignorance of foreign missions. It is not so long ago that the returned missionary came to us with a handful of curios, an idol or two, a brief description of strange



WATSON L. PHILLIPS, D.D.

temples and forms of worship, and a few affecting anecdotes about the persecution of native Christians or the burning of widows. Our conception of a missionary was that of the picture on the old certificate of membership, a man standing under a tree with a group of naked savages about him and an open Bible in his hand, and our notion of heathen conditions was embodied in the figure of the hungry Macedonian stretching out his eager hands for the gospel. Today the missionary comes to us with careful descriptions of the country where he labors, the government, trades, habits and homes of the people, and a clear, appreciative review of the history and doctrines of the religion of the people to whom he is sent. That is to say, there is a thorough study of missionary history and a thoughtful attempt to understand present missionary conditions.

Precisely that must be done, and is being attempted with flattering promise, by our Home Missionary Societies. Not to do it is to be like the man who every year races over Europe without having ever seen anything in his own land. Many are committing that folly, and some are carrying it so far that they affect foreign accents and manners and entertain a silly contempt for everything American. There is no such speedy and effectual cure for Anglophobia and Gaulonitis as three months' open-minded travel through the United States. So also there is nothing that will so quickly clarify one's missionary ideas and give him a correct conception of relative values and obligations as a course of study in home missionary history.

Let us never utter a syllable that shall seem to detract from the importance of a thorough study and clear understanding of our foreign work, but let us allow our eyes to be opened to the equal importance of the home work. I say the equal importance! That is not too strong a statement. America must be kept Christian, for America is the base of supplies. We are, and are still more truly to be, the great missionary nation of the earth. To our fathers, appealing to a native constituency conscious of its obligation to the just-opening west, the home missionary problem was comparatively simple, but to us it is a problem becoming more delicate and complicated every year. Remember that an alien element has poured in upon us which has already made some of our states nearly, and many cities quite, fifty per cent. foreign; and not only foreign but utterly indifferent if not openly hostile to our religious ideas and problems. We have a vast foreign mission field within the home field! Remember that we still have a frontier in spiritual ignorance and need; remember that race prejudice is not dead, and that whole classes of our population, of every name and color, are still the needy wards of the nation and the churches.

Remember the new problems being thrust upon us in Alaska and Porto Rico and Cuba, and Hawaii and the Philippines. The home missionary problem is the greatest American problem, and is as fascinating as it is great. It would abundantly pay the American Board to devote its energies, for a series of years, to the stimulation of interest in home missions, for, unless the existing churches are maintained at the point of highest efficiency, and our raw material is worked up into an intelligent constituency, the source of supply will prove utterly inadequate to the growing demands upon it.

An intelligent, sustained interest in home missions can only be secured by a thorough study of home missionary history, home missionary biography, and the existing conditions and pressing needs of the home missionary field. We are appealing to you young men and women, makers of the greater America, actors in the stirring scenes that are to make memorable the next twenty-five years of American history; we are offering you the opportunity to hold your country to those ideals and precepts which have determined the Yankee character and made possible the glorious Yankee history. You cannot afford to be ignorant of the great record that has been made by our pioneer missionary heroes; you cannot afford to be indifferent to the patriotic motives and Christian hopes which lie back of this work. Study home missionary history, let the romance and the glory of home missions stir your hearts and you will perceive that in this mighty movement is the brightest hope for the home land and the sure prophecy of the world's salvation.

A Twentieth Century Crusade

By C. E. JEFFERSON, D.D.

New York City

I wonder if the time has not come for the preaching of a new crusade, and whether the age does not demand a Peter the Hermit or a St. Bernard rather than a Gamaliel or a Thomas Aquinas. I know there is something quixotic and disconcerting in the name crusade, for the mention of the word carries the mind back to those mighty movements in the twelfth and thirteenth centuries, in which masses of men flung themselves upon the Holy Land in desperate and futile efforts to wrench from the grip of the Saracen the tomb of our Lord. And when one thinks of the madness and superstition, the cruelties and barbarities, the disillusionments and widespread catastrophes of those mighty campaigns one is tempted to offer up the prayer, "From all crusades of every sort may the good Lord deliver us!" But the madness and superstition, the cruelty and

barbarism, were only excrescences and accidents. They were not an essential part of the crusade idea. There are three permanent elements in every crusade: First, a definite and clear-cut goal, rising lustrous and alluring before the eye of the mind, fascinating men in their waking hours and disturbing them even in their slumbers.

sistible momentum against the foe. If this be a crusade why should not the twentieth century have one?

If you ask me what shall be the goal my reply is: the rescue of America, the Republic of the West, land of the Pilgrims' pride, land where our fathers died, Washington's land, and Lincoln's land, our



C. E. JEFFERSON, D.D.

Second, a passionate enthusiasm, burning up in its white heat all lesser ambitions and minor desires, and counting no cost too great and no sacrifice too awful if only the goal can be attained. Third, loyalty to a supreme commander, the loyalty being so intense as to melt the soldiers into a solid phalanx and send them with irre-

Holy Land, to wrest this from the hand of the Saracen,—this is the goal of the new crusade. The Saracen of the twelfth century is gone; the Saracen of the twentieth century is here. He is the rumseller and the whoremonger, the gambler and the scurvy politician, the dishonest merchant and the mischief-making artisan, the greedy

and unscrupulous capitalist and the anarchistic wage-earner, the bribe-giver and the bribe-taker, the law-breaker and the law-hater, the home destroyer and the infidel and enemy of Christ, the man who loves iniquity and makes a lie—to break the power of his mailed fist, this is the ambition of the new crusade. America is in danger. As James Russell Lowell said: "Democracy is only an experiment"; and the experiment has not yet been completed. Government of the people, by the people, and for the people has not yet demonstrated its power to solve the problems it creates or to come off victorious over all its foes. The star-spangled banner may yet be torn to tatters by the fierce winds which blow from the deep caves of the human heart.

Where shall we get the fire? Where God puts it,—in the hearts of the young. He kindles hot flames in the veins of youth because there are objects in his mighty world-plan which can be secured only by the energy of fire. Young men for action, old men for counsel; so it has been from the beginning and so will it be to the end. To set the young people of America moving against the Saracen—this is the supreme work of the American pulpit.

How shall we do it? By striking the militant note. If the trumpet gives an uncertain sound who shall prepare himself for battle? A distinguished professor of Harvard has said that the world needs a moral equivalent of war, something which will appeal to men as universally as war does, and which instead of destroying men's souls will save them. The New Testament presents and expounds just such an equivalent. Christian life is warfare. The crowning virtues of a soldier are the characteristic virtues of a Christian. Jesus came not to send peace, but a sword; he came to array bad men against good men and good men against bad men, and he told his disciples that they would be hated and wounded, and possibly killed. He spoke thus because he knew what is in man. He knew that the human heart responds to calls to dare and to do, to suffer and to die.

It is in this manner we must approach the young men of our republic. We must make it clear that the Christian life is not tame and prosaic, but adventuresome and beset with perils. We must say: If you want excitement, adventure, danger, opportunity to be chivalric, chance to show of what sort of stuff you are, then come and march in this great crusade! The age of chivalry is here, the age of Romance is at hand, and he is a recreant and a coward who does not march against the Saracen!

Once there was too much looking forward, too much said about the other world. Young people do not want to be an angel, and with the angels stand: they prefer to wrestle in the dusty arena of the earth, and the instincts by which they cling tenaciously to the present world are implanted by the Eternal, and are expressive of His will. Later on there was too much introspection, too much looking in, too much scrutiny of the feelings. Feelings in youth are as multitudinous as the waves of the sea. Oh, the raptures and ecstasies, the agonies and despairs, the elations and depressions of youth! To attempt to read the state of the soul from the fluctuating emotions of the fickle and changeable heart—that way madness lies, and weakness, and possible soul-desolation. There has been too much introspection, and not enough of the blast of the bugle: Down with the Saracen!

Lately there has been too much testimony which amounted to nothing and too much reporting of things contemplated instead of things achieved. Instead of fighting in compact and victorious phalanxes we have waged a desultory and spasmodic warfare, spending an immense amount of time in speculating on the stature of the giants and in tasting the different varieties of grapes. There has been too much of the consolatory and soothing note in sermon and prayer, in prayer service and convention, and not enough of the lunge and the push of the soldier lifted by the vision of an enemy to be overthrown!

There is a whole world of instinct and passion, of energy and power, which must be laid hold of and turned against the Saracen; instinct that craves conflict, passion that burns to expend itself, energy that is mighty for the pulling down of strongholds and for the creation of a new earth.

Let us call the young people of America to a great and glorious war. There is as good a chance to be heroic now as men had at Lexington or Bunker Hill, at Gettysburg, or in the Wilderness, at Santiago or San Juan Hill. It will be a long campaign. No three-months men are wanted. Every man must enlist for life. It will be a costly war. Hundreds of millions of dollars must be expended, and tens of thousands of lives must be sacrificed before the Saracen is overthrown.

The young Isaiah in the temple caught a glimpse of God. From the ineffable glory came a voice, "Who will go?", and the young man replied, "Send me!" Out of the heavens there comes the old, old question, "Who will go?" In the answer which falls from the young man's lips lies concealed the destiny of our Republic.

A VOICE FROM THE STATE UNIONS

Light in Darkness; or The White Man's Book

BY MRS. CASWELL-BROAD

JESUS said: "The people who sat in darkness saw a great light; and to them who sat in the region and shadow of death, to them did light spring up."

One hundred years ago, the President of these United States, Thomas Jefferson, sent out two brave young men to explore the vast wilderness that stretched from the mouth of the Missouri River near St. Louis, to the mouth of the Columbia River in the unexplored Oregon Country of the northwest. The names of these two men are quite familiar to you, especially so at this time, (Meriwether Lewis and Captain William Clark).

One incident during this expedition throws a sidelight upon the strength and resourcefulness of these two men, especially Captain Clark.

At one time they found themselves, with a depleted company, and scant provisions, surrounded by a band of warlike savages, who had planned a treacherous massacre. Captain Clark decided to call a council of these Indians. They came, but they came fully armed, which looked suspicious.

At the long council table, Captain Clark sat at one end, and the haughty chief at the other. The air and manner of the chief convinced the white men that they were doomed. He was sullen and silent a long time. At length, he drew from beneath his blanket a rattlesnake skin, stuffed with powder and ball and threw it towards Captain Clark. This was a declaration of war; and every white man expected at any moment to hear the blood curling war whoop and to see the deadly tomahawk over his head. The Indians only awaited a signal from their chief to begin their bloody work.

Captain Clark held in his hand a whipstick with which he deliberately turned the snake skin over and over, drawing it slowly to himself. All was still as death. His own life, and the lives of his men hung on some deed of daring at that moment.

After a while, he succeeded in coiling the snake skin around his whip-stick, when, with a sudden motion, he flung it back to the haughty chief and said with dignity and boldness: "If the Indians want war—the Indians can have war!"

This prompt acceptance of the challenge led the Indians to suspect that recruits were at hand to protect their victims, and quietly and silently, one by one, they withdrew from the council table and disappeared in the wilderness.

Lewis and Clark became much interested in the various tribes of Indians encountered on the expedition. Captain Clark had a special fancy for the Mandans, Nez Percés and Flat Heads, and gained a powerful influence over them.

The Flat Head Indians were a simple harmless people, with fewer vices than any other tribe in the country. One day while holding a religious ceremony, a stranger sat among them. At the close he said:

"Your mode of worshipping the Supreme Being is wrong. Instead of pleasing Him, you are displeasing Him. The white people toward the rising sun have a book giving the true method of worship. If you follow the directions given in that book—you will, when you die, go to the country where the Supreme Being lives, and be forever with Him."

Having received this information, the Flat Heads called a council and decided if these words were true, they ought to have that book. Their Great Father, Captain Clark, would know, and would tell them the whole truth. Certain of their number should go to St. Louis and ask him about the wonderful book. They appointed four chiefs, two old and two young men, to go to St. Louis, and present this matter to their Great Father, Captain Clark.

These four chiefs walked 3,000 miles across the continent through thick forests, over extensive plains, and climbing almost impassable mountains.

Arriving at St. Louis, they presented themselves to Captain Clark with their message of inquiry about the book of the white man. "The words of the stranger are true," said Captain Clark. "There is such a book." Their next step was to see the wonderful book, and take a copy to their waiting people.

These Indians remained in St. Louis a long time. They were well cared for, supplied with food, clothing, and shelter. They were feasted, blanketed and ornamented, for St. Louis has always been kind to the Indians. They were taken to the theatre, and other places of amusement—but no one helped them find the book.

St. Louis was then a Roman Catholic City, and the Bible was not allowed in the

hands of the people. In this Papal City, their mission was a failure. That for which they had walked 3,000 miles was withheld from them.

Three of their number, through exposure, died. The survivor, a broken-hearted man, prepared to return to his people. His farewell address to Captain Clark has been preserved. I will give you a brief extract from it:

"I came to you," he said, "over a trail of many moons from the setting sun. I came with one eye partly opened for more light for my people in darkness. I go back with both eyes closed. I go back blind, to my blind people."

"My people sent me to you to get the white man's Book of Heaven. You took me where you allow your women to dance, as we do not ours, and the Book was not there. You took me where they worship the Great Spirit with candles, and the Book was not there."

"As I go back over the long, sad trail to my people of the dark land, you make my feet heavy with gifts, but the Book is not among them."

"When I tell my poor blind people in the Council that I did not bring the Book, no word will be spoken. One by one they will rise up and go out in silence."

"My people will die in darkness, and go on the long path to other hunting grounds. No white man's Book will make the way plain to the Great Spirit. I have no more words."

This pathetic message was published and touched the heart of the land.

The Methodist Missionary Board sent Revs. Jason and Daniel Lee out to these Indians with the Gospel message, but they were not pleased with the country of the Flat Heads, and settled seventy-five miles away from them in the beautiful Willamette Valley, and did good work there.

A year later, in 1835, our American Board sent out Marcus Whitman and Samuel Parker, who went directly to the Flat Heads. The Flat Heads and Nez Percés, together gave them a warm welcome.

They had a big council and made eloquent

speeches. Nearly every speech closed with these significant words: "We now see what we never saw before—a man near to God."

In 1836, Marcus Whitman returned to New York for his lovely Narcissa, and for more missionaries. Securing Rev. Henry Spalding and bride, the little company made rapid preparations for the long, difficult, dangerous journey across the continent.

On the last evening, the church held a farewell service with these missionaries. The pastor gave out the old familiar hymn:

"Yes my native land I love thee,
All thy scenes I love them well;
Friends, connections, happy Country,
Can I bid you all farewell?"

At first the whole congregation joined heartily in the singing, then one by one they ceased, and sobs were heard in all parts of the house. The last stanza was sung by the sweet voice of Narcissa Whitman alone,—clear, musical, unwavering:

"In the desert let me labor,
On the mountains let me tell,
How He died, our blessed Saviour,
To redeem a world from hell;
Let me hasten—let me hasten,
In that pagan land to dwell."

The next morning, the bridal party started for the Oregon wilderness to carry the blessed light to "the people sitting in darkness" in our Christian land.

During a recent visit to the great

northwest, we could but contrast our comfortable journey with that taken by these fair missionary brides,—nearly seventy years ago,—a wedding tour of 3,500 miles. No railroads, not even a wagon road, and no ferry boats to take them across the streams.

Dr. Whitman was a young physician, strong, resolute, with fire in his deep blue eyes, and courage in his heart.

Henry Spalding was a long, lank, youth, with a deeply thoughtful face, and a soul thrilled with apostolic fire.

Mrs. Spalding was as delicate as a sea shell. She could draw, paint, spin, weave, and knit. Narcissa Whitman was beautiful, Her golden hair shone like the sun, and her



MRS. CASWELL-BROAD

voice in song was enrapturing. How did they cross the wide prairies and plains, these delicate women,—the very first of their sex who had attempted it? How did they cross the big rivers and snow capped mountains? Why were they not captured or killed by the Indians? Who can describe the hardships, the weary days and nights of that rough journey of 3,500 miles?

Poor Mr. Spalding seemed to be the victim of circumstances. He was kicked by a mule, shaken by the ague, stripped of clothing, blankets and tent, by a tornado, crowded into the water by an awkward cow, but catching hold of her tail, was pulled out by the same animal.

At one time he was sorely tempted to return to New York, but his wife, who was far from well, brought him to himself by the remark: "I have started for the Rocky Mountains, and I expect to go there!"

Narcissa Whitman was equally heroic.

At last after sundry experiences with streams and mountain sides, and canyons and Indians, and hunger and thirst, and unspeakable fatigue, these bride heroines—these blessed missionary women, descended the Blue Mountains and looked into the valley of the Columbia River.

Mt. Hood in the distance gave them welcome. The bridal tour was ended. The capture of the northwest for Christ was begun.

The story of the work of Marcus and Narcissa Whitman among those Indians and of all that Dr. Whitman achieved for the United States is too familiar to be repeated here.

It seems a mysterious Providence that after eleven years of sacrificial service, their own beloved Indians for whom they had prayed, and to whom their unwearied hands had ministered in sickness and distress,

should have been left to such an act of human butchery.

The massacre took place on the 29th of November, 1847. Fourteen persons at the Mission were murdered. Dr. Whitman sat at his desk reading. Several Indians were in the house, as usual. One of these sat down by his side, and, to attract his attention, asked for medicine. Another came behind him with a tomahawk concealed under his blanket. (I have seen that tomahawk.) With two heavy blows on the back of the Doctor's head, he brought him to the floor. Another sprang forward and cut his throat. Yet he lingered until night.

While Narcissa bent over her wounded husband, mingling her tears with his blood, she was shot, and fell to the floor, but arose and continued to minister to the dying one. She prayed for her husband, she prayed for her adopted Indian children, she prayed for her murderers!

But why distress you with further particulars? Let us take comfort that the seed thus sown in sacrifice and blood has yielded a rich harvest for our Lord. For Whitman College is one result, Whitman College, which is sending out consecrated young men and women to carry on the work so heroically begun by Marcus and Narcissa Whitman.

Not long ago, Mr. Broad and I stood upon the spot where these martyr missionaries gave their lives daily for those deluded Indians.

We stood upon the spot from whence they went home to receive the martyr's crown.

We stood by that lonely grave at Waiilatpu, six miles from Walla Walla, Washington. And the words of Christ came to us with new significance.

"He that saveth his life—shall lose it."

"He that loseth his life—for my sake, and the Gospel's, the same shall save it."

Look for the December Number.

TWO of the noblest addresses at Des Moines were those of Dr. S. P. Cadman, the appointed preacher of the year, and Dr. Newell Dwight Hillis, who spoke by invitation of the Society. These addresses, uncondensed and unmutilated, will appear in the December *Home Missionary*.



NEEDS OF THE FRONTIER, AND THE SOURCE OF HELP

The Frontier

By J. D. KINGSBURY, D.D.

Utah

WE were in Boise, the gem of Idaho—that garden of alfalfa and rich orchards and homes of men cradled in the mountains of God—and standing by the beautiful memorial chapel which tearful love has raised as a memorial to the dead. They said to me, “Would you join us in a Sabbath-school picnic in the grove?” “Why, certainly, if you won’t have any of those long speeches that I listened to in my boyhood.” “Ah, but you are a tenderfoot; you don’t know how we do things here.” And soon we were on the great haycarts, and the long procession of carriages moved forward and down into the locust and walnut groves, with swings and games for the children, a rollicking feast for the young people, a royal dinner and a royal supper, and for once in the world we were not telling each other to be good or trying to be good, but we were good.

And in the midst of it they said, “Do you know about Pearl?” “Why, what is Pearl?” “Why, a mining camp up in the mountains here, where they have never had the gospel.” “How far away?” “Twenty-five miles.” “How do you get there?” “On the coach.” “When?” “Tomorrow morning at seven o’clock.” So there we were with a full load—you want to go with a full load to keep those springs from tossing you up into the air and down on the floor of the stage, you know. We never announce ourselves as preachers of the gospel, but somehow or other—I don’t know whether it is the cut of the coat; I think it is the cut of the man—the conversation becomes religious, and we had quite a religious time of it in the coach.

Up over the mountains and down through the canyons, and by-and-by down on the slope there is the little camp of Pearl. Another illustration of that Shepherd life, going into the wilderness to seek the sheep that was lost—going, going, till He found it, and bringing it home to Himself! The telephone had borne the message, “Will you listen to me in the schoolhouse? I am to preach the gospel in the schoolhouse to-night.” A large building; it was crowded full—as many men as women. I never preached the gospel to a more attentive

through. And after the preaching service they gathered about me and said, “Oh, we never have had a church here, nor the preaching of the gospel. The nearest church is twenty-five miles on the one side and eighty miles on the other. Can’t we have the gospel?” And I began to realize that that was a little bit of the frontier.

In a beautiful little church I saw the whole camp gathered together, standing in the presence of Almighty God, dedicating that little house to His service forever.

Some one said to me, “Do you know about Gibbonsville?” “Why, no; I never heard about Gibbonsville.” “Don’t you know, up in the big hole where General Gibbons fought with the Indians twenty-four hours without cessation, and where the government has erected a monument to those who fell there on the battlefield? The little camp named itself after General Gibbons, and they never have had the gospel there and they are thirty-six miles from any Christian church of any denomination. They are far away from Christian influence and sympathy and help; can’t you send a missionary there?” Pretty soon my missionary was on the field, and they said to him, “Why, this is the place where the saloon reigns; here is the place where we raise up men to send down to Salmon City when the court sits—men who are tried for murder and hung up between the heavens and the earth for all sorts of crime. Go away with your gospel; we don’t want your gospel here.” But my missionary was a man of some tact and wit as well as gospel truth, and he said, “Why, no, no; I am a man sent here; I don’t feel at liberty to go away. Indeed, I don’t see anything else for me to do but to hire a hall and preach the gospel.” And so pretty soon he was preaching the gospel, and these very men came in out of curiosity to see what the preacher would say, and the little hall was crowded, and the spirit of God came down upon the people.

Oh, give me a man of God, with the thought of the Bible, with the praying church behind him, with the Holy Ghost as his helper, and the things of the earth shall never be able to stand against the progress of the gospel! And by-and-by the feeling grew tender, and men got up and testified. There was a boy over there, sixteen years old, that never saw a religious service in his life, and his brother, fourteen years old, by his side, that never heard a word of the gospel of Jesus Christ; and

one after another they testified to the loving kindness of God that had come into their hearts. And there were a Jewess and her daughter converted. Do you know what a night there is before the Jew before he is converted? Until then Jesus of Nazareth is a humbug—they used that word to me in a synagogue in Montreal; the story of the gospel is an idle tale. But after the Jew is converted, Jesus of Nazareth is Lord of life and glory. Oh, it would have done your hearts good to hear the mother tell how the light of God and the blessing of

heaven had come into their hearts! The little church was bought—all built and ready to be made over into a church—and they sent word to me, "Aren't you coming to dedicate our church?" "To be sure I am."

Up in Divide, Mont., two o'clock in the morning.

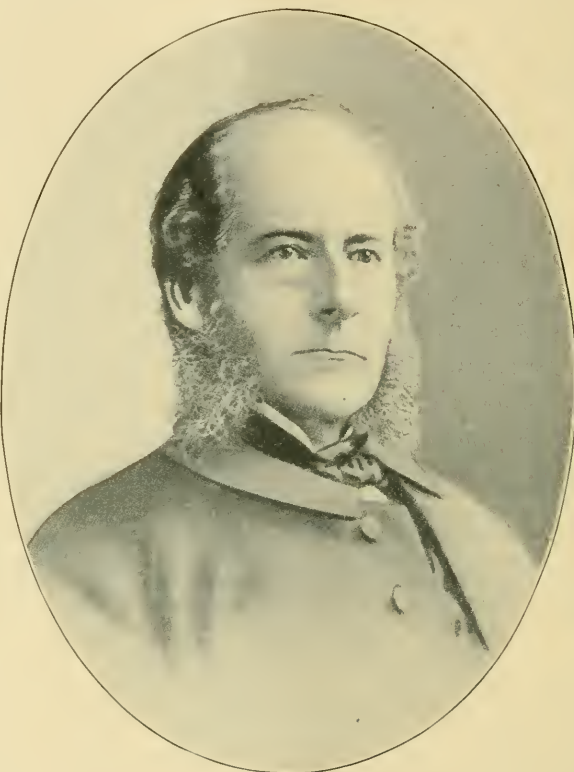
"Where shall I find a place to stay until the stage comes at seven o'clock in the morning?"

"At the hotel, three-quarters of a mile down in the sagebrush, then turning to your left I think you will find it." I was rattling at the door a long time before anyone came, and when finally the door was opened, a

man—I think he was deaf and dumb, for he didn't say a word—showed me upstairs with a lighted candle and left me to my own meditations. And then the next morning we started out and met the mountain blizzard. Did you ever see one? Did you ever feel it in your face, cutting to the quick? Oh, the cold of it, up on the mountain, 6,000, 7,000, 9,000 feet high! and then one mighty plunge down, going down 3,000 feet and going two miles and a half, and then along side a little brook which goes babbling along through the pines and firs like a New England brook, a beautiful ride of two miles, until you come in sight of Gibbonsville, the beautiful little camp. And that night the

whole town was together to greet me, and they stayed until the early hours of Sabbath morning, when we had to send them away. And then we had a dedicatory service, the little church crowded to its utmost capacity; and we had the first sacrament of the Lord's Supper that they had ever seen, and the people outside were looking on in wonder and amazement. And in the evening they came from the canyons and the ranches all over the country to dedicate that little church; and they had a choir. They had gathered a choir over

there, with the old, old anthems which some of them had sung long ago in their far-away homes, and the spirit was so tender and so beautiful! And by-and-by the whole crowd of people arose and repeated together those words of dedication, "In the name of the Father, the son and the Holy Ghost we dedicate this church to the worship of Almighty God, and we pray the blessing of Heaven upon those who worship here to all generations." And when the service was over, the people gathered about me with tears of joy, and the very men who had said, "Go



J. D. KINGSBURY, D.D.

away with your gospel, we don't want your gospel," with great tears running down their cheeks said to me, "This is the gospel which comes to our hearts, and the gospel we love."

I want to tell you that the frontier is not diminishing. There are the railroads which start from Santa Fé and go away out to Torrance, and with the intent of going down into Brother Rees' country in Texas, and all that country unexplored by us; and 200 miles of the Pecos Valley, with alfalfa and fruit, where the farmers are flocking in great numbers, and not explored by us. Why? Because we haven't the means and haven't the men to send

there. And what are we doing? We are standing alongside that long track and saying, as the Methodists and Baptists and Presbyterians are pressing into the field, "Onward, Christian soldiers!" Oh, brethren in God, we want to stop singing the song and join the procession and move with the hosts all together!

Well, then, there are the miners. Have you ever seen the miners pouring out of the mountain, coming up on those platforms which roll around that unending wire, pouring out like a living stream? There are the bunkhouses on the copper rocks where these men bunk, a long line of them; and there is the eating-place down there, where three times a day the miner gets his meals; and up in that bunkhouse he sometimes dreams of home and the old chapel and the songs they used to sing, and it makes a purpose in his heart for a better life. And in the morning he comes down—where? What place is open to him? There is the saloon and the gambling house and the gateway to hell, and the poor boy, surrounded by all these influences of sin and Satan, overborne with the temptation, plunges from heaven to hell; and nothing shall stop him or uplift him or save him but the gospel of God; and it remains for the churches to send the gospel into that camp of the miners, that they may be told the story of undying love.

Well, now I hear a good deal—I hear it on this platform—what kind of men shall we send? Oh, send only the best men. But, Heaven help us, who knows who the best men are? Prof. Deitrich wrote on the brow of Walter Scott, "Dunce he is, and dunce he will remain," and Prof. Deitrich would never have been known to posterity if he hadn't written that on the brow of Walter Scott. William Carey was a poor cobbler, and then a Baptist preacher in a little church, and he conceived the idea of carrying the gospel to the heathen across the sea. They said to him, "William, attend to your little church; you are out of your mind." But he still persevered, and by-and-by, when he had liberty to go to India, the East India Company wouldn't give him a landing, and the English church ridiculed his mission. But he translated the Bible into twenty-three dialects; he led thousands and tens of thousands of those people to the throne of God and the Lamb—and by-and-by, when he died, the East India Company, which wouldn't give him a landing, lowered its flag at half mast, and the Bishop of the English church came to pronounce the benediction over his dying bed. Oh, we don't know who are the best men. Give me a man with all possible training; give me a man with all equipment, but best of all, give me a man who knows his Bible and knows his God and has the sense and the wisdom and the tact to meet and lead and uplift his fellow-men, and the

call of Almighty God, and I will send him anywhere in the frontier to do the work of the blessed Master.

"The Mother of all Living"

BY REV. W. G. PUDDEFOOT, A.M.

In the book of Genesis, third chapter and the 20th verse, we read that Adam called his wife's name Eve because she was the mother of all living, and in as true a sense we can call the Home Missionary Society, The Mother of All Living Christians and of all benevolences that have sprung from Christianity. The first home missionary society was organized in Jerusalem by the Lord Himself. There was born the Mother Society. The society had an executive committee of twelve with a very small constituency, but the whole world for its field. Its growth was marvelous and it is a matter of history well known to all, that in three centuries it had conquered the known world. The peaceful submissiveness of these early Christians was more than a match for Imperial Rome. Rome, after dragging all the nations and rude tribes at her chariot wheels by force of arms, capitulated to the followers of the Prince of Peace.

I am not going to take your time with an essay on early Christianity, but one cannot help but think of what might have been the glories of the next few centuries, had not the church linked the cross of Christ with Constantine's gory sword. Nevertheless, whatever gleams of light come out of the dark ages, they come from churches that became mothers to smaller churches. Germany, the Fatherland, and England, the Motherland, in time became the great centers of the Mother Society. The world was small then, but mighty discoveries were constantly being made and the greatest perhaps that of the world's shape, and the discovery of America. It was not until the 19th century that the mother churches developed a missionary spirit to reach the peoples of the world. Some feeble attempts were made in the 17th century, but were futile, as might be expected, as they were started by an act of Parliament. Everyone in our Congregational body has heard of the historic hay stack, but I wonder how many have heard of the historic stage coach. Now there is a close connection between a hay stack and a coach when we remember the horses. Now it happened soon after the prayer meetings at the hay stack, there were some godly ministers riding on their way to Andover and they began to think on missions in general and it came to their minds that the great need of the day was a National Domestic Missionary Society; they foresaw that such a system would gather the resources of philanthropy, patriotism and Christian sympathy throughout our country

into one vast reservoir from which a stream should flow to Georgia, and to Louisiana, to Missouri and to Maine. (See Dr. Clark's "Leavening the Nation" for the above incident in full).

But today, brethren, we see that not only were these good men right, but the stream has become a mighty river—unconfined it spreads a wide warm gulf stream of Christianity over the whole world. What part of the habitable globe today that has not some son or daughter of a home mission church preaching the Gospel. The home missionary mother is right proud of her offspring. She can say without arrogance "They reckon ill who leave me out. I am the wings, with me they fly." For not only the success of the church depends upon her, their very life is part of hers. It was through the success of the mother that others came to the birth and have been nourished. Take away the streams that came from the old mother's breast and where would be our benevolences today. Let me give you a concrete instance.

Congregational Michigan was born in 1842. So small was the little body that when it introduced itself at the Detroit Presbytery, the moderator raised his eye-brows and his voice, and said, "Who and what and where is the Congregational church of Michigan?" Let us take her first fifty years, and what did she do?

To the American Home Missionary Society, . . .	\$227,820.82
To the American Board, . . .	198,116.73
To the American Missionary Association, . . .	77,187.38
To Congregational Church Building Society, . . .	56,713.92
To Sunday School and Publishing Society, . . .	6,977.23

To New West Education Commission, . . .	5,879.71
To American Sunday School Union, . . .	5,288.14
To Ministerial Relief Fund, . . .	5,259.46
To College and Educational Society, . . .	5,241.09
To American Tract Society, . . .	1,372.53
	<hr/>
	\$589,857.01
For other Benevolences, . . .	351,462.89
	<hr/>
Grand Total, . . .	\$941,319.90



REV. W. G. PUDDEFOOT, A.M.

In one year Michigan gave to the American Board, \$11,000, and \$10,000 of this came from home mission churches and those that had been.

Now let us come down to 1903 and take Nebraska and what do we find this home missionary state doing? They have three missionaries in Japan, one in Central Turkey, and a work in Madeira, raising \$1,700. If we turn to the home benevolences we find the Nebraska Home Missionary Society raised \$713.03 for the state.

For the Educational Society, . . .

\$280.00

For the

American Missionary Association, . . .	210.00
For the Church Building Society, . . .	90.90
For the Sunday School and Publishing Society, . . .	69.09
For specials, . . .	25.00
Academy Endowment Fund, . . .	25.00
Expenses . . .	57.35

Grand Total, . . . \$757.34

A total for foreign missionary work of \$1,700.00 and for home, \$1,470.37. These represent to the work of the Women's Boards of Nebraska—out of a total of \$3,170.37—\$713.03 reserved for home

missions. Is it not just like a mother giving more than she keeps? Is it not wonderful to go into a small mission church on the frontier and hear them reading a letter from their worker in Ceylon?

I like to compare the Home Missionary Society and our other benevolences with the Great Lakes. I count her Lake Superior, because none of the other lakes flow into her while she flows into all the rest. When Lake Superior is low, the boats get fast on the St. Clair flats, you can almost walk dry shod across Niagara's brink; the St. Lawrence is sent back with the advancing tide too feeble to resent, but when Lake Superior is full the boats float like corks down the St. Clair, Niagara's roar can be heard for miles, while the St. Lawrence, "The American Board," flows majestically back, full sweep out past Point Eternity and victoriously turns the tide to spread itself over the seven seas. Well may the Home Missionary Society be called the mother of all. Like all mothers she has had her troubles with her children. Some of them, became restive, became tired of the old home. The mother counseled and pleaded; "wait until you are stronger," she said; but no, "go we must, mother, we are stronger than you think" and so they left with the mother's blessing, and they called back, "we won't forget you, mother. We will send you gifts." But alas, some of them could not, nay they could not hold what they had, and so to the weakest and most needy of their own children they said, you must die, we cannot help you, and the old mother wept over the dead grandchildren and could not be comforted, for they were not. She knew that had her sons taken her advice these little ones might have been saved.

Brethren it is a very grave question that faces us today. At peace with all the world but not at peace with ourselves; lawlessness such as we have witnessed in the mining states; the mad lynchings of the south; the almost total disregard of life. We hear of an Iroquois theatre burning, or a Slocum disaster and we are at white heat, but alas, the very heat of our indignation burns out the cooler thought of action. We hear of two men killed and five wounded every day in our anthracite coal mines and enjoy our

firesides without a thought of sadness over the fate of the men who mined the coal. We ride in our palatial cars as free from care or fear as if fifty-five thousand were not killed on our railways in the last five years, nor think of the seventy-three thousand killed and wounded last year. We read that in this land of plenty over seven thousand perished by their own hands last year and many more died by the hands of others. We know the cost of crime is nearly eight hundred millions of dollars annually. We read of a reign of crime in our great cities that are the scandals of the earth. We know that many hundreds of places are without a church or a Sabbath school in our land. We are morally sure that the only way to cure the sores of the daughters of our people is the Gospel of Jesus Christ. We know this I say, but like the disobedient son, say, "I go sir," and go not. We do not realize the imperative duty toward God and our fellow men in relation to our own country. Let me quote from America's greatest preacher, Dr. Bushnell: "I say not that we must forsake other and distant fields of duty, I only say there can be no other duty at all comparable to the duty of saving our country. None that God so manifestly imposes. What less than a romantic folly could it seem to any sober mind, if such indeed were the alternative, to be pouring out our mercies into the obscure outposts of heathenism and leaving this great nation, this brightest hope of the ages, to go down as a frustrated and broken experiment." Jeremiah says, "Even the sea monsters draw out the breast; they give suck to their young ones. The daughter of my people has become cruel like the ostriches in the wilderness," and Paul, "But if any provide not for his own, and especially for those of his own house, he hath denied the faith and is worse than an infidel."

Brethren I cannot but feel that if we had worked as hard and been as zealous for our mother in providing her with the means to do her beneficent work as we have in devising new schemes which will gently lead her to her grave, she would continue to be in the future as she has been in the past, the Glory of our Congregational Zion, The Mother of All.



THE CLOSING HOUR

Valedictory Address

BY CYRUS NORTHROP, LL.D.

The Retiring President

I THINK you must all be weary with listening to so many papers and addresses, excellent though they have been. If the Congregational Home Missionary Society had not elected me President a year ago, without my knowledge, I should not be under the painful necessity of taxing your patience further. I will at least try to be merciful.

I believe very heartily in the Home Missionary Society. It has done a great work, not the least valuable of which, perhaps, has been the keeping alive of a good many dying churches that probably will never rise from the bed of death, but the Lord knows what influence for good may emanate from a dying bed, and perhaps this part of the society's work may prove in the final account to have been more valuable than it now appears to have been. But nobody can doubt that the establishment of the church at Plymouth was better work than trying to resuscitate the church at Sardis that had a name that it lived but was dead. I have always recognized Christ's power to raise the dead, whether it be Lazarus or a church; and I am always glad when his voice is heard bidding the dead to come forth; but if, after a reasonable lapse of time for response, nothing comes forth, I think the tomb might as well be closed. Still, it must be borne in mind that in these dying or seemingly dying churches some of the ablest and most devoted men in the church have been trained, and the services they have rendered and the offerings they have made have been large enough to repay all that had ever been spent upon their feeble home churches.

On the other hand, the percentage of churches outside of New England that were originally established by the aid of the Home Missionary Society is very large, and today there are probably few of our churches in the West, no matter how large and prosperous, that would not find, if the records were searched, that they had at some time been under obligations to the missionary society for much needed help.

The successful prosecution of missionary work requires a clear vision of what needs to be done, and a strong faith that it is worth doing—in other words, a strong conviction of the importance of missionary work as a means of Christianizing the world. Let the church weaken in its faith in either of these two points and a partial

paralysis of missionary zeal must result. Men think too much of their money to give freely to what is in their opinion not important. "I," said Jesus, "if I be lifted up, will draw all men unto Me." What we want is a faith in Jesus Christ like that which He had in Himself. When human welfare here and hereafter is seen to be dependent on Him, He becomes important and men are drawn to Him. But cut the tie that binds human welfare to Christ, He will no longer be lifted up and men will not be drawn to Him. "God so loved the world that He gave His only begotten Son, that whosoever believeth on Him should not perish but have everlasting life." What does that mean? Does it mean to us what it meant to our fathers? If it means anything, it is the expression of the most sublime fact of all the ages. And it is the proclamation of this fact which brings God and men nearer to each other in love and makes it possible for them to become one in spirit and purpose as they could not and did not amid the thunderings of Sinai.

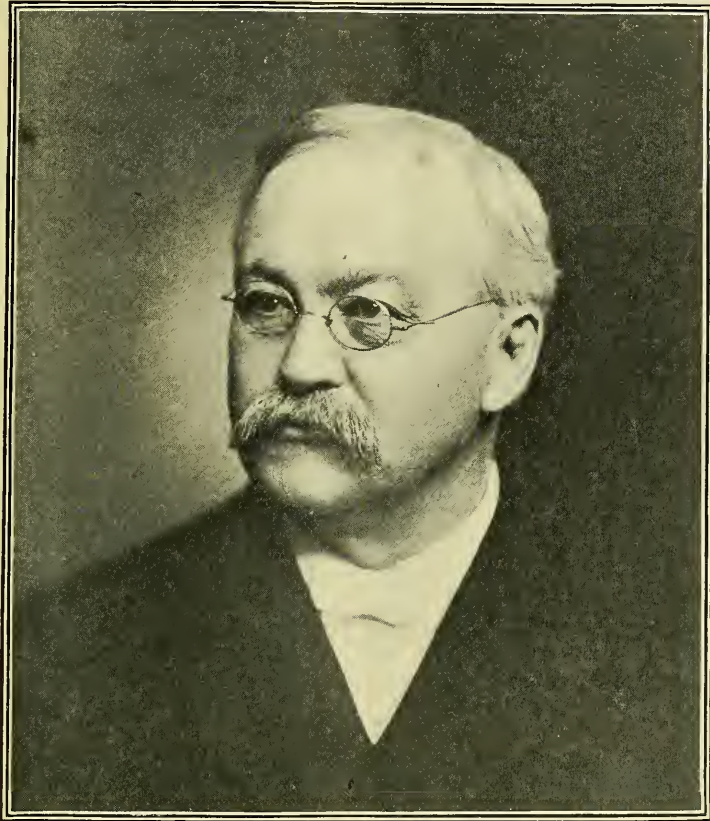
It is the business of the Home Missionary Society to establish churches and maintain the preaching of the Gospel in all parts of our country where the people either cannot or will not do this for themselves. We are assembled in a prosperous city, west of the Mississippi river, in a state once embraced in the Louisiana territory, that by wise statesmanship was purchased from France and for the good of all concerned was made a part of the United States. I am told that in this region once known as Louisiana there are now thirty thousand Protestant churches, and I believe there are more than fifteen hundred of these that are Congregational. If we are intelligent and loyal Congregationalists we must rejoice to see the churches of our own denomination multiply and prosper; but if we are also intelligent and loyal Christians we must rejoice to see the churches of all Christian denominations multiply and prosper. While, therefore, we rejoice in the thrilling and inspiring history of our Home Missionary Society, and are made glad by the evidences of its success scattered all over this western land, we do not desire to glorify our own society or our own denomination in any spirit of boasting, as if the great West owed its Christian institutions exclusively to us; but, on the contrary, we would in a spirit of brotherhood and Christian love rejoice together over the mighty achievements of the whole Church of God and heartily congratulate one another that so much has been accomplished.

If I supposed that all the Christianity of the country was to be found in the churches,

that the spirit of Christ was not operating on multitudes outside of the churches, and that the very atmosphere of the nation, so to speak, was not in some degree Christianized—if I did not think that thousands of men outside of the church are living good lives and doing good deeds, moved thereto by the spirit of Christianity—I should feel much less confident of the final triumph of Christ's Kingdom than I do. I should despair indeed if the weakness and selfishness so often found within the church were

church are trying in greater or less degree to do what He has commanded, and are therefore His friends, and that out of what seems roughness and coarseness and ignorance there will, in the hour of need, flash a spirit of self-sacrifice and devotion not unlike that of the Master Himself.

Primarily the object of the church is what Christ's object was: to seek and to save them that are lost. But a large part of the energy of the churches is expended on keeping themselves alive, so that com-



CYRUS NORTHROP, LL.D.

not supplemented by the strength and generosity of men outside of the church who have received their inspiration, often without knowing it, from Him who came not to be ministered unto but to minister. And so, when I compare the number of church members with the total population of our imperial states, I am not discouraged—small though the ratio be—for I remember the words of the Master: "Ye are my friends if ye do whatsoever I have commanded you"; and I know that multitudes who are not counted on the rolls of the

paratively little is done for those outside of the church circle. This plainly is not a healthy condition. The churches need a plenty of wholesome exercise in order to keep themselves from feebleness, and the only kind of exercise which is invigorating for churches is to work as Christ worked—not being ministered unto constantly but ministering; not centering thought on their own comfort and prosperity, but carrying the Gospel to those who have never received it. If salvation is no longer necessary, and men with no affinity for the

church and Christianity are just as good and just as valuable as citizens as Christians are, it would seem to follow that not only missionary societies but the churches themselves have no good reason for existence.

But if, as I think, the church is and ought to be a great social force binding together in thought and action the best elements of society; if it is and ought to be a great intellectual and educating force, dealing with the important problems of human life that confront men as individuals and as citizens of the state; and if, above all these functions, it still has the duty of keeping before men the things which are unseen and eternal, and of appealing to man's spiritual nature so as to lift him towards God—and what other organization is there that either can or will do this?—then the continued existence of the church is justified, and the full exercise of all its powers is demanded in the effort to bring all men to a knowledge of Jesus Christ, the Sun of Righteousness, the Light of the world. The world has never seen another life so good and ennobling as that of Jesus.

Yet, Jesus did not fit into the many situations which modern civilization and governmental systems have created, and which no intelligent Christian today doubts that the Christian man is required to fit into. Personally He did not fit into these, because to a large degree they did not exist. He had little chance to give an example of civic virtues, but His principles apply to these situations as perfectly as if He had been as familiar with the necessities of the future as we are with the necessities of the present. There is not an evil which we today deprecate that can stand unrebuked in His presence. Christianity is humanity's reproduction of Christ, more or less perfect as it may be; and Christianity stands for the highest and best the world has known. Its spirit is the strongest force in the world for the regeneration of nations—and whatever may be true of nations that have never accepted Christianity, but have had some other system of morals and religion, it is certainly true that Christianity is the life of the Christian nations, and if it dies they will die.

You tell me that this and that, once believed to be true and to be an essential part of Christian doctrine, are not now believed even by the church, and that some other things which would once have been deemed rank heresy are now admitted to be true; and that Christianity has so changed that its own ministers hardly know what it is and still less know how to preach it. So far as this is true it is undoubtedly a disturbing fact. "If the foundations be destroyed, what can the righteous do?" But fortunately it is not the foundations which have been destroyed. The foundation of God standeth as sure today as it did when

Paul wrote his epistle to Timothy. And the seal is the same as it was then—"The Lord knoweth them that are His," and "Let every one who nameth the name of Christ depart from iniquity." And Jesus Christ is today the Chief Corner-Stone—Jesus Christ as truly "the same yesterday, today, and forever," as when the author of the sublime epistle to the Hebrews first uttered the words.

This is not a work aside from our individual lives—a work to be done wholly by a few specially consecrated for the service. It is a work to which every truly Christian life contributes and into which everything in life really worth doing fits and in which every good act finds a place. The work can be helped by establishing colleges, or slum settlements, or libraries, or hospitals, or asylums, or a hundred other institutions which philanthropy and charity may create. From the cup of cold water given to thirsty lips in His name to the grandest edifice erected for the protection and comfort of the aged and infirm or for orphan children, all are a part of the great work of bringing in the Kingdom of God and of disseminating the spirit of Christ through the world. And it is because all these things, so excellent in themselves, have their roots in and derive their existence from the Gospel of Jesus Christ—so all-embracing in its spirit of love as to include everything necessary for man's welfare—that today with double emphasis the Master's great command becomes imperative: "Go ye into all the world and preach the gospel to every creature." This is the charter of the missionary society—foreign and home alike—and if this command is faithfully obeyed and churches of Christ are established everywhere, all other things will be added unto you. "Seek ye first the Kingdom of God"; colleges, libraries, hospitals, asylums, retreats, all will come in due time—the products of Christian thought and feeling.

The church is established to cultivate and disseminate the spirit of Christ and to do his work. When the church turns aside from this and regards itself as the ultimate object to be secured—substituting itself, the church, for Christianity—it ceases to be the church of Christ. This has been too much the situation in the past and is too much the situation today. It pays to establish churches that will cultivate and disseminate Christ's spirit. Nothing in the world pays better, and there is nothing else which tends so much to dampen the ardor for church extension as the practical worthlessness of so many churches already in existence.

It is pleasant to remember that Jesus Christ, Himself the Light of the world, said to His disciples: "Ye are the light of the world." The followers of Christ shine by reflected light as He shines upon them. They have no light of their own apart from

what He gives them. Without His light illuminating them they are like some burnt-out world on which the sun is not shining, cold and lifeless and dark. "If the light that is in thee be darkness, how great is that darkness!" There is no more important question for us to consider than this: Is the Sun of Righteousness shining in full glory today upon our churches? How is it with your home church? Is there any special manifestation of the presence of the Spirit? Are you having any religious experiences that are worth either feeling or telling? Are the members of the church all with one accord in one place at any time, waiting and ready for the outpouring of the Spirit? Is even the missionary zeal all genuine enthusiasm for the coming of the Kingdom of Christ because the Kingdom of Christ is just what the church wants? Or is it largely party spirit—the desire to have our church win and be conspicuous and mighty? And whatever be the motive, has half the church any missionary zeal whatever? Oh, that the church of Christ might once more arise and shine, its light being come, and the glory of the Lord being risen upon it!

The human race needs it for the welfare of individual souls as it has needed it through all the centuries of the Christian era.

But there is another ground upon which our sympathies may be appealed to in behalf of home missions, and that is patriotism. We love our country, and our country very much needs the dissemination and acceptance of the principles of Christ in all its political and industrial life. Grave questions confront us as a nation. Selfishness lays its mines in the waters of politics and of business, and no one can tell when they will explode or what they will destroy. It is not yet finally settled whether the rich as well as the poor shall obey the laws. How many millions must a man own to be able to trample on the laws of the country with impunity and with the admiration of the Christian citizens of the republic? How many millions in gifts will paralyze the conscience of the American people? Money rules in ordinary politics and dictates the action of city councils and state legislatures, and sometimes even conventions of the people themselves. It is appalling to realize how votes, even of men who have been elected as representatives of the people, can be changed and controlled by liberal offers of personal advantage in which the misrepresented people do not share. It has been said that eternal vigilance is the price of liberty. It is true; and it is equally true that eternal vigilance is the price of everything good in a republic. You may sow good seed in your field, but it is while you sleep that an enemy sows tares; and, do the best we can, the good seed and the tares will grow together till the harvest.

We cannot organize the church into a political party, and we would not if we could. We cannot even unite the members of all the churches in the interest of the best municipal government. Men who believe in Jesus Christ and honestly desire to follow Him may and do have different ideas respecting questions of national policy. They cannot and will not all agree on the tariff, on the foreign policy, on finance, on the treatment of the Philippines, on the trusts, on organized labor or organized capital. So long as they honestly differ in opinion on these subjects, they will vote for different parties. It is not to be expected that the churches can ever be combined as a unit in support of or resistance to any complicated governmental policy, and if the churches were so combined they would be outvoted, because the number of votes outside of the churches exceeds the number inside. Yet the principles for which the churches stand—the principles of Jesus Christ—ought to be the dominant principles in our country. To render to the state the duty due to the state and to God the duty due to Him is not far from a complete manual of life for the Christian citizen.

The law of brotherhood—to love your neighbor as yourself—is sufficient, if universally obeyed, to obliterate crime and, to a large extent, physical suffering. The kindly sentiments and feelings which obedience to this law produces would of themselves transform humanity and drive out of the world a horde of tyrant passions that are inimical to both individual and social peace. It is this law of love, with all its beneficent influences, which the church is called upon to teach and to obey. So far as it does this it is like Christ. He went about doing good. The church whose members teach and obey the law of love also goes about doing good. Its life is a mirror for the world to look into and thereby learn the contrast between the unselfishness of Christ and the selfishness of the world. Just so far as the church teaches and obeys this law of love will it be a power in the world—a power in our country, making for righteousness; and just so far as the church departs from this law of love in teaching and life does its lustre grow dim and itself is lost to view amid the shadows and fogs of the world.

One cannot get rich by oppression and robbery without doing violence to the law of love. Every man knows that. There are various methods of robbery. One is to hold a pistol to a man's head and demand his pocketbook. Another is by making false statements and watering stocks. The latter is the more successful and is more generally approved in what are called financial circles. The church despises and punishes the wretch who robs the contribution box of a few of its nickels, but it does not seem so sensitive, sometimes, when one cf

its members has succeeded in dishonestly taking a sum of money sufficiently large to be truly respectable.

The church never prospers when it is represented by oppression, cruelty, dishonesty, or avarice. It may have unlimited wealth, but it will be spiritually dead. It is impossible to trample on the law of love in spirit or in act and still exert a wholesome influence in favor of Christianity. The real Christ, even the world in its heart honors, has no respect for churches or Christians who do not represent the real Christ.

The greatest thing in the world is love. The grandest manifestation of love is in Jesus Christ, the revelation of God, who Himself is love. The true church of Christ must carry in its heart with the utmost sympathy, as He did, a sinning, suffering, sorrowing world, and must do its best, as He did, to abolish sin, suffering, and sorrow. It is a plain, practical line of work to be done, for which no mere belief in creeds, however correct or however elaborate, can be a substitute.

APPOINTMENTS AND RECEIPTS

APPOINTMENTS

September, 1904.

Not in commission last year.

Brown, Daniel M., Chamberlain and Oacoma, S. Dak.
Elliot, Charles, Ault, Colo.; Emerson, F. C. Berthold and Tagus, N. Dak.

Herbert, S. H., Sykeston, Cathay, Paradise Valley, Lament and Fairview, N. Dak.

Larke, E., Sawyer, Emanuel, Highlands and Fairview, N. Dak.; Lawson, A. J., Missoula, Mont.

Medlin, S. J., Pickrell, Nebr.

Owens, J. F., Griffin, Ga.

Sealey, H. J., Atlanta, Ga.; Smith, Mrs. C. W., Kensal, N. Dak.; Smith, George A., Dacula, Hapeville, Cascade and Powder Springs, Ga.; Stockwell, Cyrus K., Alexandria, Ind.

Van Sickle, C. H., Ft. Pierce, Fla.

Whitehead, John W., North Rome, Ga.; Wiksell, Nils, St. Joseph, Mo.

Re-commissioned.

Andrewson, Andrew J., Racine, Wis.

Bascom, G. S., Eureka, N. Dak.; Berger, W. F., Omaha Nebr.; Bjorklund, Ernest V., St. Cloud and Sauk Rapids, Minn.; Blackwell, William, Colville, Wash.; Bockoven, J. C., Washburn, N. Dak.; Bowen, Frederick, Cleburne, Texas.

Cram, E. E., Renville, N. Dak.

Dazey, Jonathan C., Goltry, Okla.; Dent, Thomas J., Aberdeen, S. Dak.

Ellis, John T., Dustin, Nebr.

Frazer, C. W., Guanajay, Cuba.

Gilbert, Thomas H., Sandy, Utah; Grabill, Dell Q., Park City, Utah; Grob, Gottfried, Sutton, Nebr.

Healey, Franklin D., Summit, Idaho; Hess, Henry, Butte and Naper, Nebr.; Hilderbaumer, Richard, South Milwaukee, Wis.

Jelinek, Jos., Milwaukee, Wis.; Jenkins, David L., Los Angeles, Cal.; Jevne, Charles A., Buchanan and Pingree, N. Dak.; Jones, John E., Sentinel, Butte and Wibaux, Mont.; Jones, J. Lewis, Ione, Oregon.

Leppert, David, Ontario, Oregon; Lewis, E. R., Rendham, Pa.; Lewis, John, Detroit, Mich.

McDougall, G. L., Challis, Idaho.

Nelson, Gustav W., Albany, Oregon; Noyce, George T., Trenton, Nebr.; Noyce, Joseph C., Brewster, Nebr.

Parsons, Henry W., Oacoma, S. Dak.; Pound, William M., Pine Grove, Itley, Long Street and Poole, Ga.

Riggs, G. W., Huntington, Oregon.

Schaerer, John, Curtis, Wis.; Shull, Gilbert L., Crawford, Nebr.; Slavinskie, Miss Barbara, Bay City, Mich.; Smith, Charles W., Melville, Edmunds and Rose Hill, N. Dak.; Smith, Edward L., Myran and Cresbard, S. Dak.; Smith, J. Arthur, Bonesteel and Herrick, S. Dak.; Steele, William, Henry and Brantford, S. Dak.; Stewart, Jesse B., Carnegie and Pine Grove, Ga.; Swartout, Edgar P., Lebanon, Logan and Hudson, S. Dak.

Tillman, William M., Atlanta, Ga.; Tre Pethren, Eugene B., Ipswich, S. Dak.

Weatherwax, Franklin W., West Palm Beach, Fla.; Webb, H. W., Hannibal, Mo.; Woodworth, Arthur V., Manvel, N. Dak.

RECEIPTS

September, 1904.

For account of receipts by State Auxiliary Societies, see page 258.

MAINE,—\$270.00.

Maine Miss. Soc., by W. P. Hubbard, Treas., \$270.

NEW HAMPSHIRE—\$32.14.

Littleton, C. E., 214; No. Weare, 5.77; C. E., 4.73; So. Weare, 2; Pittsfield, C. E., 7.50; Plainfield, Mrs. S. R. Baker, 5; Wentworth, C. E., 5.

VERMONT—\$88.41; of which legacy, \$25.

Bennington, Estate of Henry D. Hall, 25; Waterbury, 13.41.

Woman's] H. M. Union, Mrs. C. H. Thompson, Treas.: Wilmington, legacy of Mrs. Salome D. Hubbard, 50.

MASSACHUSETTS—\$5,966.74; of which legacies, \$5,838.16.

Amherst, Estate of W. M. Graves, 2.202.32; Conway, 25.57; East Falmouth, 6; East Pepperell, H. D. Whipple, 3.50; Greenfield, Estate of E. M. Bardwell, 3,635.84; Haydenville, 8.87; Holyoke, 1st, 26.51; Royalston, 1st, 17.13; Sheffield, 8; Worcester, Piedmont, 23.

Woman's H. M. Association (of Mass. and Rhode Island), Miss L. D. White, Treas., 10.

RHODE ISLAND—\$10.

Providence, Central, 10.

CONNECTICUT—\$10,421.02; of which legacies, \$8,702.71.

Miss. Soc. of Conn., by Rev. J. S. Ives, 20.66; Bristol, 1st, 51.80; Burlington, S. S., 3; Cheshire, Estate of Mrs.

Lucy S. Hitchcock, 702.71; Colebrook, 20; Darien, 1st, 41; East Haven, 19; Franklin, 6.63; Greenwich, 2nd, Stillson Benev. Soc., 500; Groton, S. S., 2.69; "In loving memory of M. C. H." 250; Hartford, Estate of Daniel Phillips, 8.000; 4th, 46.42; Huntington, 4.50; Meriden, 1st, 25; Middlebury, 40.39; Milford, 1st, 11.23; North Stonington, 51; Norwich, Park, 167.44; Old Lyme, 1st, 30.56; Plainville, 34.67; Salisbury, W. B. H. M., 10; Southbury, 1st, 6.50; Southport, 268; Stratford, "C," 5.

Woman's H. M. Union, Mrs. W. W. Jacobs, Treas., 55; North Haven, L. B. S., 28; Putnam, 14.82; Simsbury, Open Heart Mission Band, 5. Total.....\$102.82

NEW YORK—\$304.40.

Arcade, 8; Jamestown, 5.25; New York City, Forest Ave. S. S., 15; Pilgrim, Young People's Soc., 8.60; Dr. R. Dunlevy, 5; H. E. Geary, 5, special; Orient Point, "A Life Member," 15; Rockaway Beach, 1st, 10.31.

Woman's H. M. Union, Mrs. J. J. Pearsall, Treas.: Brooklyn, Atlantic Ave. M. S., 15.21; Canandaigua, 147.53; Clifton Springs, Mrs. A. G. W., 5; Riverhead, Sound Ave. C. E. S., 25; Sherburne, 39.50. Total.....\$232.24

NEW JERSEY—\$114.52.

Dover, Bethlehem Scand., 1.55; Plainfield, 42.50; S. S., 10; River Edge, 1st, 35.47.

Woman's H. M. Union of the N. J. Assoc., Mrs. G. A. L. Merrifield, Treas.: Montclair, 1st, 25.

PENNSYLVANIA—\$31.00.

McKeesport, 1st S. S., 5; Philadelphia, Kensington, 10; Spring Creek, 3.50; Warren, Bethlehem Scand., 5; West Pittston, Mission Band, 5; Youngsville, Rev. A. G. Nelson, 2.50.

DISTRICT OF COLUMBIA—\$3.10.

Washington, Plymouth, 3.10.

GEORGIA—\$5.00.

Atlanta, Marietta St., 5.

ALABAMA—\$13.71.

Art, Asbury, and Blackwoods, 13.05; Sulligent, Warrior District Conference, .66.

LOUISIANA—\$25.00.

Welsh, 1st, 25.

FLORIDA—\$49 21.

Ormond, Union, 43.21; Pomona, 6.

TEXAS—\$2.50.

Tyler, 2.50.

OKLAHOMA—\$22.50.

Agra, 3; Friedenskirche, German, 3.30; Hastings, 13.20; Seward, 3.

TENNESSEE—\$8.50.

Woman's Missionary Union of the Tenn. Assoc., Mrs. J. C. Napier, Treas., 8.50.

INDIANA—\$5.00.

Received by Rev. E. D. Curtis; Prescott, H. B. Long, 5.

ILLINOIS—\$10.00.

Sycamore, Estate of Henry Wood, 10.

MISSOURI—\$32.65.

Received by Rev. A. K. Wray; Breckenridge, 11.55; Lebanon, 17.60; Springfield, German, 3.50.

WISCONSIN—\$3.62.

Clear Lake, Swedish, 2.62; Dancy, Scand., 1.

IOWA—\$29.80.

Iowa H. M. Soc., by A. D. Merrill, Treas., 17.30; Muscatine, German, 8.50; New Hampton, German, 2; S. S. 2.

MINNESOTA—\$781.98.

Received by Rev. G. R. Merrill: Minneapolis, Pilgrim, special, 25; Plymouth, 75; Moorhead, special,

12.50; Bagley, 5; Brownston, 4.37; Excelsior, 6; Granite Falls, 10; McIntosh, 1st, C. E., 5; Rainy River Valley, 3; Spencer Brook, 3; Stewart, 2.

Woman's H. M. Union, Mrs. A. W. Norton, Treas. Ada, 4.11; Alexandria, 25; Austin, 15.26; Anoka, 10; Cannon Falls, 10; Cottage Grove, 4.10; Crookston, 15; Duluth, Pilgrim, 51; Edgerton, 2; Elk River, 9.12; Excelsior, 4.90; Fairbault, 5; C. E., 15; Fairmount, 5; Fergus Falls, 6; Freeborn, 8; Grand Meadow, 4; Grey Eagle, 2; Hancock, 5; Hasty, 2; Hawley, 6.84; Hutchinson, 50; Lake City, 16; Lamberton, 3; Little Falls, 2; C. E., 2; Mankato, 14; Marshall, 32; Minneapolis, Miss L. Hollister, 5; Oak Park, 4; Fremont Ave., 2.50; Open Door, 7.44; Lowry Hill, 18; Pilgrim, 25; Lyndale, 2; Morris, 23; New Richland, 5; Owatonna, 24; Pelican Rapids, 10; Plainview, 5.70; St. Paul, Plymouth, 35; Pacific, 12.50; Park, 18.95; St. Anthony Park, 6.46; University Ave., 4; Merriam Park, Olivet, 9.03; Sank Centre, 6.30; Sherburn, 2; C. E., 5; Spring Valley, 20; Springfield, 5; Stewartville, 5; Wabasha, 6.30; Waseca, 8; Winona, 1st, 80.90; Worthington, 10; S. S., 2.25; Zumbrota, 4.05. Total.....\$655.11
Less expenses..... 24.00

\$631.11

NEBRASKA—\$120.16.

Brewster, Rev. J. C. Noyce, 18.75; Farnam, 6.31; Lincoln, 2; Santee, Pilgrim, 6.50; Upland, 78.75; Wallace, 1st, 1.20; Waverly, 6.25; Wymore, 40.

NORTH DAKOTA—\$55.00.

Received by Rev. G. J. Powell; Argusville, 2; S. S., .65; Harwood, 4; S. S., 1; Cleveland, Wirt Mem., 2; Deering, Pioneer and Pilgrim, 2.50; Eldridge, 3.50; Eureka, 1.10; Fargo, Scand., 1.50.

Woman's H. M. Union, Mrs. J. M. Fisher, Treas. California, Ladies' Aid, 6; Crary, Ladies' Miss. Soc., 6; Eureka, S. S., 5; Fargo, Conference Coll., 2.75; Harwood, 12; Jamestown, Ladies' Aid, 5. Total.....\$36.75

SOUTH DAKOTA—\$17.55.

Alcester, 8.80; Dean, Pleasant Valley, 8.75.

COLORADO—\$33.60.

Received by Rev. H. Sanderson, Julesburg, 5.60; Collbran, 3.65; Craig, 1st, 5; Denver, Pratt Valley, 3.75; Starkville, 1; Trinidad, 11; West Eaton, 3.60.

WYOMING—\$38.84.

Woman's Miss. Union, Mrs. J. W. Worrall, Treas. Dayton, 13; Douglas, 10; Green River, 2.18; Lusk, 12.66; Manville, 1; Wheatland, 10. Total.....\$48.84

MONTANA—\$35.00.

Missoula, 10.

Woman's Miss. Union, Mrs. W. S. Bell, Treas. Columbus, 3; Red Lodge, 22. Total.....\$25.00

CALIFORNIA—\$17.85.

Los Angeles, Brooklyn Heights, Ladies' Aid Soc., 1 25; Whittier, Plymouth, 16.60.

OREGON—\$18.00.

Received by Rev. C. F. Clapp, Willsburg, 10; Cedar Mills, German, 8.

WASHINGTON—\$74.30.

Received by W. W. Scudder, Jr. Kennewick, 1.40; Twana, Rev. M. Eells, 2. Total.....\$3.40
Aberdeen, Swedes, 3.40; Ritzville, German, 67.50.

SEPTEMBER RECEIPTS.

Contributions	\$4.085.23	
Legacies	14,565.87	18,651.10
Interest		153.00
Home Missionary		22.31
Literature		14.28
		<hr/> \$18,840.69

AUXILIARY STATE RECEIPTS

MASSACHUSETTS HOME MISSIONARY SOCIETY.

Receipts in September, 1904.

Rev. Joshua Coit, Treasurer, Boston.

Brookline, Harvard, 32.41; Cambridge, Pilgrim, 12.53; Centerville, 9; Dana, 10; Danvers, Maple St., 91.72; Falmouth, Wood's Hole, 10; Fitchburg, Finns, 14.20; Rollstone, 24.12; Union, Swedes, Germans and Finns, 9.50; Gardner, 125; Gill, Mt Hermon, 15; S. W. Haile Fund Income, 56.25; E. J. M. Hale Fund Income, 22.50; Hatfield, 52.85; Holyoke, 2nd, 124.70; Lakeville, Grove Chapel, 7.57; Maplewood, Swede, 5; Medford, Union, 45.20; Middlefield, 0.16; Norwegians, 7.67; Oxford, 1st, 60; Pittsfield, French S. S., 10; Church, 10; Plymouth Ch. of Pilgrimage, 10; Quincy, Hough's Neck, 7.21; Randolph, 127.50; Southville, 5; So. Wellfleet, 5; Templeton, 16.20; Upton, 3.42; Wall Fund Income, 70; Whitcomb Fund Income, 45; Worcester, Piedmont, 4; Plymouth, 52.73; Wrentham, 15.21; W. H. M. A., 70.

Total,.....1,195.65

THE MISSIONARY SOCIETY OF CONNECTICUT.

Receipts in September, 1904.

Ward W. Jacobs, Treasurer, Hartford.

Bolton, 6; Canaan, Pilgrim, 29.03; Deep River, Swedish, 3; Easton, 10; Georgetown, Swedish, 4; Glastonbury, 1st, 403.34; Guilford, 1st, 40; Haddam, 1st, 9; Hartford, 4th, 16.88; Warburton Chapel S. S., 5.43; Ivoryton, Swedish, 5; Milton, 13.34; Mt. Carmel, 12.04; Nepaug, 23; C. E., 5; New Fairfield, 7; Niantic, 10.41; North Branford, 20.50; North Stamford, 8.50; Norwalk, 1st, 8.40; Ridgefield, 20.60; Salisbury, 2.50; Sharon, 13.45; for C. H. M. S., 13.80; South Glastonbury, 10; South Killingly, 25; Wapping, 17.52; Waterbury, 2nd, 506.03; for Italian work, 20; Westbrook, 7.25; Westford, 5; West Suffield, 24.48; West Woodstock, 17; Windsor Locks, 79.15; Woodstock, Swedish, 3.00; W. C. H. M. U. of Conn., Mrs. Geo. Follett, Sec., New Hartford, W. H. M. S., for work among Foreigners, 3.

M. S. C.\$1,494.65
C. H. M. S.13.80

Total\$1,508.45

Correction:—In September number, receipts in June, New Haven, Redeemer, Oak Street Mission, \$1.25, should read \$125.

OHIO HOME MISSIONARY SOCIETY.

Receipts in September, 1904.

Rev. Chas. H. Small, Treasurer, Cleveland.

Alexandria, 3; Chester, Personal, 1; Claridon, 9; Cleveland, Swedish, 8.50; Lawrence, 3.40; Lima, West, 3.50;

Little Muskingum, 2; Lyme, 23.76; Marietta, 2nd, 5.50; Oberlin, 2nd, 32.68; Rock Creek, 10; South Sharon, Pa., 5; Stanleyville, 3.72; West Park, 13.57; Weymouth, 5.13.
Total.....\$132.51

OHIO WOMAN'S HOME MISSIONARY UNION.

Mrs. G. B. Brown, Treasurer.

Akron, West, W. M. S., 5; Alexandria, W. M. S., 1.25; Austinburg, W. M. S., 6; Barberton, pers. Thank offering, 4.50; Belpre, W. M. S., 2.20; Berlin Heights, W. M. S., 1.40; Chardon, W. M. S., 5.30; Charlestown, W. M. S., 1.50; Chatham, C. E., 1; Cincinnati, Walnut Hills, C. E., 4; Clarksfield, W. M. S., 2.80; Claridon, W. M. S., 3.25; Cleveland, Archwood, L. L. U., 7; Park, W. M. S., 4.50; Pilgrim, W. A., 39; Union, 5; Columbus, North, W. M. S., 7.80; Conneaut, W. M. S., 6.40; Cuyahoga Falls, W. M. S., 2; Elyria, 2nd, W. A., 12.50; Gomer, W. M. S., 1.80; Greenwich, W. M. S., 1.35; Hudson, W. A., 4.30; Lorain, 1st, W. M. S., 18.75; Mansfield, 1st, W. M. S., 3.80; Marietta, Harmar, 5.60; Oak Grove, 2.75; Norwalk, C. E., 1.40; Oberlin, 2nd, L. S., 6; Plainville, W. M. S., 15.25; Plain, W. M. S., 2.80; Sheffield, W. M. S., 1.40; Tallmadge, W. M. S., 3.05; Toledo, Plymouth, L. G., 15; Vermillion, C. E., 3.30; Wellington, W. S., 13.30; West Millgrove, L. A., 3; West Williamsfield, W. M. S., 5.

Total.....\$260.25

For Bohemian Work—Unionville S. S., 5

General Total.....\$397.76

RHODE ISLAND HOME MISSIONARY SOCIETY.

Receipts in July, August and September, 1904.

J. William Rice, Treasurer, Providence.

Central Falls Ch., 61.10; Hughesdale Mission, Rev. W. H. Starr, 5; Newport United Ch., 40.73; Pawtucket Ch., 150; Providence, Beneficent Ch., Thank Offering of a friend, 15; Central Ch., 25.25; Pilgrim Ch., 50; Union Ch., 100.

Total.....\$437.08

DONATIONS OF CLOTHING, ETC.

Reported at the National Office in July, August and September, 1904.

Bennington, Vt., H. M. S. of 2nd Ch., box, 193; Claremont, N. H., L. A., bbl., 44; Hartford, Conn., W. H. M. S., of Center Ch., bbl., 142.67; Indianapolis, Ind., North Ch., 8; Mayflower Ch., 125; Middlebury, Conn., L. A. S., bbl., 40; New Haven, Conn., L. A. of United Ch., 4 boxes, 561.34; Newtown, Conn., L. S., bbl., 17; New York, N. Y., Pilgrim Ch., bbl., 35; Philadelphia, Pa., Central Ch., 2 bbls., 64.68; Phoenix, N. Y., W. M. S., bbl., 69.77; Toledo, Ohio, Jeanette M. C. of 2nd Ch., bbl., 38; Torrington, Conn., L. A. S. of Center Ch., bbl., 60; Westfield, N. J., W. A., 2 bbls., 93.02; Williamstown, Mass., Girls' M. S. of 1st Ch., box, 80. Total.....\$1,571.44



Congregational Home Missionary Society

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VOLUME LXXVIII.

NUMBER 7.

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CONGREGATIONALISM IN THE SOUTH
DR. CADMAN AND DR. HILLIS, AT DES MOINES
PRESBYTERIAN HISTORICAL SOCIETY.

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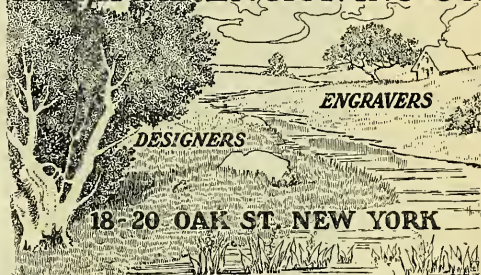
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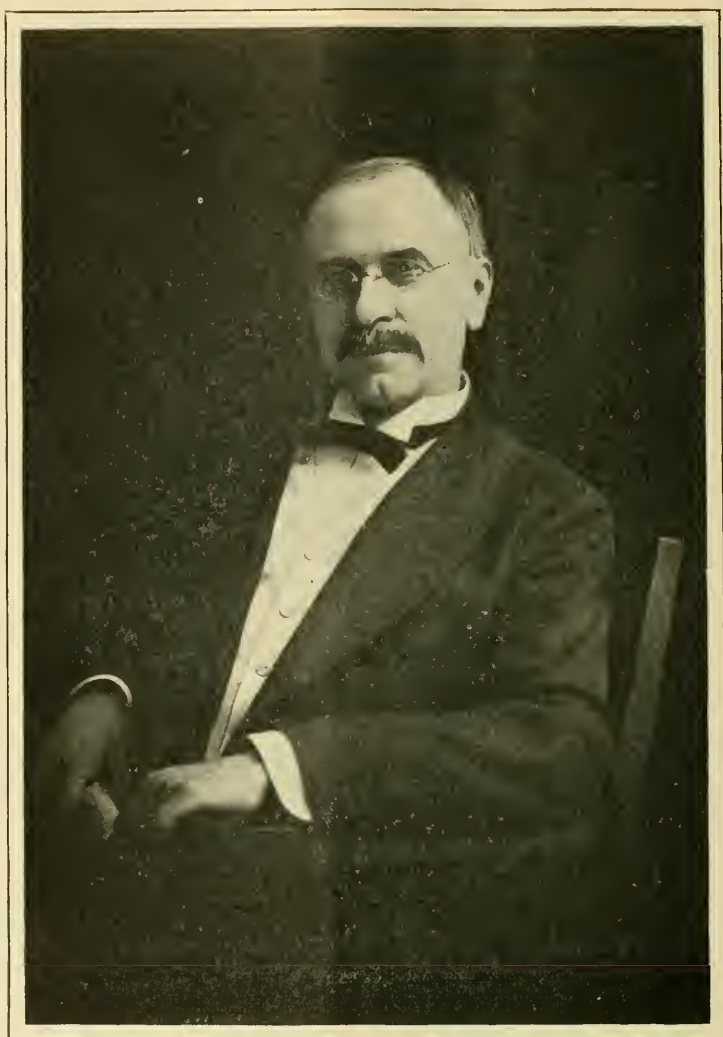
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FRANK E. JENKINS, D.D.

Pastor of Central Congregational Church of Atlanta and Superintendent
of Home Missions in Georgia

THE HOME MISSIONARY

VOL. LXXVIII DECEMBER, 1904

No. 7

CONGREGATIONAL HOME MISSIONS IN THE SOUTH

BY REV. J. EDWARD KIRBYE

President Atlanta Theological Seminary

IT has often been urged by superficial students of the situation that Congregationalism cannot succeed in the south. If it cannot succeed there, it cannot succeed anywhere. Has the Gospel of Christ lost its potency or power that it cannot succeed there or are we to admit that we do not preach the Gospel?

The mission of Congregationalism in the south is evident when you consider what it has to offer to the south. We have always insisted on education. Congregationalists have no reason to blush when it is stated that they have done more for education than any other denomination. Home missions have always meant the church, the college and the seminary. We have always insisted on a trained ministry. The emphasis has been such that few men seek our fold who are not striving for the highest intellectual attainments. Others do not breathe the air freely with us. It is because of this record that a leading daily paper of the south says that the way is now open for Congregationalism to do in the new south what it has done educationally in other sections.

The two mightiest forces in the world to-day are, the Gospel of Jesus and the spirit of democracy. Congregationalism can do no better than

to have the one for its doctrinal basis and the other as its basis of government. The truth as it is in Jesus and the ability of the church to manage its affairs constitute the fundamental ideas of the Pilgrim faith. There is no section of this country where these ideas appeal with more force than in the south. Perhaps I should omit New England. Among the middle classes of the south you will find an intense desire to know the truth as it is in Jesus. You will find little sympathy with a theology that dethrones the fundamental verities of an evangelical faith, but taking the creed adopted by our National Council as our basis, it will be found that the people assent to it as readily as the people of any other section. It is a well known fact that the people of the south prefer the Congregational polity. The Baptist church south with a Congregational polity is much stronger than the Baptist church north. There are reasons for this. The great masses of the people in the south are democratic in their habits and ideals.

The mission of Congregationalism is evident when you consider the history of our work there. In the year 1852 there was a secession movement in the Methodist church south which resulted in the organization of the

Congregational Methodist church. The movement spread through Georgia, Alabama, Florida, Mississippi, Louisiana and into Texas. It was a demand for the right of local church authority. After the days of reconstruction, northern people with good intent began to move into various parts of the south. Many of our own Congregational people found homes there. A number of Congregational churches were

organized. These churches, through their pastors and under the leadership of Home Missionary superintendents were brought in contact with the pastors of these Congregational Methodist churches. There was fellowship as there ought to have been. In the year 1888, these churches began to drop the name Methodist and ally themselves with Congregational conferences. It has been a voluntary movement

from the beginning as Congregationalism always is. There are many of these churches still outside our fold, but in time all will voluntarily come. The results of our work in Georgia, Alabama, Florida, and in some other states show more than three hundred and fifty churches with the number increasing.

Our educational work has been fully as successful. It is significant that educational institutions should

come to us almost without money and without price since the organic development of our work. Rollins college is the best institution in Florida. President Blackman has recently accomplished an almost impossible task of raising \$200,000 as a permanent endowment. A college property was given us in Georgia about five years ago, and to-day there are more than three hundred students

in actual attendance. The Atlanta Theological Seminary has a mission and field of the widest proportions. The character of Congregationalism in the south in the future will be determined by the seminary. The marvelous growth of our churches, the history of our educational endeavor, the wide and ever widening opportunity for service plainly indicate that God has been the inspiration of the movement.

The mission

of Congregationalism in the south is evident when you consider what it has to offer toward the solution of the negro problem. We stand and always have stood for fraternity and justice to all. We have no social theories to maintain. That question is to be settled by the individual. But the Gospel of Jesus is for all, and we are commissioned to preach repentance to every nation under the heavens. This should be



REV. J. EDWARD KIRBY
President Atlanta Theological Seminary

the motive actuating all missionary endeavor. The American Missionary Association has founded and supported the best institutions to be found in the southland for the black man's redemption. The value of this contribution increases with the years.

But we are to remember that there are two factors in this problem. There is the negro on the one hand and the white man on the other. For us to have only the view of the colored man, means sectionalism, and the incapacity to judge accurately or equitably. I do not know how others may feel—but I refuse to allow myself to be prejudiced for or against the black man or for or against the white man—but to act always as Christ my Master would act if he was dealing with these southern questions. To do this means that you must see both sides in their

practical relations, and nearly always this will reverse your action when that action is based upon an attenuated theory of abstract justice. We must know the white man if we are to permanently help the negro. And it will be only in co-operation with the white Christian manhood of the south that a permanent contribution to this problem can be made. It is determined by providence that the white man of the south is to settle this question.

What can we do? The Atlanta Theological Seminary is taking young men from the country sections of the south and training them for the Congregational ministry. The seminary aims to teach them the ideas and ideals of Congregationalism in their application to every question. Our men are responsive, and I believe they will go out from the institution to preach and prac-



CHILDREN'S DAY IN GEORGIA



THE COUNTRY CHURCH, GEORGIA

tice the brotherhood of man in Jesus Christ. Wherever they have influence they will stand for fraternity and justice and thus make a real and valuable contribution to this vexed and perplexing question. No one has a greater influence in the country sections of the south than the minister of the Gospel. And it is highly important that he have correct views regarding such a question when there is so much provocation to violence and bloodshed. It is necessary that the people be taught what Christ meant when he said that one should love his fellows as himself. They need to know that this is more important and Christlike than the old-time notion that religion consists in good feeling and assent to a hide bound theology.

The churches of the south cannot do all the home mission work that ought to be done. They have not

preoccupied the field and they are not in a position to do so. Their home mission representatives will tell you that there are fields white unto the harvest beyond the scope of their work. If any one will visit the south and study the field carefully the notion will be dispelled at once that we are encroaching. He will see on every hand the vast needs.

I want to describe briefly three of our churches which are representative of our work in the south. The first is the Central Church Atlanta, which was fostered and cared for in its earlier years by the Home Missionary Society. It is made up of a fine class of people. There are now about three hundred and twenty-five members. Its work and worship differ little from any church in the north. It has a good pastor and a consecrated people. By September, it will have completed its fine new

building, which will be one of the best in the city. And this church is an example of what is possible in nearly every growing city of the south if we make the effort. The second church is the one in the country near Barnsville, Ga. It has one hundred and forty members, loyal and true. It pays its pastor and gives him the joy of a large congregation at every service. I have seen nearly a thousand people present at a Sunday morning service during a state conference. Practically the whole community belongs to this church and a Methodist church which is about a mile away. It is one of the finest farming communities in the state and the people are better than their farms. The third is the Whitehall church, near Waycross. There are about one hundred members here. The building is a mere shack. It is not ceiled, and there were holes in the roof. There was

no organ or pews excepting some plain board benches. The pulpit furniture consisted of a plank about ten feet long with pine sticks in each end for legs. The community is poor. Most of the people live in houses with only board doors to admit light. The land is poor and the habits of the people are primitive and plain. The minister here told me that he had never been to school—had never studied any book but the English Bible—and never had heard of a Sunday school until he was forty years of age. On Sunday when I preached there were fully two hundred people present. They are good people and they are not responsible for their lack of wealth. They will give their mite as cheerfully as the wealthy give their hundreds. We are needed in such communities as these in the south as well as in the cities. These three churches are representative of our work in the south.



A NEW CONGREGATIONAL CHURCH, SOUTH GEORGIA



A DISTRICT CONFERENCE, SOUTH GEORGIA

And I appeal to our churches for help in the prosecution of this home missionary enterprise in the south. These churches are our churches and they have a right to our blessings in the Gospel. It cannot be that our people will be unmindful of these providential opportunities and re-

sponsibilities. We have been called of God to have a part in the intellectual and spiritual enlightenment of those less favored than we are, and we can never falter in the performance of manifest duty. Our ministers and our churches are asking us to help in the struggle upward toward the light.

Worth Reading

WE PRINT IN THIS ISSUE, AND CORDIALLY COMMEND TO OUR READERS, BOTH LAY AND PASTORAL, TWO NOBLE ADDRESSES MADE AT DES MOINES, ONE BY DR. S. P. CADMAN AND THE OTHER BY DR. N. D. HILLIS, BOTH OF BROOKLYN, NEW YORK. THE TWO ADDRESSES SUPPLEMENT EACH OTHER. DR. CADMAN TAKES US TO THE HEIGHTS WHERE WE CAN SEE ALL THE OUTSTANDING FEATURES AND GLORIOUS POSSIBILITIES OF HOME MISSIONARY WORK. DR. HILLIS IN A MASTERLY MANNER, ILLUSTRATES, FROM THE ANNALS OF THE SOCIETY AND FROM HIS OWN PERSONAL EXPERIENCE AS A HOME MISSIONARY, THE NATURE OF THE WORKMAN AND HIS WORK, AND OF ITS SPLENDID RESULTS. TOGETHER THESE ADDRESSES CONSTITUTE AN APPEAL FOR THE CONTINUED SUPPORT OF HOME EVANGELIZATION, WHICH HAS NEVER BEEN SURPASSED IN POWER AND WHICH DESERVES THE CAREFUL READING, THE PATIENT STUDY, AND THE CALM REFLECTION OF EVERY CONGREGATIONALIST IN AMERICA.

AN EXPLANATION THAT SHOULD NOT BE NECESSARY

(Editorial)

THE special committee appointed by the Home Missionary Society to review the annual statement of its Executive Committee at Des Moines, closes its report by calling attention to the fact that the operating expenses of the year have been about one-half the gifts of churches and individuals to the treasury. Upon this comparison the committee founds a criticism and recommends the administration of the Society to self examination.

We have never chanced to see nor can we learn of a similar comparison having ever been applied to any of our missionary societies,—that is, a comparison between their operating expenses and a *fraction of their total receipts*. The line which all our societies are accustomed to draw between “gifts of the churches” and “legacies,” is, like the equator, a purely imaginary line; since both are gifts from the living and both are intended by their donors for the maintenance of the work of the society and for the payment of its necessary cost.

We do not for a moment suppose that the special committee had any purpose by this peculiar and exceptional method of comparison to discredit the society in the eyes of the churches. Nevertheless, it has been widely misunderstood. The officers of the society were approached again and again at Des Moines by intelligent men, asking if it were really true that one-half the receipts of the society were being used in operating its work. These misleading figures have been published in many papers, in some religious papers, and, whether by editorial ignorance or carelessness, the readers of these papers have not been sufficiently guarded, as our mails testify, against falling into a similar error. And now cometh a leading southwestern daily again to quote these figures and to solemnly announce, “This is the high water mark of expenses to receipts ever reached by a benevolent organization.” The Home Missionary Society begs to disclaim this bad pre-eminence and none will recognize its falsity more clearly than those who are best acquainted with its work. For the benefit of any who have been misled or distressed by the report of the committee and by false interpretations placed upon it, let the following facts be firmly remembered:

The average annual percentage of the operating expenses of the society to the TOTAL OF ITS RECEIPTS for the past five years, including the year just closed, is about fifteen and one-half per cent. During these last twelve months the society administered \$337,000 (including money borrowed from the bank to cover an exceptional shrinkage in legacies) at a cost of sixteen and one-half per cent. This is nearly the same rate as that of the other home societies, exceeding the highest of these by less than one-half of one per cent.

OUTSTANDING FEATURES OF THE HOME MISSIONARY ENTERPRISE

AN ADDRESS BY REV. S. PARKES CADMAN, D.D., AT DES MOINES,
IOWA, OCT. 16, 1904

THE country just now is full of the contention of political parties, and men are discussing with avidity their party's principles and its prospects. But it is not arrogance to assert that this gathering represents higher issues than the political parties control, and that a spirit may be kindled here which will enable future civilization to attain nobler results than any form of political government can import.

Without belittling the rights of lesser conventions, our council in this fair city of the middle west represents a supreme inheritance and stewardship of our one Lord Jesus Christ. His adequate forth telling calls for our consecrated intelligence and the pure zeal of our unstinted devotion. The motives, the methods and the objects of our conference are first in importance, from any standpoint.

It is impossible in the time allotted to me to make more than a fragmentary mention of the outstanding features of home missionary enterprise. We gladly hail the sister churches of our common Christianity, who share with us the responsible privileges of leavening this democracy with the worth and virtue of the life and teaching of Jesus. And the fact that we have some primogenital claims in the Christian history of this continent adds to the warmth of our greeting. Thanks be to the Father of lights that since our fathers came hither many torches have been kindled at His

central flame to illumine our thickest gloom, and that the Roman Church and the Protestant Churches are contributing, each in its own way, to the spiritual value of our social fabric.

Let us gain the correct estimate of those things which favor our colossal undertaking, cheerfully recognizing that they who are not against it are for it, and that a review of the many channels through which God pours His benign grace upon our nation will offset that pessimistic temper which sometimes blunts our resolution.

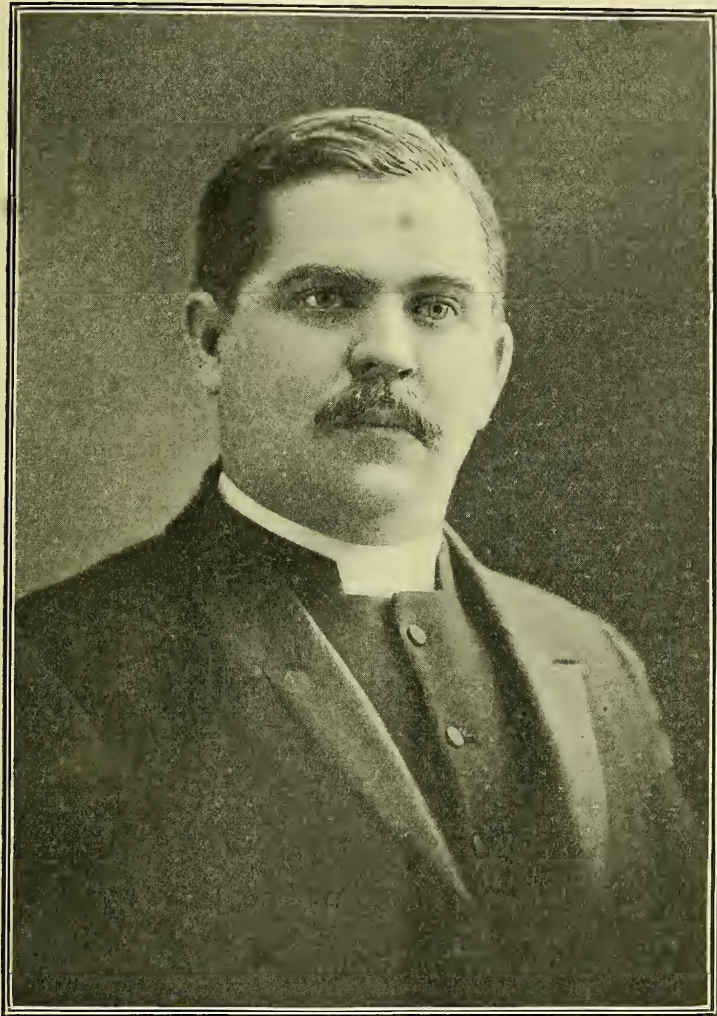
If the tremendous pressure of the problems we encounter is a part of the process of fusing into unity the resistances we are bound to maintain, another of those blessings in disguise which we have frequently seen in the records of the past, is now doing its work better than we know. And in this we rejoice, yea! and we will rejoice, that now as never the political and social and moral economies which constitute the welfare of a free people, and secure its mission on the earth, are being eagerly canvassed and proclaimed, that now as never the life of Christ and the life in Christ are the meeting places for all our differences and the reconciliations of our contentions.

If demoralizing agencies are busy, the ethically and religiously constructive forces are busy too. The Church of Christ upon the earth is aided in the preaching of the Gospel by a width of scholarship and a

growth of the common mind which fill me with hope for the prevalence of its message in the future.

The unmistakable drift of the latest science is set toward the recognition of the spiritual principle

for the moral estimate. The "man in men" demands the minimum of faith necessary to life. There is no higher objective for that faith to rest upon than the personality of Christ and there is no surer satisfac-



REV. S. PARKES CADMAN, D.D., BROOKLYN, N. Y.

in the universe. We have urged this recognition upon the scientists and it has recently come within their purview in a significant manner. The sinless years of Jesus have an inexpressible wealth of meaning

and peace for the souls of men than in submission to his claims.

Emerging from the distraction of a time full of variant beliefs and modes of action, these are the outstanding principles which have the

advantage of commanding simplicity. They are fixed and we are immovable so long as we do them honor. We are not here for a change of base, whatever other changes may be impending. We are here to exult in the divine order for ourselves and our fellow-men. That order ribs the commonwealth of America's millions as the strata rib the earth, with its outgrowth of flora and fauna. We are here to meditate upon its manifestations in the ages and especially upon those antecedents it caused and which have found and made us a people. And as the consciousness of this divine order takes form, it is seen to be inalienably related to Jesus Christ. We are here to arrange our meditation upon the plan of His general leading. He created the Kingdom of Heaven, not as its discoverer, but as its author. He showed us God's Holy Fatherhood, and His own essential Mediatorship in the new filial life of the brotherhood. He will complete His moral regeneration by absorbing into His rule and governance all rebellion and sin, until the end is assured and the victory completed.

The men and women who went this way before us never escaped this consciousness. They sometimes failed to view it in the right light; they did not always do full justice to its tenderness and sympathy for the evil doer; they woefully mistook the magnitudes of Heaven's grace, and in being persecuted they may have caught the virus of the persecutors. But they did a valiant service, despite these hindrances. And the temper and the atmosphere they imparted enable this nation to breathe the vital air. This is our great need beyond the fearless recognition of the commanding tenets I have named, and how they have imperishable claims upon our adherence; the need of the breath of God, breathing upon us and upon the myriads slain by sin, that out of the scattered bones the living armies of righteousness and love may appear

and march beneath the banner that never goes down.

We recite the histories of the past and linger with fond pride over those sayings and events of the Puritan movements here and in Europe which leave music in the ear and emotion in the heart. Magnificent names people these annals, memories which cannot be dulled are suggested by them. But how much do these signify to you and me? I am afraid they are as dim ghosts to many, shadowy figures passing unheeded in the press. It is when we are their re-incarnation that their ideals become ours and are again made the deeds of human hands. Then they breathe upon us afresh and look at us with sincere eyes and speak to us in appealing tones. Then their presence is a power and shakes us with its fervid passion, for then are we drawn after them as flame is drawn to flame.

We have reason to seek this correcting influence since we are environed by mental and moral climates which dispute a resonant testimony for the Gospel in its full dimensions. The air is thick with the dust of gold and dull by reason of lazy acquiescence with wrong. Our moral stupidity unfits us for the dignity of self respect, and men prepare themselves for life in a false prudence which makes vicious compromises; they obtain preferment by being parsimonious with the truth. The deepest poverty falls upon society in a spiritual destitution which mocks the vain search for peace in the mad whirl of pleasure or in the consuming demands of those material things which perish in the using.

It is for this Home Missionary Society to occupy the heights beyond the miasma of the lower levels and to busy itself in showing by word and deed how all true democracy is rooted in the Christ of God. Thus shall we reaffirm the earlier efforts in the spirit of the fathers and the wisdom of the just. For a reason-

able faith is the primal concern of a nation which takes the common will to be the common weal. Fathers and brethren, we have thrown off venerable traditions as lawless usurpations of our individual rights; in the calender of nations we stand for the rightful ministry of the Lord's people, unchecked by ecclesiastical pretension; for the priesthood inherent in every believer by the merit of the one great High Priest of our profession. It is not a light thing to break with hoary conceptions, which have governed successive epochs and peoples. We have refused to place church or state upon the twin pillars of a great doubt and a great fear, doubt of the democracy and fear of the liberty of reasonable processes. And this daring and yet lawful adjustment is viewed with unfriendly eyes and muttered predictions of our failure and undoing. Shall the vessel be broken at the fountain by reason of our neglect? For the Christianization of these provinces is to me the earnest capture of the world, and the overcoming of evil's dominion in this admixture of races is a pledge that Christ is all and in all wherever man is found.

Upon our going forth as in the days of old, mankind has placed an incalculable emphasis. And the destiny of America is interwoven with hopes and aspirations which greet you from the four quarters of the globe.

When we think of our nation's origin and progress and its predominant share in the blessings of the happier days, our bewilderment increases while we think. We can reflect on the territorial expansion, the growth of population and the increase of all facilities of intercourse without being misled by the fallacy of bigness or the vulgarity of numbers. The world of Milton's imagination was a toy shop compared with to-day's scientific knowledge of the universe. The past century has witnessed a reconstruction of our

conceptions about the Creator and His methods of creation, about man and his origin and destiny, about the mysteries of life and matter and energy. And while other nations may have exceeded us in the number of men of light and leading, who have been the pioneers in this renaissance, no nation has given a warmer hospitality or a more practical application to these discoveries than has our own. Here in a virgin land, unsurpassed for native grandeur and beauty, the stage has been sufficiently large and the spirit sufficiently candid for dramatic movements with which the church must reckon at every step. Unvexed by immemorial custom, unwearied by an age which may threaten senility, unrestrained by the grip of the dead hand of the past, uncursed by a proud millennium of history which has left its stains and burdens, thus stands America, young, lusty, full-blooded, optimistic; her life thrilled with new discoveries of truth on each returning morn, and yet needing directing wisdom and love, that she may not miss her appointed way.

The children of this world have been wiser than the children of light. They have been quick to see and to occupy the positions of power. Knowledge has unfolded its ample page, rich with the spoils of time, to the eyes of those greedy to use it for selfish ends. The energies of men subtle and open have been enlisted in the ruthless demands of ambition and place and monetary acquisition. This land, so fertile, with its arable lands and quarriable rocks, its fruitful valleys, its mines of gold and silver and treasures of the river, the woodland and the sea: has drawn to its shores all sorts of human clay washed up from the ocean which renders us secure and yet open. Our political institutions, the outcome of Homeric conflicts against harrassing monarchies and religious bigotries, have informed the social countenance with a beauty and a strength which bring many

who come from the haunts of obscurantism to the feet of Columbia. But they all do not love her in a generous mood and they sometimes threaten to mar the loveliness of the bride-elect of nations.

And what of the city? Much every way, for there it shall be told you what we must do. We have in America a vast stretch of territory, spreading to all the points of the compass, offering prosperous homes and an honest living to hundreds of millions of people. Yet our little seventy or more millions of people cannot resist the disposition to herd together, and the most densely populated spots on the globe are in the land of illimitable content. The farms and the lesser towns near to the cities are often deserted, the sturdy yeomanry of New England has been depleted, the roar of the town and its rush and its thunder seem irresistible, they win men from near and far as though they were the siren music which could not be denied.

Here come the immigrants, a million in a single year, and many do not go beyond the sight of the ships that brought them. Thirty per cent. of our population in the fifty leading cities of the United States were born abroad, and from two-thirds to five-sixths are foreign by birth or parentage. Walk around a single block in East New York and you will enclose 3,600 souls, speaking eighteen different languages and dialects. The Londoner tells with complacency of his cosmopolitan metropolis, yet less than two per cent. of London's people were from lands outside Britain, while in New York and Chicago and Boston, the confluent streams of the world's races flow together.

These variants in both speech, disposition, hereditary tendency, ethical standard and religious belief, aggravate the problems we are facing in the cities, calling for the superlative human agencies and a wisdom and faith which God alone

can supply. If they ask of us such spiritual acts, then they must be educational for Christian culture. And they are; the pressure broadens and deepens those who share this sacred toil. For Christianity owes its life to death, its victory to defeat, its courage to danger, its achievement to privation. She has little to dread save the caresses of the proud and the patronage of the great. She is most influential when on a cross, and most present in an empty grave. Her ignominy is her coronation, and when she stoops to serve she conquers. She tells us that if we raise the lowest levels all else goes up, that the house of humanity must be lifted from the depths and that the superstructure is bound to arise with the understrata.

I say, therefore, heedful of what I say, that, while we should neglect no Macedonian appeal, or interfere with any errand of the Cross in secluded spots, or on the frontiers, a true Christian patriotism will enable us to see that the strategic spots of the Kingdom's expansion are in the cities of America. For cities have paramount influence in the world. Jesus made His last stand at Jerusalem, where He drove sin to the crisis and made a show of it in the open. Corinth provoked St. Paul to write the most magnificent apology for the Christian ministry the New Testament contains. Alexandria moulded the thought and exegetical theology of the Church for fifteen hundred years. Constantinople recalls Chrysostom, and Geneva, Calvin, and Oxford, Wesley and Newman.

The cities are the very eye and center of our modern civilization. Here is summoned all that art can furnish and wit devise and wealth procure. The palaces of luxury and pleasure arise before you with matchless audacity of design and infinite care of detail. Here commerce forges the chains which will one day serve to bind men into brotherhood and here are men, women and

children; universes in themselves, each having a distinct and inviolable personality; the outlines of which may be delicate, but they are invincible. In their pursuits they need individual treatment, isolate effort, patient dealing, the search and the siege, not the spectacular and the general, that their adherence may be gotten to any cause which would enlist them.

The supreme need of these masses of universes heaped at the doors of any religious temple, is religion itself. Below the love of gain, the lust of the eye and the vain glory of life, the immortal in the creature waits for its adoption in our redemptive agency. Let us not be deluded by the outward appearance. Lift up your eyes to see this harvest. The more drastic the condition, the more urgent our duty for the help and the return of the whole social estate to the manhood which is in Christ Jesus. The sole hope of the present age and of all the ages is the historic realization of the Gospel in its fullness.

You will remind me of the educational facilities which abound, and how that philanthropies are rife among the sick and the poor. These things are true and they are grateful to us, but men cannot live by them alone.

Matthew Arnold, apostle of sweetness and light, has said of Greek culture, the noblest product of pre-Christian history, "that it was a very great thing but the worst of it was the world could not live by it." So is it to-day, knowledge has many employments, but is best employed in subserving the moral and spiritual claims of mankind. Charity is a child of Christian parentage, but it is not a substitute for the genius of the parent.

Religion—for which both St. Paul and Plato speak, the gay Horace and the grave Milton alike contend; religion as a profound consciousness of God drawing near to us in the Evangel of Jesus; is the supreme de-

mand of the cities and of the world. Concessions are sometimes wise, but here they are dangerous. We are a unit upon those catholic statements which show the irreducible religious value of Jesus to city, state and nation.

Now add to the call of the cities the clamant voices of the rude miners of Hungary found in the hills of Pennsylvania, whose recent stand against their employers paralyzed trade and caused the poor to moan. Think of the brave fishermen who throng our coasts, of the new growth in the distant states, of the colored people whose condition creates the anxiety of every genuine American and is inadequately met by other organizations beset by a paucity of men and means. Think of the prairies stretching to the foot hills of the mountain roofs of the continent; of the Pacific slope which is to bristle with the trade of the Orient; of the extremities of our land so distant from law and Gospel that distraction and mutiny are chronic conditions; and of the world in miniature annually poured on these shores.

Think of New England, the head and front of Puritan excellences, whose provinces are now deluged with alien races, and the chief of whose statesmen has just vacated in the Senate the last seat of a giant company. Can she be longer expected to leave her beleagured centers and help in the field?

But why continue? The vastness of these needs throws us back upon the very heart of God in supplicating prayer. In the meantime certain things can be done. We can resolutely survey the whole and not any part of this problem. Our interests are so interwoven that a policy which refuses to do this and attempts to set geographical boundaries upon this issue, and then limits its efforts to that circumscribed condition, will lose the national instinct in a provincial narrowness. Our independence must not be wronged, it cannot be

made an excuse for our insulation. Secession is not a happy term with which to conjure in these United States. Its political history is steeped in fraternal blood. Its religious history will be a disastrous record. We make our appeal without limitation for the whole of this people whose language, law and destiny are forever one in the final result. It is not alone the machinery of Methodism, or of Romanism which explains their phenomenal advances; it is the superior administration which takes into account this national consciousness and operates in any part of the field without restriction, engaged, not in gaps, but in the totality of our American life, to prevail where experienced wisdom points the feasible way, and the best openings for attack.

To such a policy, whose particular features I do not intend to discuss now at length, we must bring certain equipments of personality. A loose use of the frequent exhortation that we must have faith in God, is avoided when we remember that such a trust helps us to believe in our fellow men. If we go out to impeach the whole fabric of modern civilization, we shall speedily find that this embassy needs instruction, not denunciation, and asks for sympathy and not Pharisaism. If we approach men in the prejudice of a wornout type of evangelism, and see in all the forces I have enumerated and in their myriad manifestations, nothing but a foul rebellion against goodness, we are foredoomed to failure. Nor can we cast the matter back into the lap of providence, or ask for some fresh sign of millennial power from Heaven, while we wait for this high interference.

We shall do well to recall that we owe great credit to the times, and are debtors to all men. Man is not man as yet, but he is working toward it, not only in the church, but beyond it. A social conscience and a communistic redemption are striven for by many who do not speak our shib-

boleth. The life of God is in the souls of our fellow-men, and it will manifest itself to our apprehension when we truly and unfeignedly love our fellow-men. The more I see of human misery and crime and pauperism and neglect of children, the more I am convinced that nearly all adverse conditions in society are caused by the lack of pure, devoted and unselfish love in the human heart. Without this all organizations and all policies will fail. Personal contact in the abandon of Christly solicitude is the initiatory force.

And it seeks the whole man, seeks him to save him from himself and from dangers of all sorts to which he is exposed, seeks to sweeten the air he breathes and cleanse the surroundings he occupies. It is never content until body, soul and spirit are free and physical and spiritual welfare are accomplished.

I rejoice to think that this conviction is spreading among our leaders, both clergy and laity. The men of wealth are amassing fortunes which can be spent in this cause, and some will be so spent. The astonishing growth of material means is not to be hastily condemned. Railroad earnings, and the profits of oil fields and manufacturing plants and steamship companies are yet to become obedient to the heavenly vision. But the vision is ours and it will not die out of the horizon of duty until these holdings of money have washed the slums clean and flung out the poisoning centers of debauchery which pump death through the arteries of the community. Unchurched and ignorant and depraved peoples will have moral sanitation by a thousand sources and institutions which are just appearing as a prophecy of better times.

Our wretched monetary insufficiency for the sacred war will be remedied, the gifts great and small should flow into the treasury, and while we watch with gladness the growth of this doctrine of wealth as applied

to hospitals, libraries, colleges and schools, we shall demand in holy boldness that the causes which have the largest place in the heart of God must receive a more adequate support.

Further, the note of authority arises out of a conviction of these truths I have named. We believe that the love of the Father can save every creature and we further believe that every creature is capable of that process. We believe that the city and the nation are hungering for God, and that the misdirected efforts which make men mourn are prompted by a longing He alone can satisfy. We believe in the fundamental worth of human nature and human institutions when these institutions are honestly administered. We believe the truths we are commissioned to proclaim are of vital importance and that men must hear their dictates and obey.

This belief gripping Christians at the core, dismisses our ease and destroys our apathy. It imparts to our least attempt that personal earnestness which is the driving power behind the projectile. Its presence makes any period of Christianity fecund, it has won its widening way in the past despite admixture of error and superstition. Without such faith our field is a Sahara of useless effort. Let us arise and leave the realm of ineffectual protest, to overcome evil by positive good.

A powerful intelligence in the Church among ministers and people, and this intelligence displayed for the defense and establishment of the Gospel, is a necessary accompaniment for successful evangelization. "Piety and lungs" form a poor union, piety and learning are one in the truth of Heaven. The source of a single poem to faith is told by Bishop Westcott in the *Life of Lord Tennyson*. "In Memoriam" won the fight with death in the middle of the last century. Just as Mr. Moody's visit to Scotland's universities vitalized the best group of

Scotch preachers and theologians extant now, so that elegy of the late laureate restored the proportion of belief to men, many of whom afterwards founded the Cambridge school of New Testament scholarship, the school which combines scientific research with reverent devotion. I appeal from this national platform to the young men of our schools and colleges, for a thoughtful consideration of the problems of religion in this nation. The ranks of the ministry, and of the teaching profession, and of the journalistic profession, sadly need reinforcement by the type of men who hold that what is truly religious is finally reasonable. No evangelism which defies historic criticism and refuses to allow free play to lawful inquiry can be permanent. And surely as the Pilgrim came and his rude shacks on Plymouth shore became the gateway of a nation's liberty and life; surely as the pioneer college bands marked this western region for their missionary heroisms, so surely there will be an astounding return for the investment of our scholarly attainments in the uplifting of the nation. It is a high and indefeasible duty, the duty of educated men toward the democracy which looks up and is not always fed. That democracy thus instructed once saved the nation, after having helped to make it free, and it may yet save it again.

Personal earnestness, powerful intelligence, and a high moral sense are three gifts of the Spirit of God which assure me personally of His movements in the hearts of men, far more readily than do theories of inspiration or theological complexions. For our Christianity, in the last resort, is a method of goodness, and must be tested by this fruit of the Spirit. Some literary masters have become our eminent guides in matters divine; some scientists have shamed us in their fanaticism for that veracity which is the soul of morals; some reformers have shown unmistakably certain signs of the reign of

Jesus in their hearts while they have not openly acknowledged Him as Lord. Let us see to it that we who have professed His name bring the gifts to His feet, and that ours is the true succession, not in any "rope of sand" of Sacerdotal legerdemain, not in claims of priority which revolt the intelligent spirituality of our fellow-men, but in Christly sympathy and thought and deed. These are the proof and the climax and they verify and bless our vital union with the Master.

Flowing in the chill waters of the North Atlantic, the gulf stream enfolds the warmth of the tropics in its bosom and conveys it to the British nation, whose rough island story is so closely linked with our own. Thousands of miles away that heat dissipates the icy rigor of the arctic currents and ameliorates the climate of the lands of our forefathers. In the same latitudes on our own coasts, death and the frozen sea prevent a free exchange and hamper the progress of man unchecked in their desolation by this messenger of the regions beyond. In like manner the gulf stream of our historic faith has steadily issued from the throne of God's love and righteousness, and ranged abroad in the ocean of human life, in its sin and hope, in its fear and love, while everywhere the river floweth all things live and prosper. Silent, mysterious, incessant and unfailing, from the eternal hills whence cometh our strength, arrive those fresh supplies which never betray our confidence or disappoint our supplication.

After a summons to Europe which

tore asunder churches and states, the range of Christian influences turned to the west. Here were borne the Pilgrim and the Puritan, and here their spiritual energies planted and trained the church and the school. The premiership is ours to-day because of the magnificent response then made by them and other sons of the faith. Nor can we lose this privilege except by our wilful default and deliberate neglect. All that goes to make this splendid civilization is at stake, and I conclude with feelings of awe before the solemn splendor of the issue and its manifold bearings to you and me and ours and mankind. Wrapped in the crimson vest of the sacrificial love of the Christ, His church can conquer. Taking her stand at the altar of the universe where He died, and from thence pealing forth His Gospel for dying men, she has ever conquered; ours is the enfolding, the altar, the covenant; the fathers are ours again in spirit and so are the children in prospect. Even America is ours, if we but believe, for all things are yours and ye are Christ's and the Chris is God's.

This will mean suffering, for the highest ideal of righteousness in prevalence is not that it comes by command, but by ceaseless pain and effort. When we affirm that God is love, we give immense hostages. For what is love without pity, and compassion and sympathy? And what are these but self-imposed pressure and pain? In this attitude God Himself suffers with us that the travail may be accomplished, and in such an agony for the Kingdom its coming is assured.



ONE HUNDRED YEARS OF HOME MISSIONS IN THE GREAT WEST

AN ADDRESS GIVEN AT DES MOINES, IOWA, AT THE SEVENTY-EIGHTH ANNIVERSARY OF THE HOME MISSIONARY SOCIETY, OCTOBER, 1904, BY NEWELL DWIGHT HILLIS, D.D., OF BROOKLYN, N. Y.

THE committee of our National Council have asked me to speak upon a century of home missions, and the spread of Christian manhood in America. Doubtless the theme was suggested by the fact that just one hundred years have passed by since Clark and Lewis first crossed the continent. By that exploit these heroes doubled the extent, the resources and the opportunities of the republic. Four years sufficed for crossing the Rockies, exploring the Columbia, and returning to St. Louis. Fortunately, history has carefully marked the spot where they encamped with their Indian guides and hunters. Through some similar good fortune, it now happens that on the very spot where once stood the tepees of Indians, there now stands the great St. Louis fair, all but realizing the dreams of Augustine's beautiful City of God. To show what wonders have been wrought during the century, our leaders have swept together all that represents man's science, his industry, his art, his invention, his achievements, in knowledge and wisdom. Over against Clark's tepees men have set up vast buildings, dedicated to the mechanic arts. For the Indian's canoe we have the modern yachts, warships and ocean steamers. On the spot where was heard the drum of the medicine man now rise the voices of scholars, speaking on the arts, philosophy and science, on liberty and religion. Gone the war cry, and the sacrificial

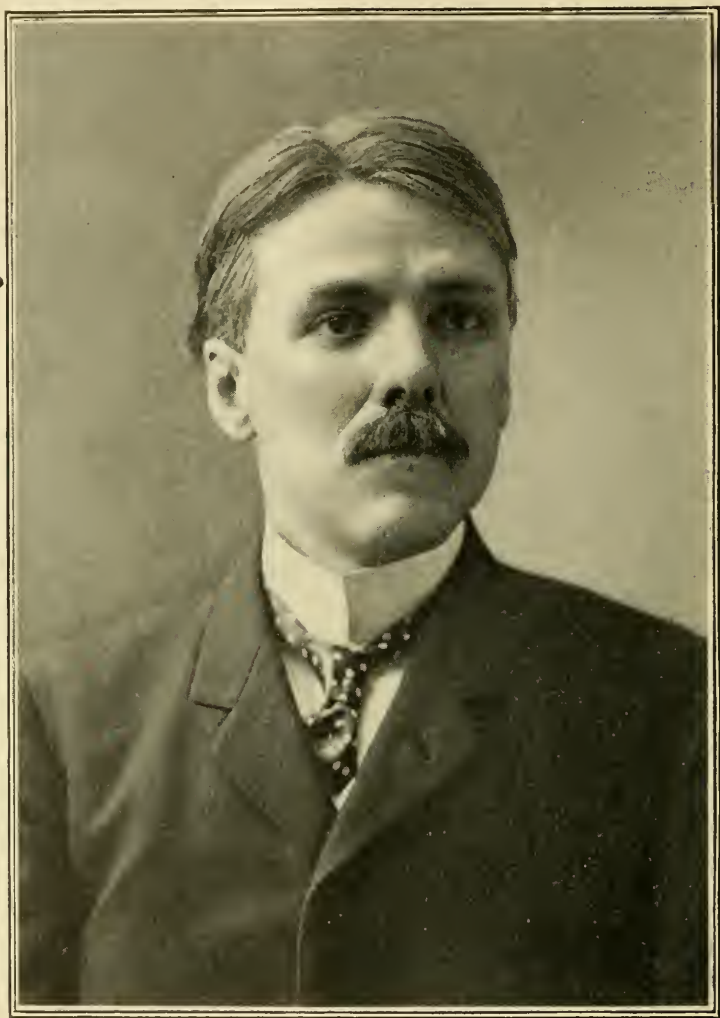
feast; but the angels singing peace and good will have curved their flight, and once again an echo of their music is heard on earth. The deeply reflective mind is overwhelmed by these contrasts. What wonders man hath wrought in this exhibit of his progress! What architecture, representing admiration and delight. What arts, crowning strength with beauty! What tools, redeeming man from drudgery! What comforts, foreshadowing an era of universal happiness! And yet, great as is the fair, at best it is only a hint and a suggestion of the civilization that lies across the continent like the gold cloth of God, holding those shining jewels called cities and towns. Fortunately, however, one golden bough interprets the October forest. Not otherwise, one world's fair can interpret the treasures of twenty states. Beholding the scene, we unconsciously exclaim, What wonders God and man have wrought! Surely events have fully justified Clark and Lewis's first crossing of the continent.

HOME MISSIONARIES COMMONWEALTH BUILDERS

From the great fair, celebrating a century of material progress, it is an easy step to a hundred years of home missions. On the material side we have twenty states whose lands have been subdued, and prairies have been turned into pastures and meadows, and hillsides are embroidered with vineyards and orchards,

whose plains are covered with herds and flocks. But side by side with the pioneer and the explorer, the ranchman and the railroad builder, have gone missionaries. Beholding the bridges across the chasms, and

But investigation may do away with the criticism, and possibly the moral teacher may stand forth a striking figure, unique and even pre-eminent in the influence that abides. Indeed, if history tells us anything, it insists



NEWELL DWIGHT HILLIS, D.D., BROOKLYN, N. Y.

tunnels through the mountains, the superficial thinker may think that to contrast the work of the intellectual and moral teacher with the builders of the towns and cities is to compare small things with large.

that the moral teacher has always been a builder, of states, and a founder of commonwealths. Our generation makes much of men who equip the state, who clothe the state, and feed the state; it is in danger of over-

looking those who instruct the state, inspire, exalt and refine the moral sentiments of all the people. If we go backward through the centuries, where shall we find a great commonwealth, that was not founded by a moral teacher? Witness the Hebrew commonwealth, founded by that pioneer and immigrant named Abraham. Witness the redemption of the noble Jewish race, and the establishment of the theocracy in the Promised Land. These are the achievements of a moral teacher named Moses. Witness the founding of the Grecian cities, for even in their legends they trace the beginning of each city back to a man who stands for wisdom and morals. Back of modern Germany stands the pulpit of Martin Luther. Back of Holland stand the two great religious teachers. Behind the Pilgrim Fathers behold the form of John Robinson. When Fiske tells us that the influence of Connecticut on our free institutions was pre-eminent, he traces Connecticut's democracy to that minister, Thomas Hooker. And what shall we say of the settlement of the great west, save this, that a minister led the first group of pilgrims across the Alleghanies. Daniel Webster insists that the ordinance of 1787, that safeguarded from slavery all the states north of the Ohio, was outlined, not by jurists or statesmen, but by this moral teacher named Manasseh Cutler. Not less striking the influence of the moral preacher in the other western commonwealths.

Faneuil Hall is famous for Wendell Phillips' speech on the death of Lovejoy. But Wendell Phillips could speak well in safe Boston, because a minister named Owen Lovejoy first lived heroically in perilous Illinois. Having lived for liberty and the printing press, the minister died for them also, and his death made easy an hour's speech in the Boston hall. The story of Iowa and the other western states is one story with the other commonwealths. Twenty-five home missionaries led

twenty-five different bands of colonists out of New England, to settle that great commonwealth between the Mississippi and the Missouri Rivers. The founding of their churches also was only the beginning of their work. They hastened on to new forms of labor, for the home, the school house, the academy and the college. Read the history of the underground railway movements in the great west. The stations of this railway for the slaves were always in the town where some member of the old Iowa band of missionaries dwelt. When the war broke out most missionaries became recruiting officers, and during those four awful years the home missionary churches were without teachers, for their pastors were either chaplains at the front, or carrying muskets. Nor must we forget their work in the interests of the great lyceums of the great west, or their influence on the great temperance campaign, furthering sobriety and prudence. Time forbids any rehearsal of the history of the Rocky Mountain states, unless we add that the history of Marcus Whitman is the history of the saving of Washington and Oregon. Like Moses, these home missionaries went out from the land of their fathers, enduring, by the sight of Him who is invisible. In that old poem, the peasant sits in his hut, dreaming. While he dreams, the hut rises into the dimensions of an abbey, the little windows become large, arched, and full of rich glass. The low ceiling rises up and becomes the vast dome, covered with the faces of angels and seraphs. The low rafters are exalted into the dignity of splendid towers and pinnacles. His children, dead, reappear as celestial beings who hover in the air above him, and cast treasure down upon his broken life. It is a German poem, familiar to you all, but it tells the story of the rude west, once covered with wandering bands of Indians, with trappers and hunters, and is now the center of vast

states, a region abounding in towns and cities and shops and factories. There is that great valley of the Mississippi, of which Mr. Gladstone said it will be the home of many a Leeds and Manchester, many a Sheffield and Birmingham, and when some time has passed, clothe, feed, and supply the world. But we must always remember that the names of the founders of these commonwealths are the names of the moral teachers who crossed the Alleghanies and led their colonists into their promised land.

HOME MISSIONS AND RELATION TO HIGHER EDUCATION

In all generations Christianity has kept good company. For it is true of an ethical system as it is of a man, that it is known "by the company it keeps." In those far off countries Christianity maintained a warm friendship with the fine arts. It was found much in the company of noble music, the Glorias, the Te Deums, and the oratorios. Christianity has always lingered long under the roof where liberty hath her dwelling place, and made friends with the law also. Not less striking its relation to the higher education. In the far off yesterdays, the Christian leaders founded universities, to consider great themes, like the nature of the soul, the government of God, the ground of right, the meaning of conscience, the forgiveness of sins, the hope of immortality. During the last century also, the church has maintained its interest in the higher education. If we were to mention the names of the colleges between the Atlantic and the Pacific, how few of them were not founded by home missionaries. In New York, here are Union and Hamilton; in Ohio, Oberlin on the north, and Marietta on the south, not to mention a score of others. In Illinois, there are Knox and Lake Forest, and thirty more, large and small. In Iowa that historic Iowa band founded two colleges at Grinnell and

Tabor, and two academies, before they had people enough to act as trustees and professors, and a hundred times in my childhood I have heard my father say that history held no finer example of faith. And what is the result? Well, they have reared many leaders. You have already been told that as goes New York so goes the country. People never tire of telling me that Rome makes Italy, Paris shapes France, London controls England, New York rules America. But the statement is chiefly interesting for this reason—it is not true. Sometimes I wish that I could feel that this splendid city by the sea, that includes within its limits some of the wisest, some of the noblest and best men that any generation has ever known, that this unique pre-eminence and control does belong to this city by the sea. But I cannot. Great is the power of New York. Wonderful its financial influence, not less wonderful its newspapers and publishing houses and churches.

But where do the great men who control this city come from? Starting as the fact is, we must confess that three-fourths of them come from the rural districts, and one-half of them from the great west. The other day an editor commented upon certain great positions representing enormous interests scattered over the country, and chiefly owned in New York. What men are selected as presidents of railways or heads of these great financial and industrial systems? Eight of the ten men were brought in from the far west, because they had been trained on the ground, knew the system at first hand, and had the physique demanded. That is why I sometimes feel that if you want to profoundly influence New York you had better start for Oregon. A reading of the catalogues of our theological seminaries has taught me that nearly all of the students come from the great west, to Yale and Union. The large, rich universities no longer control the

state. Our great colleges are being over-endowed and over-supplied with luxurious appointments. In our best colleges the student spends from \$900 to \$3,000 a year. His dormitory, built by some rich alumnus, cost a half million, and the man who built it would never have done so had he dreamed that he was erecting a luxurious intellectual sleeping car. Meanwhile the little Western college does the work. Now and then an eastern man from a doubtful state like New York is nominated for the presidency, but four times out of five, for forty years, the nominee for the presidency has been a graduate of a little western college, and trained in the home missionary church. It is a good thing to believe in ourselves. Self depreciation is no virtue. Contrariwise egotism is a great fault; but one thing is certain, the surest corrective to our egotism is a page or two of history, concerning the place that the home missionary and Western educators have had in rearing the great men who have influenced this republic. Here and now, therefore, let us remember the western colleges. Simple justice demands our confession of the nation's debt to them. Grateful to our inventors, to our merchants and our railroad builders, we can never forget the debt we owe our educators. Among the most useful men in the republic are these home missionaries, who have toiled tirelessly to found schools, build academies, erect libraries, endow colleges and turn the children of the church toward the path that leads to the temple of wisdom and knowledge.

HOME MISSIONS JUSTIFIED BY HEROES IT HAS PRODUCED

Only recently has the story of the western commonwealths been written. And how rich are these pages in tales of heroism! If Thomas Carlyle were living he would now add a new chapter to his *Hero Worship*, and if the pulpit ever wears out by much preaching the eleventh

chapter of Hebrews, we can find a new roll call of heroes in the record of home missions. Nor is there any volume on chivalry or knight errantry in your libraries that will surpass these wondrous volumes. Cynics say that heroism is dead. The blasé rich, living in their silken palaces, sneer at tales of heroism as forms of cheap martyrdom. Our own city abounds in men who have sacrificed everything that is admirable in character to pile millions innumerable upon other millions, and the revelations in the magazines of the past summer have made us all but ashamed of our time, in that wild beasts of the jungle have a higher code of ethics than these men who have all but made the name of a man to be a reproach. And in such an era we find the corrective of pessimism, the tonic to braver living, in the history of these heroes. Open the history of western Pennsylvania and refresh yourself with the story of Christian Post. He was the first missionary ever sent over the mountains. Having served the river men on the Ohio, he turned to the Indians of the forest. He penetrated to the Wabash; he taught the Indians how to improve their tents, how to increase their corn, how to guard against filth diseases, how to keep pure the springs and water brooks, and taught them the evangel of God's love and man's need. After ten years he, too, fell a victim to the Indian scourge, consumption, and crossed the Alleghanies, returning home to die. Now because the settlers were at Valley Forge, the officers at Detroit went through the forests, stirring up the Indians to war. They told the chiefs about the great victory over Braddock, they assembled some say forty and some say sixty thousand Indians, and were preparing to cross the mountains and descend upon Central Pennsylvania. In that hour fear journeyed on the wings of the wind. Pennsylvania was in a tumult of

alarm. When the news came, Christian Post asked his friends to lift him upon his horse, and with a friend to lead the animal, hurried over the mountains to the place where the Indians were assembled. One night he came to the camp, where is now Beaver. He assembled some three hundred chiefs.

CHRISTIAN POST AND HIS CHIVALRY

The white leaders were furious, the young braves were set on war; but the dying missionary pleaded for peace. To the old chief in command Christian Post addressed himself. "For years I have served you. Living in the forest, I have taught your children and tended your sick and buried your dead. The Great Spirit does not want your people to kill my people. Let the English and Americans fight their own battles. Will you devastate these homes and murder these women and children? Those women are my sisters, these children are my children. I am dying. I have never asked aught of you. I now ask the lives of my people." When the day broke the old chief dissolved the council, and told his young braves that there would be no war. By noon the Indian army had folded its tents and "silently stolen away" into the forest. One missionary saved western Pennsylvania; single-handed he defeated an army. That achievement is worth all that the home mission movement has cost. And yet even Post's achievement has been rivaled by William Duncan, who, forty-seven years ago, landed among cannibals, and now look at the work he hath wrought! Yonder is the industrial village of Metlathla. Every Indian family in its own frame house, with their co-operative store, their bank, their great sawmill, their box factory, making their own tin cans, running a salmon cannery, owning ships, tugs, naphtha launches, having a church with an auditorium only less striking than this, with Indians that a few years

ago pounded a medicine drum now playing a pipe organ and singing the great hymns and psalms of the church. And yet this is only one of a string of jewels worn by the angel of missions.

MISSIONARY WHO SAVED OREGON AND WASHINGTON

But if these missionaries have built states and spread manhood over America, sometimes they have saved states, and one of them made a present of two commonwealths to this country. Of late Oregon and Marcus Whitman have been in the flames of historical criticism. Professor Bourne, of Yale, has written much on the Whitman myth. He has led Marcus Whitman to the edge of the limbo where ghosts live and bowed him out of existence. All this is entirely safe for Professor Bourne, as Whitman has long been dead. His chief argument is that it was not until years after Whitman's death that anybody ever heard of Whitman's attempt to save Oregon to the republic. He thinks that by happy coincidence Webster ignorantly insisted on the region, and by treaty gained Washington and Oregon. But now open to the pages of the Hudson Bay Company—those splendid volumes published by Longmans & Green. Call that distinguished historian, their author, into the 'stand. He will tell you that the Hudson Bay Company ruled Canada, once called Prince Rupert's Land; that they had the power of life and death, as well as of making laws, and that they controlled western Canada, by their factors, like old Dr. McLaughlin, who was their great man on the Columbia River, and who watched Whitman and his moves and sent Indian runners with messages to Montreal. Last summer this distinguished historian said to me at a dinner: "Your President did not understand the importance of Oregon and Washington, your Daniel Webster did not know about the country.

My people thought they had it, and we would have the richest section of the Pacific slope but for that missionary of yours, Marcus Whitman, who crossed the continent in winter, endured the pitiless rains and snows, swam his horse through stream and river midst floating ice, and startled Webster and the President by the story of the resources of the land we coveted." And now, all along the track of Whitman's ride has sprung up old men who indignantly scorn Professor Bourne's attempt to rob Whitman of his fame by writing a book called "The Whitman Myth." Men to the west of the Rockies, old men in St. Louis and Cincinnati, New York and Washington, who heard Whitman describe the resources of the country, and listened to his impassioned appeal for assistance in waking up his government. To-day there are a hundred proofs of Whitman's achievement. And one of the books that has gone to the exploded limbo of myths is the volume that started up to destroy Whitman's name. What! "The Whitman Myth?" That is the Bourne to which no scholar will ever return. Whitman was a knight errant who rode to victory. His work for Oregon, his name and fame, are henceforth a part of the history of the republic.

MISSIONARY JUSTIFIED BY SUPPORT HE LENDS PIONEER

Nor must we forget the way in which the missionary has supported the pioneer. Fascinating, indeed, the story of the winning of the great West. In his splendid volumes, the President has set forth the history of these states, and territories. It is a romantic tale. But yesterday, one wide prairie, stretching off for hundreds of miles beyond the horizon. Indians indeed, buffalo, innumerable, antelopes and prairie wolf, mighty rivers, unexplored mountains, forests filled with immeasurable treasure, and now behold the contrast! Twenty of the most

prosperous states in the Union. But this transformation was bought at immeasurable cost. Brave hands subdued these wiry grasses, planted vineyard and orchard, lifted ax upon the trees, builded cabins, covered the land with homes, schools, towns, cities, but side by side with the hunter, pioneer and the settler journeyed the missionary. I know what privations these early settlers endured. Let no man say that from the viewpoint of an eastern pastor I am praising the work of a western home missionary, concerning whom I am ignorant. That which mine own eyes have seen, that which my hands have handled, that I declare unto you. When I was still in the academy, scarcely 18, at Grinnell, I went into the country, several miles away, and organized Sunday schools and three school houses. One day I read about the development of the Republican River country. Becoming interested, I took the train to the end of the railroad, beyond Red Cloud, Neb. There I found scores and hundreds of teams, going across the prairie. The settlers built their houses out of sod, they put up a thousand of these rude houses in a single summer, they built their school houses for their children out of sod; scores of little towns and communities sprang up. I went into new school districts and assembled the people. They were Scotch, English, Irish, German, Swede, Norwegian, Dutch; they were Methodist, Lutheran, Presbyterian, Baptist, Episcopalian, Congregationalist. Among the forty or more families I found one who would do the work of superintendent and others of teachers; I raised the money to buy a hundred books for a circulating library, as many volumes of hymns. In this way, within a year and a half, I organized sixty-five Sunday schools, out of which sprang, I was once told by Mr. Ensign, who has the records of all those union schools, some twenty little churches. I know what these home

missionaries do, I know what risks they take, I know what perils they surmount. I left that work and returned to my first year in college, at 20, but the memory of it is still with me.

At Cambridge, Neb., one Saturday night, I asked a young man who was sweeping out a store that had just been built, if he would let me speak in the building the next night. And I well remember the school and the beginnings of the church we organized the next day. I have just met that man at this council who completed for me the story of the church. At the mining camp in the Wind River country, Wyoming, I asked some men in the saloon if they would let me give an address there. One of the cowboys, playing cards, told me he would help if I would wait till he had finished his game of poker. The men piled the beer kegs on top of the whiskey barrels. In an hour's time the saloon was crowded with a hundred and thirty-five miners, cowboys, women and children. The saloonkeeper's child cried bitterly, alarmed by the crowd. Its shrieks threatened my address. I heard one of miners say, "that little brat! Why don't she choke it!" My address had come to a crisis. So I said, "I have one little niece, back east, about as old as that baby. I would give \$5 to hear her cry five minutes." The saloonkeeper beamed on his babe, the babe forgot its tears in its mother's pleasure. When I was through, the saloonkeeper said, "Say, that was pretty good about the \$5, so I thought I'd give it to you." And then, they all marched up to shake hands with me, and filled my pockets with \$150. With it I bought a hundred books, a hundred Bibles, a hundred hymn books and a full set of lesson helps, and I think that the equipment still found in the little mining camp of South Pass holds some record of an evening in a saloon, twenty-four years ago. One night, near where is now Republican

City, Neb., overtaken by a furious storm, I wandered up and down the bank of that river, swollen by rain, and running bank full. The river at that point that night was I suppose 300 feet wide. In the darkness, I knelt down, and in the storm said a prayer, plunged in, and when my horse scrambled up the bank on the other side, I put my arms around her neck and in the wet grass said another prayer, and rode five miles on to a sod house, where I slept. I mention this, because I want the members of this Council to understand that I know whereof I speak. For if I have seen a little, from that little I can interpret the much privation, suffering and hardship these men have seen. For they have endured a hundred times more. There are home missionaries in this Congregational Council, whose life story would surpass "Black Rock" and the "Sky Pilot," in pathos, in adventure, in comedy and in tragedy. Little wonder that Mr. Beecher once said, after his long trip to the northwest, "These home missionaries are the very salt of our civilization and their shoe latches I am not worthy to stoop down and unloose."

THE CONTRIBUTION TO PATRIOTISM.

Not less striking the influence of home missions upon patriotism. Several millions of foreigners have gone to the northwest. Whole states have been settled by them. The resources of the land have been developed by these new, raw peoples. "They will destroy our country," is the cry of some. But not so. Go to a state like Minnesota. The immigrants have flaxen hair and blue eyes, and are the sons of Sweden and Norway. Do you say they cannot be Americanized? Let events decide. Our fathers founded the public school, to make the new comers scholars. They founded the church to make them Christians; they founded liberty to make them free. Look at the result. Yonder is Minnesota University, with one of the

greatest educators in our land at its head. Thirty-eight hundred students crowd its lecture rooms. It may soon be second or third in the rank of our universities, from the viewpoint of numbers. Now look at these flaxen haired youths, studying law and medicine and engineering. Moreover, one thing will impress you; the marvelous patriotism of these young men. Why, the east hardly understands the depth of the patriotic tides now running through the great west. For many reasons, perhaps, New York is the least American of our cities. The so-called four hundred at one extreme, sneer at the democracy, ape England, and are essentially anti-American. Nearly a million foreigners complete the circle, and strike hands with the four hundred, in that they are not yet assimilated with the public. But the big, brawny foreigner, the colonist that is full of courage and audacity, foots it on into the great west, achieves a farm, founds a home, and the second generation feels that America is God's country by way of pre-eminence. What love of liberty! What enthusiasm for the ballot, and election day! With what cheers do they greet a speaker, rehearsing the stories of the founders and fathers! With what tears do they greet the names of Lincoln and Washington! The west fairly scintillates with patriotism. The young men and cities of the Pacific coast fairly glow with love for the republic. That is why those Pacific coast towns are strategic points. There will be a new school of art in Southern California. Some of the great cities of the world are to be in California and Washington and Oregon, and there to-day are found preachers, among the wisest, manliest, strongest and most influential, of the moral teachers of our country. And these new regions

need the support of the east. There society is in the making. Villages are springing up in a night. They look toward the great Orient. For them we must found churches, to them we must send our picked men, the lecture hall and the library must be built, the college must be made strong. Great leaders must be sent who will make beautiful the threshold of the university. Every hour is big with destiny. We are making history in the great west, and making it rapidly. And the hope of the western republic is in the faith of the fathers. With their new interest in the arts, they need that Christ who lent beauty to the work of the old masters. In all the problems of the market place, we need Him who taught us the spirit of good will, and who insisted that the strength of the rich should be organized for the service of the poor. Then will the majestic note return to our statesmen and orators. Then will the old consecration rest upon law-maker and jurist; then will the home redouble its happiness, and the spirit of wisdom rest upon library and university. Then, again, will enthusiasm return with the might of a summer's storm. For the victory of Jesus Christ is an assured victory. Once His evangel of love overflowed upon the twelve. They overflow upon the seventy. The seventy pour their tides out upon the five thousand. The five thousand transform Rome. The Christian missionary from Rome overflows into Europe. The Pilgrim fathers pour their rich flood over the republic. At last, these missionaries and knight errants of the new chivalry, in their journey, shall achieve for all our people, wisdom, faith, righteousness and love. And the republic shall become the outer embodiment of Augustine's dream, the city and Republic of God.

OUR COUNTRY'S YOUNG PEOPLE

DEPARTMENT CONDUCTED BY
DON O. SHELTON, ASSOCIATE
SECRETARY ❖ ❖ ❖ ❖ ❖

WHY STUDY HOME MISSIONS? OR, TRACING THE HAND OF GOD IN AMERICAN HISTORY*

BY DON O. SHELTON

THE Christian college man is expected to have not only an intelligent, but a broad, outlook. Narrowness in him is a grievous defect. His study of the Bible, his intellectual training, and his contacts with life, if prayerfully directed, will help him to look out on the world and on the needs of men from the point of view of his divine Master. This accurate wideness of vision is a priceless acquirement, for it is essential to large usefulness.

The watchword of the Student Volunteer Movement, "The Evangelization of the world in this Generation," implies breadth of purpose and obligation. In the wide true sense of the word, there are multitudes in America not yet evangelized. That young woman in New York, twenty years of age, who had never heard the name of Jesus spoken except in oaths, and who had no conception whatever of His character and mission, is typical of a great number whose lives have been spent in the dark, dense sections of our large cities. Innumerable other illustrations of the need of vigorous evangelistic effort in nearly every section of our greater country are

available in proof of the vital relation of the Christian student body to home missions.

Home and foreign missions are not terms which designate two distinct missionary enterprises. They relate, rather, to two sections of one great army, under one supreme Generalship. They go forward in response to one command, they take their supplies from one common arsenal, and they are strengthened and empowered for their crusade by one Spirit.

It is apparent that the more thoroughly America is Christianized, the more speedily the whole world will be evangelized. Our obligation to do our utmost to evangelize the whole world does not exempt us from responsibility for the thorough evangelization of America. Neither does the presence of duty near at hand free us from the utmost possible exertion in behalf of distant nations. The substance of the divine command is, Forward the whole Christian army for conquest at home and abroad!

Therefore the study of home missions, as well as of foreign, will have a place in the program of every wisely directed missionary committee.

WHY STUDY HOME MISSIONS?

Scarcely any study is more fascinating or profitable than that of the workings of God in American history and of the present moral and spiritual welfare of our nation.

1. Through an intelligent study of home missions will come a knowledge of what God has already wrought in America. His guiding

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hand will be recognized in many of the processes by which the nation has become what it is. Hence home mission study will supplement, in a profitable way, the usual studies in American history.

Even our greatest historians have failed to describe the far-reaching effectiveness of the work of the pioneer preachers of the Gospel. The lives of men who fought savages, who did rugged work in conquering the wilderness, who brought the resisting soil to large fruitfulness, and who gave their energies to political affairs have been portrayed with considerable fulness. But the toil of these other hardy builders of the nation—the pioneer heroes of the cross—is either entirely ignored or inadequately described by some leading historians. President Roosevelt, in the picturesque story of frontier life contained in his "Winning of the West," barely mentions the immense value of the achievements of the early frontier preachers of the Gospel.

American historians, for the most part, have dwelt on the secondary rather than on the primary causes of the nation's greatness. The home missionaries braved no less formidable trials, endured no less severe sufferings, made no less heroic sacrifices, and were no less truly winners of the west, than their distinguished contemporaries whose lives were spent in warring and in politics. The equipment of the college man should include a knowledge of the heroism and fruitful labors of these stalwart men, who, in their life and work, aimed to do the will of God by founding a Christian nation.

2. Intelligent home mission study also involves the weighing of the significance of current events, the study by Christian men of the evils that now threaten the nation. The consideration of their cause, their remedy and their future prevention affords wide scope for study, and the application of the best Christian talent. The moral condition of the American people, and the strength

or weakness of the forces that work for their regeneration, deserve the thoughtful consideration of strong men.

3. The study of home missions will bring out the close relation between home and foreign mission endeavor. Home mission churches quickly come to have a practical interest in foreign missions. They have supplied foreign mission boards with many of their efficient missionaries. This is one instance: Eighteen years ago there was established in a little town in North Dakota a Congregational home mission church. The pastor who had been sent to the little village preached his first sermon in a depot, standing on a dry-goods box. One of the boys who heard that first discourse went out last year to India under appointment of the American Board. Another young man who had his training in the young people's society of the same church, went out as a foreign missionary three years ago. Another is now preparing for the foreign field. Still another is a western pastor.

Not only men, but funds also, are furnished by these home mission churches. A home mission church in New York state, having had the aid of the Home Missionary Society for a few years, about two years ago reached self-support. This year it assumed the entire salary of the young man just referred to as being in India. These two home mission churches are typical of many others. Their history shows that there is an intimate relation between the Christianization of America and the evangelization of distant parts of the world.

4. Home mission study during a man's college course is also important because of the fact that, as Professor James of Harvard has pointed out, the conceptions acquired before thirty remain, usually, the only ones we ever gain.

An interest in home missions is likely to begin when the study of home missions is begun. While their

minds are plastic, it is important that college men gain right conceptions of the magnitude, importance and possibilities of the home mission crusade. Then, whether their future activities are centered in business, in a profession, or in public life, they will regard their calling as a department of the activities of the Church of Christ and will have at heart the highest welfare of the nation and the world.

A *home* mission study class, in ad-

dition to *foreign* mission study, in every college Christian association, and in every young people's society in America every year! This, surely, is not too high an ideal. The age needs men and women who, whatever their sphere of action, will look out on life with somewhat of the breadth of vision, compassion of heart, and obedience of spirit of Him who said, "Ye shall be *my* witnesses,"—at home, in the nation; in all the world.

HOW YOUNG PEOPLE MAY HELP THE CONGREGATIONAL HOME MISSIONARY SOCIETY

BY WILLIAM SHAW

*Treasurer World's Christian Endeavor Union
Boston, Massachusetts*

IN THE ABSENCE OF REV. CHARLES L. KLOSS, WHO WAS CALLED AWAY FROM THE ANNUAL MEETING OF THE CONGREGATIONAL HOME MISSIONARY SOCIETY, AT DES MOINES, IOWA, MR. SHAW SPOKE ON THE ABOVE NAMED TOPIC. HIS ADDRESS WAS BRIGHT, POINTED, FORCEFUL. IT WAS ONE OF THE MOST EFFECTIVE ADDRESSES GIVEN DURING THE ENTIRE SERIES OF MEETINGS

FIRST—Christian Endeavor societies can help home missions by training a church membership that will blot out that insidious and deadening distinction between the Kingdom of God in the home church and the Kingdom of God in the wide field. Christ made no such distinction. He said "Go ye into all the world."

SECOND—The Christian Endeavor societies can help by training a church membership and ministry that will place the responsibility for missions where it belongs, on the individual Christian, not on the board of missions. The business is ours, the officials of our boards are our agents.



WILLIAM SHAW

If we would spend less time criticising them and more in co-operating with them a new day would dawn for missions of every name. If there are details of management or administration that need readjustment, let's adjust them as speedily and quietly as possible. As a business man it is my judgment, that there is not a business represented here today that would not be ruined and the owner a bankrupt, if we spread the seeds of distrust and lack of confidence in the concern among the trade, as we, perhaps unconsciously, are spreading them amongst the constituency of our missionary boards.

Third—In addition to our work of informing our people regarding missions we must lay the financial obligation upon them now.

Our churches are cursed with wealth that belongs to G-d. We have denied Him His share of the trust funds in our care.

And the people need to give, whether they want to or not. You remember the incident of the city boy and the cows. The first day he was in the country he went down to the pasture with his country cousin to bring the cows home. The cows were crowding against the bars and mooing for

all they were worth. The city boy said, "How hungry the cows are; they want to be fed." But the better informed country boy said, "You little fool, they don't want to be fed they want to be milked."

And so in our churches we have been troubled because the people get tired of our sermons and talks, and we try to cram down another dose when they already are so full they can't swallow and some can't even chew.

No, no, they need to be milked, and then they will come to the church pasture with an appetite that will appreciate even dry hay.

WHAT LOCAL YOUNG PEOPLE'S SOCIETIES CAN DO TO AID HOME MISSIONS

BY REV. CHARLES LUTHER KLOSS

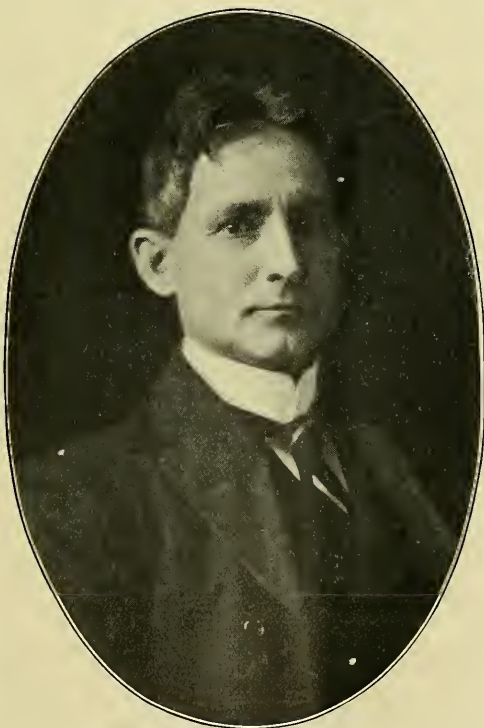
Pastor Central Congregational Church, Philadelphia

MR. KLOSS WAS PREVENTED FROM DELIVERING HIS ADDRESS ON THE ABOVE SUBJECT AT THE ANNUAL MEETING OF THE CONGREGATIONAL HOME MISSIONARY SOCIETY, AT DES MOINES, IOWA. HIS INABILITY TO BE PRESENT WAS A SOURCE OF DEEP REGRET

WHEN the perseverance of saints matches that of sinners the church will bring in

the Kingdom as in a day. Tammany Hall never sleeps. Saloons work at the business of destruction all the hours the law allows and more. Corrupt politicians know the value of personal work and hustling. At the gateway of every downward path is concentrated the appeal to youth. The devil is a consummate advertiser. His sign "Boy Wanted" is posted in the most conspicuous places. Are the children of this world always to be wiser than the children of light?

The facts indicate that the Congregational church is not concentrating in its appeal to youth.



REV. CHARLES LUTHER KLOSS

The Sunday school enrollment has steadily declined in the past few years. The additions on confession of faith are pitifully small. Mr. Bok's figures which show a decline of 25 per cent. in the matter of church attendance on the part of young men in the past six years, have not been successfully controverted. In 1879 there were 220,000 members of Christian Endeavor societies in the Congregational denomination. Last year there were 170,000. Facts could

be multiplied which indicate the missionary opportunity of the hour.

The first business of the young people is to secure the fullest information as to the history of the Home Missionary Society, what it has done, its identification with patriotism, its needs, its outreach and hope for the future. The reason why more men are not interested in missions is because they have not been trained. They lack information. Most men only awaken to the fact that there are any home missionaries when they hunt for some second-hand trousers which their good wives have already confiscated for home missionary barrels. The propaganda of Karl Marx and Ferdinand Lasalle comprehended no more than the sowing of seed. They were perfectly willing to await results. The present crop of social democrats which now vex the ambitious German Kaiser justifies their wisdom. There is a demand for popularizing missionary intelligence, putting it in anecdotal form, making it so attractive that it must be read and then sowing it broadcast. Herein is a plea for a combined missionary magazine illustrated and edited with ability, a magazine on a par with the best secular magazine of the day. A young people's society with which I am acquainted has a finely selected missionary library. Its courses of study and work are laid out with such fine sense of proportion that it has awakened chiefly the interest of the boys and young men in missionary work. It is safe to say that when these grow up to manhood they will be with the women equally loyal supporters of her missionary causes.

Again local young people's societies can aid in supporting or helping to support some home missionary. Personal touch gives interest. In every large city there are areas of unchurched population which form a magnificent field for the exploitation of young people in direct missionary contact. In the country there are

school houses where Bible schools, preaching and young people's services may be maintained. Young people hunger for action and if properly directed will prove the most valuable agency in furthering the interests of the Home Missionary Society.

Again the young people's societies can aid by contributing that which is a peculiar gift of young people—enthusiasm. The appeal to the daring, to the heroic, always meets with a generous response from the young. To risk something, to engage in a scrimmage or contest where there is a chance to break one's neck as in football is very alluring. Ignatius Loyola, a soldier enamored of adventure, determined to be a saint because it offered more discipline, demanded more courage and offered a field of legitimate adventure vaster than military service or statecraft. He was right. Home missions to-day offers to our young people a field wide enough to call forth the most consummate energy and heroism. A young woman in Philadelphia who is engaged in mission work in the slums took with her a valise every evening. I asked her why she did that. She replied that it contained a clean shirt-waist and collar for she said in their street meetings it was seldom they escaped without being bespattered with mud and filth thrown by some in the crowd. Did she stop going? It but made her the more determined and gave her incidentally some conception of the wide range of missionary work. The day will surely come when we shall have in our churches great gatherings and set apart our choicest and best young men to anoint them for distinct missionary work in our city halls. We shall set apart missionaries to look after the sanitation, the physical and moral health of our cities. We shall broaden the home missionary idea and make its appeal so alluring and winsome as to make the consecration of our best imperative.

A LITTLE JOURNEY IN COLORADO

BY SYLVESTER S. BLISS

“LITTLE drops of water on
Little grains of sand,
Make a mighty difference
In the price of land,”

was about the first thing we heard on our arrival in Colorado on a two week's vacation trip from New York. The much heard of irrigation ditches were yet a surprise, bringing the mountain streams to desert lands where fruit trees grew in luxuriance and the beet sugar plants grew so large that we were told “three policemen could sleep on one beat.”

Denver with its thrift and enterprise made an impression which would have been greater, if we had not seen the clairvoyants, astrologers, palmists and greater evils advertised on every hand to catch the mountaineers and plains-man, but its homes and public school system promise great things. The numerous institutions for consumptives, of which about the youngest is the Young Men's Christian Association Health Farm, open for a nominal charge to members of that organization, cannot but silently preach unselfish love for humanity.

Leaving Denver, entering the mountains and passing through twenty-nine tunnels in nineteen miles, with a remarkable vista, as we emerge from each, fairly dazes an easterner not used to such rail-roading, and in the grandeur of the scenery he forgets to notice the absence of means for the religious education of the scattered population.

A green spot was the hamlet of Manitou, nestled at the foot of Pike's Peak, though itself 6300 feet above

the sea. On the Sabbath we attended its pretty Congregational church, whose motto “Thy righteousness is as the Great Mountains” was a text as a continual sermon.

But it was evident that stopping at Point Sublime or seeing St. Peter's Dome does not save the miner, for at those mining camps vice was rampant and without blushing puts its name boldly on the front door.

The recent disturbances among the Colorado miners necessitated the issuing of an injunction by Chief Justice Fuller of the Supreme Court of the United States. Curiosity drew a number to read it in the post office at Cripple Creek, calling forth the only remark made: “Not worth the paper it is written on.” That, with what we saw of the women in the mining camps, convinced us, as never before, of the urgent necessity of aggressive home missionary work.

At a junction point, while waiting for a connection, the fireman of our train was asked about the local railroad association branch. He had subscribed to the building fund under a definite condition, which the directors had not lived up to, and hence, in his estimation, Christianity had been compromised. There was food for reflection.

The mountains seemed to develop recklessness which could not but be admired and may be the plains develop some excellent traits not observable from the train, but the loneliness of the inhabitants of those barren plains of southern Colorado seem to cry out “Come over and help us.”



FROM THE FRONT LINE

The Dark Side

WHILE our brother Frazer of Guanajay, Cuba, is a born optimist, there come to him now and then hours of despair which are certainly pardonable in view of such difficult surroundings as he here describes.

It is conceded that the new priests are money-getters, but they leave matters worse than they were morally. I notice a great difference in the children under their influence. They show the effects of the teaching against us. "No, I never go to that worship any more." This I overheard in the market one morning. So they are taught to hate us with utter contempt and how easy that is for us all! Socially we are not let alone. The mayor and his three beautiful sisters and their friends come and pass a pleasant evening with us now and then. We passed a pleasant evening also with the judge of First Instance and his wife. He declared he would have fined the friars \$500 each for their lottery if any one had taken it up. Our editor is still attacked every week in the local paper, the charge being that he is a Congregationalist.

The Teachers' School has been in session again and I was invited once more to attend, indeed they seemed quite anxious to have me do so and I have managed to give them a part of a forenoon or an afternoon. It is a pity that they cannot have normal lectures worthy of the name. Too great a proportion of these teachers are bad to get good results from public schools.

The poor people are without guides and laws are made to be broken rather than kept. I enjoy preaching to those who come to our service, and I doubt not that the unseeing hearers that gather on the outside carry away something. We cannot believe that the people think less of us. Indeed just now we were never more esteemed. But who can break their bands? Who can stand up and fight a host of relatives and friends?

There are in prospect five pupils for Rollins College from Guanajay, Cubans of course. Those who went further north brought home good reports, so little by little the prejudice will be broken up.

We have just eaten our first dinner with a Cuban family, a very good meal but twice or three times as much as was needed. We were treated very nicely. To a student

there is much to learn in Cuba. From the beginning the police have worked their own way with the people; unless of a very grave nature crimes are never looked after. This leaves the people all at sea, no chart or compass. Linked with this is the loss of home life, then gambling and vice. We find few places indeed open in this house of "Man Soul."

Hand Picked Fruit

The following simple story from Rev. O. F. Thayer of Mullan, Idaho, is but one of many that come to us from the mining fields. They afford rare opportunities for personal effort to the man who is wise to win souls.

I met a miner the other day and on his face despair was written. I saw at a glance the life of sin to which he had been given up. From a home of culture, wealth and refinement he had been brought by his own neglect to the life of a common "mucker." This is the term we give to the men who shovel the ore and dirt in the mines. Fortunately I was able to bring to him a message of hope and show the path of victory. As pastors among the mines we have to do our work mostly with these men alone. You cannot reach them nor touch their mining life in a public gathering.

A Missionary Experience

The following from Rev. David B. Gray of Oregon is fitted to encourage the faith of all sincere workers for God.

The mother and daughter were friends of the church but not members. The creed of the family was that people could be just as good Christians out of the church as in it. But the daughter became interested in the Wednesday evening Question Class, where numerous questions about the Christian life were discussed. Of excellent moral character and amiable disposition, a favorite with young and old, she came by and by to feel that something was lacking, and yielded to the evident working of the Spirit in her heart, felt that she was a sinner, accepted the Saviour and began the Christian life in earnest. One evening the question was asked whether it were a

necessary part of the Christian life to become a church member? She was the first one to answer "It is." Then the question was made personal. "Do you wish to take this step?" And she immediately replied, "I do." But what would the mother say about it, for it had been hinted that she would oppose.

In a few days I visited the family and expected to find the situation a difficult one. But I found the Spirit had been there before me and she was not only willing that her daughter should unite with the church but said she had been thinking much of her own duty to become a member. Then she uttered a beautiful tribute to the members of the church, saying, "I have been impressed for some time with the faithfulness, the patience and self-sacrifice of the members in their efforts to do good and I have learned to love them." So instead of hindering her daughter, she proposed to be her helper, and they were both baptized and came into the church together.

A Little Bit of Human Nature

They have it even in beautiful California as the following little story from a missionary in that region shows.

About fifteen or sixteen years ago something that every body has forgotten except the one person interested, happened to displease an old soldier living at L———. People connected with the church refused to let this old gentleman do some patriotic decorating in the church building and he vowed at that time that he would never set foot in our place of worship again. He has broken his vow and a few Sundays ago he came out and he said to me afterwards, "I have buried the hatchet; you may expect to see me at church after this."

One Day's Work

The home missionary pastor never complains of hard work. He is only too glad of opportunities. Rev. H. A. Lyman of Douglas, Wyoming, gives the following itinerary of a single Sabbath.

Sunday is my busy day. I attend Sunday school at Douglas in the morning, teaching a class and conducting the morning preaching service, closing by noon. At 12.30 I start with a livery team for Beaver, our outstation, driving the eighteen miles, up hill and down in two and a half hours. At 4 P. M., I close the service in the school house and after shaking hands with the

people and watering the team, start on my homeward journey at 4.20. It is almost seven o'clock when I reach home and I have just time to get a little supper and go to the Christian Endeavor meeting which is followed by evening preaching service. This outstation is purely a missionary work, for the collection does not quite pay the expense of the team. But the people seem to appreciate our efforts and I trust some good seed is being sown.

Great Hope in the Children

Miss Barbara Mylnarik our devoted Slavic worker in Pennsylvania, by her gifts of sympathy and love, finds her way into many needy homes by the help of the children. She has evidently learned the first great secret of missionary success.

This last quarter besides visiting I have had a number of new experiences. One thing is that we try to collect some money for our church building in every comfortable and right way; and the other thing is that my sewing school class held a Bazaar just this last month. The girls were greatly interested in such work and they were like bees when the plants are covered with blossoms. That was our first Bazaar in our little Stockdale church and it was through the little children. It is true again and again that the little children are a good example to the older people. I have no success with the women to commence a sewing society and to have a Bazaar. But, God be blessed, I have great success with those little children and everything turns out to our satisfaction. We earned \$30. which were given over for the new church building.

No doubt that I had the greatest portion of hard work in this, but after it I was and am happy that we can help the church in this way. All the girls of the Sunday school and sewing school are members of the Junior Endeavor Society and some boys with them. They do very nicely. They hold socials with Mr. Donat's and my help of course, but they are able to make up a nice program and serve refreshments as well as the older women could do. Now they have more than three dollars in the treasury and they gave the church two dozen tumblers and very nice ones too. Such little workers in the church make me very happy and many times I feel encouraged. On the other hand I try to ask every one of my friends for financial help for our church building. This also takes much time, writing and talking, but I know it is my duty because I know we need a better place for our divine worship.

APPOINTMENTS AND RECEIPTS

APPOINTMENTS

October, 1904.

Not in commission 'ast year.

Jones, Jay J., Hobart, Okla.
 Mill, James W., Leadville, Red Cliff, Gilman and
 Meredith, Colo.; Mote, Henry W., Graceville, Minn.
 Read, J. L., Claremont, Seibert, Kirk and Cope,
 Colo.; Richardson, W. L., Pearle, Idaho.
 Sealey, H. J., Atlanta, Ga.; Smith, G. A., Dacula,
 Powder Springs, Cascade and Hapeville, Ga.
 Whitehead, John W., North Rome, Ga.; Williams, T.
 A., Olyphant, Pa.; Wright, Edwin F., Julesburg, Colo.

Re-commissioned.

Cowman, Joseph, Tualatin, Oregon; Curtis, Norman
 R., Pueblo, Colo.
 Day, Richard C., South Bend, Wash.
 Essig, Gottlieb, St. Peter, Beaver Creek and New

Era, Oregon; Evans, David E., Armour, S. Dak.
 Gilmore, William C., Hubbard, Oregon; Green,
 George E., Ft. Pierre, S. Dak.
 Hanna, John L., Bertha and Clarissa, Minn.; Hein,
 George, Hanover, N. Dak.; Hennessy, P. J., Lakota,
 N. Dak.; Hitchcock, S., Marion and Litchfield, N. Dak.
 Isaacs, William J., Spencer, Nebr.
 Kelts, William P., Esmond, Elling and Long Lake,
 N. Dak.; King, Christopher C., Stone Mountain, Ga.
 Lansborough, John F., Holdrege, Nebr.; Lind, N. J.,
 General Missionary in N. Dak.
 McClane, W. R., Springfield and Selma, Minn.;
 Mowrey, Dwight F., Mohall, N. Dak.
 Stillman, Orson A., Buffalo, Wyo.; Stocking, James
 B., Burwell, Nebr.; Stutson, Henry H., Biwabik, Minn.
 Thomas, Charles M., Brunswick and Willowdale,
 Nebr.; Thompson, Thomas, Wagner, S. Dak.
 Whalley, John, Frankfort, S. Dak.

RECEIPTS

October, 1904.

*For account of receipts by State Auxiliary Societies,
 see pages 203-204*

MAINE—\$26.75.

Bar Harbor, Eugenia Higgins, 1; Skowhegan, Island
 Ave. Woman's Miss. Soc. 18.75; Winslow, 7.

NEW HAMPSHIRE—\$798.06.

N. H. H. M. Soc., by A. B. Cross, Treas., 752.84; Ben-
 nington, 3.60; Lebanon, 25.40; New Ipswich, Proceeds of
 Children's Fair, 9.25; West Lebanon, 6.97.

VERMONT—\$15.17.

Westminster West, 13; Wilder, 1st, 2.17.

MASSACHUSETTS—\$1,056.05.

Mass. H. M. Soc., by Rev. J. Coit, Treas., 250; By
 request of donors, 179.93; Dorchester, 2nd, 82.24; Gar-
 ner, A Life Member, 2; Haverhill, Class No. 12, West
 S. S., 3.85; Lowell, Eliot, 23.20; Mittineague, 17.85; New-
 bury, 1st, C. E., 3.64; Northampton, 1st, Dorcas Soc.
 Salary Fund, 50; South Dennis, 5; South Hadley, 25;
 Springfield, South, 75; Westboro, Evan, 72.73; Worcester,
 Hope, 9.61; Union, 40.

Woman's H. M. Association (of Mass. and Rhode Island),
 Miss L. A. White, Treas.: For Salary Fund, 216.

RHODE ISLAND—\$73.09.

R. I. H. M. Soc., by J. W. Rice, Treas., 65.09; Provi-
 dence, Plymouth, 8.

CONNECTICUT—\$2,386.50; of which legacies, \$1,219.88.

Miss. Soc. of Conn., by Rev. J. S. Ives, 27.20; For
 salaries of Western Supt's 6.75; Bloomfield, 5.65; Elling-
 ton, Estate of Martha E. K. Chapman, 600; Glaston-
 bury, Miss A. M. Goodrich, 15; Goshen, 49.55; Greenwich,
 "In Memoriam," 5; Guilford, 1st, by E. W. Leete to
 const. Miss M. A. Knowles an Hon. L. M.; 50; Hart-
 ford, L. M. Burt, 25; Marlborough, Estate of Charles
 Buell, 605.88; Milford, Plymouth, 28.30; New Haven, 1st
 Ch. of Christ, Ladies' H. M. Soc., 125; New London, 1st
 Ch. of Christ, 35.90; Norwalk, Estate of H. G. Hyatt,
 14; Salisbury, 32.75; South Norwalk, 1st, 12.20; Stratford,
 15; West Hartford, Mrs. E. G. Sisson, 5; Windsor, 1st, 17;
 Woodstock, 1st S. S., 5.87.

Woman's H. M. Union, Mrs. W. W. Jacobs, Treas.:
 Bridgeport, So. Ladies' Benev. Fund, 37.20.

NEW YORK—\$735.61.

Bangor, 11.53; Brooklyn, South, 75; East Bloomfield, 1st,
 14.90; Elbridge, 15; Fairport, 21.20; Paris, 10.25; Riverhead,
 Sound Ave., 20.00; Rocky Point, C. E., 3.11; Saratoga
 Springs, New England, 11.05; Sayville, 34.19; Staten
 Island C. E. Soc's, 4; Sherburne, 437.95; Skerry, 1.69; War-
 saw, Friends, 10.

Woman's H. M. Union, Mrs. J. J. Pearsall, Treas.:
 Brooklyn, Lewis Ave. C. E. special, 50; Poughkeepsie,
 1st, S. S., 15.65; 65.65.

NEW JERSEY—\$566.96.

Camden, A. M. Wood, special, 5; East Orange, "K,"
 100; Glen Ridge, 104.25; Hoboken, Norwegian, 6.70; Lit-
 tle Ferry, German, 12; Montclair, 1st, 2; Newark, Belle-
 ville Ave., 46.95.

Woman's H. M. Union of the N. J. Assoc., Mrs. G. A. L.
 Merrifield, Treas., 242.06; Asbury Park, 1st, 25; Jersey
 City, 1st, 23; 290.06.

PENNSYLVANIA—\$31.85.

Coaldale, 2nd, 3.

Woman's H. M. Union of the N. J. Assoc., Mrs. G. A. L.
 Merrifield, Treas.: Philadelphia, Central, 28.85.

DELAWARE—\$10.00.

Wilmington, E. Sprague, 10.

NORTH CAROLINA—\$9.00.

Tryon, Ch. of Christ, 9.

GEORGIA—\$56.60.

Aragon, Bellevue, 2.25; Atlanta, Marietta, 3.50; Im-
 manuel 2; Doerun, 1; Fort Valley, 1st, 10; Hoschton, 3.75;
 Leslie, New Providence, Seville, Willford and Asbury
 Chapel, 1; Lifsey, Cochran and Liberty, 5.30; Naylor,
 Pleasant Home, 1; Pearson, Union Hill, 10.60; Way-
 cross, Whitehall, 6; Wilsonville, Rocky Hill, 9.20;
 Winder, Antioch, 1.

ALABAMA—\$12.00.

Clanton, Mt. Spring, Deatsville; Pine Grove and
 Verbena, Shady Grove, 2.50; East Tallassee, Liberty
 and Tallassee, 3.50; Fort Payne, Emmanuel, 5; Kin-
 sey, 1.

LOUISIANA—\$9.50.

Kinder, 1st, 4.50; Vinton, 1st, 5.

FLORIDA—\$34.60.

Destin, East Pass, 3.50; Esto, Pleasant Hill and
 Caryville, New Effort, 2; Interlachen, 1; Key West,
 14.60; Orange City, 10; Potolo, Rev. E. A. Buttram,
 2.50; Wright, Union Grove, 1.

TEXAS—\$16.25.

Dallas, Central, 5; Grice, Pilgrim, 1; Sherman, St.
 Paul, 10.25.

OKLAHOMA—\$4.62.

Nashville, 2; Okarche, 1st, 1.62; West Guthrie, 1.

ARIZONA—\$3.50.

Nogales, Trinity, 3.50.

OHIO—\$25.00.

Oberlin, Rev. H. B. Hall, 25.

INDIANA—\$17.36.

Received by Rev. E. D. Curtis, Michigan City, Capt. O.
 E. Parks, 4; Hammond, 10; Terre Haute, Plymouth, 3.36.

ILLINOIS—\$26.78.

Elgin, 1st, 8.28; Fall Creek, German, 12.50; Peoria, Miss M. H. Bradley, 1; Seward, 5.

MISSOURI—\$316.60.

Hamilton, 1st, 20; St. Louis, 1st, 32.85; Swedish, 2.75; W. R. Bidleman, 1.

Woman's H. M. Union, Mrs. A. D. Rider, Treas., 210; St. Louis, Pilgrim, Mrs. R. Webb, 50; 260.

WISCONSIN—\$10.75.

Curtiss, German Zions, 1.25; Ogdensburg, Scands, 8; Wood Lake, Swedes, 1.50.

IOWA—\$21.88.

Iowa Home Miss. Soc., by Miss A. D. Merrill, Treas., 11.88.

Woman's H. M. Union, Mrs. C. H. Beach, Treas., 10

MINNESOTA—\$170.07.

Received by Rev. G. R. Merrill, D.D., Alexandria, special for N. Minn., 25; Brainerd, 1st, special for N. Minn., 15; Madison, 3; Minneapolis, Plymouth, 56.25; Lowry Hill, 15.24; Miss Abby Bailey, 2; Wadena, special for N. Minn., 4; Kragness, Plymouth, 4.45; St. Paul, Pacific, 8.42; Merriam Park, Olivet, 28.60; Ulen, 1; Winona, 2nd, 5; Scands, 2.11.

NEBRASKA—\$174.75.

Received by Rev. H. Bross, Rokeby, A Friend, 5; Alliance, German, 2.20; Butte and Naper, German, 5; Princeton, German, 10; Ravenna, 1st, 2; Sargent, 4; Turkey Creek, German, 15; Received by H. A. Snow, Treas.: Beemer, 5.25; Crete, 93.64; Genoa, "A Friend," 10; Grant, 2; Lincoln, H. Barnham, 5; Long Pine, 4; McCook, 5; Weeping Water, 5; Wisner, 5.75; 135.64; Less Expenses, 4.09; 131.55.

NORTH DAKOTA—\$30.07.

Carrington, 21.35; Eckelson, 2; Esmond, 1.50; Wahpeton, 1st, 5.22.

SOUTH DAKOTA—\$79.90.

Aberdeen, Plymouth, 3.11; Canton, 3.48; Carthage, Redstone and Glenview, 3; Fairfax, Bethlehem German, 17.50; Lesterville, Ward, 4; Letcher, 6.31; Mission Hill, 1.50; Parkston, German, 25; Selby, German, 16.

COLORADO—\$683.90.

Received by Rev. H. Sanderson, Telluride W. H. M. Soc., 10; Colorado Springs, Rev. P. C. Hildreth, in memory of his mother, 12; Greeley, 1st, 54.11; Whitewater, 1.

Woman's H. M. Union, Miss I. M. Strong, Treas., Boulder, 24.10; Buena Vista, 5; Colorado Springs, 1st, 60.24; 2nd, 7; Cripple Creek, 25; Denver, 1st, 68.48; Boulevard, 10.06; Third, 21.10; Pilgrim, 7.50; Plymouth, 13.5; Eaton, 15; C. E., 5; Greeley, 37.60; Harmon, 11.30; Hayden, 20; Leadville, 2; Longmont, 60; Manitou, 20; Montrose, 10; North Denver, 14.02; Pueblo, 1st, 10; Rye, 5.30; Trinidad, 9; Villa Park, 15; 606.79.

WYOMING—\$116.22.

Dayton, 13; Douglas, R. Hoghton, 25.

Woman's Missionary Union, Mrs. J. W. Worrall, Treas. Cheyenne, 68.47; Rock Springs, 1.50; Sheridan, 7.25; Wheatland, 1; 78.22.

UTAH—\$32.35.

Park City, 1st, 24.65; Salt Lake City, Phillips, 7.70.

IDAHO—\$12.00.

Wallace, 1st, 10; Wardner, 2.

CALIFORNIA—\$165.27.

Avalon, 5; Lemon Grove, Mesa and Spring Valley, 4.62; Los Angeles, 1st, 150; Swedes, 2.65; Pasadena, E. S. Baldwin, 3.

OREGON—\$32.28.

Received by Rev. C. F. Clapp, Kellogg, Mrs. T. J. Cooper, 2; Beaver Creek, German, 12; Ironsides, 2; Malheur, 2.28; New Era, German, 2; Salem, Central, 5.

Woman's H. M. Union, Mrs. C. F. Clapp, Treas.: Beaverton, 4; Hillside, 3; 7.

WASHINGTON—\$92.81.

Black Diamond, Pilgrim, 5; Blaine, 10; Dayton, 9.06; Kalama, 1; Pataha City, 4.25; Pleasant Valley, Bethel, 5; Ritzville, 1st German, 50; German Immanuel and Lind, Fredenfeld, 2.50; Springdale, 6.

OCTOBER RECEIPTS

Contributions.....	\$6,634.22
Legacies.....	1,219.88
	<hr/> \$7,854.10
Interest.....	771.76
Home Missionary.....	80.08
Literature.....	77.36
	<hr/> \$8,783.30
For Permanent Fund.....	250.00
	<hr/> Total.....\$9,033.30

AUXILIARY STATE RECEIPTS

MASSACHUSETTS HOME MISSIONARY SOCIETY.

Receipts in October, 1904.

Rev. Joshua Coit, Treasurer, Boston, Mass.

Amherst, North, 30; Andover, Ballard Vale, 55; Free Christian, 8; a friend, 50; Ashfield, 18.10; Belmont, Waverly, 14.81; Boston, Boylston, 8.50; Hannah Carleton Legacy, 500; Dorchester Village, 11; Roxbury Elliot, 86.10; Mt. Vernon, 173.14; Norwegian, 9.75; Brookline, 75.14; Charlestown, Winthrop, 29.18; Chelmsford, Central 1; Gilbertville, 132.20; Gilbert Village, 12.10; Greenfield, 2nd, 29.38; Great Barrington, C. E., 2.23; Greenwich, 20.60; Gurney Fund Income, 15; Easthampton, 1st, 20.10; East Northfield, 45.27; Falmouth, 1st, 42.25; Hanover, 2nd, 6; Hanson, Church, 3.50; S. S., 1; Hawley, 1st, 1.80; Hyannis, 12.55; Longmeadow, Benevolent Assoc., 103; Lowell, Swede, 4.62; Mansfield, 16; Marshfield, Hills, 18.75; Maynard, 35; Melrose, for A. De Barritt work, 2.82; Monson, 57.01; Monterey, 2; New Bedford, North, 30.14; Newburyport, 1st, 24.67; North, Church, 6.93; S. S., 1.47; Newton, Elliot 150; 1st, 93.06; Northbridge, Whitinsville, C. E., for work in Alaska, 56.94; N. Leominster, Ch., 18; S. S., 2; Paxton, 5.25; Pigeon Cove, Swede, 5; Pittsfield, French, 10; Plympton, 3.50; Quincy, Finns, 18.25; Raynham, 1st, 8.45; Reading, 35; D. Reed Fund, Income, 122; Sandisfield, 4.25; Saugus, Round Hill C. E., 5; Sister's Fund Income, 80; So. Framingham, Grace, 56.82; So. Medway, Memorial, 4.50; Springfield, Olivet, 9.60; Hope, 40; Stockbridge, 31.70; Townsend, 15.27; Wall Fund, Income, 48; Wellesley Hills, Church, for Rev. W. R. Reud, Arizona, 69.64; E. C. Hood, Special for Italian work, 58.33; Westport, S. S., 7.47; West Springfield, 1st, 20; W. Yarmouth, 5.25; D. W. Whitcomb, Fund Income, 48; Whitman, 20.87; Winchester, Est. of Isabel B. Tenney, 375; Woburn, 1st, Ladies' Charitable Reading Soc., 30; Wollaston, 42.60; Worcester, Piedmont, 36; W. S. S., 20.

Woman's H. M. Assn., Lizzie D. White, Treas. Italian Work.....\$55.00

Salary Account.....	140.00
	<hr/> \$195.00
Regular.....	3 280.86
Home Missionary.....	5.50
	<hr/> Total.....\$3,481.36

THE MISSIONARY SOCIETY OF CONNECTICUT.

Receipts in October, 1904.

Ward W. Jacobs, Treasurer, Hartford.

Bristol, 15; Ellington, a friend, 5; Exeter, 7.68; Had-dam Neck, 10; Hartford, Warburton Chapel, S. S., 5.43; Higganum, 25; Litchfield, 1st, 45.56; Madison, 1st, "Ladies' Cent Society," 49.57; Middletown, 1st, 24.60; New Haven, Emanuel, 10; New London, 1st, 21.70; Swedish Mission, 4; North Madison, C. E., 14.32; Norwich, Swedish, 2.00; Salisbury, Congregational Class, 13.12; Shelton, S. S., 2103; Somersville, 13.30; Southport, 54.60; Thomaston, 1st, for C. H. M. S., 13.40; Thompson, 10; Waterbury, 2nd, for Italian work, 20; West Hartland, 7.50; West Haven, 1st, 10.63; Wilton, Church of Christ, S. S., for work among children, 5.22. Total.....\$409.56

M. S. C.....\$396.16
C. H. M. S.....13.40

Total.....\$409.56

RHODE ISLAND HOME MISSIONARY SOCIETY.

Receipts in October, 1904.

J William Rice, Treasurer, Providence.

Chepachet, 10.42; Providence, Beneficent Ch., 65.09; Home Mission Band, 100; Central Ch., 47.15; Elmwood Temple, 10; Pilgrim C. E., 5.30; Riverside, C. E., 1; Swedish Free Ch., 10; Woonsocket, Globe Ch., 17.86; W. H. M. A. for salary of G. N. Tegnell, 180.

Total.....\$446.91

NEW YORK HOME MISSIONARY SOCIETY.

Receipts in August, September and October.

Clayton S. Fitch, Treasurer, New York.

Albany, 1st, 57.56; Brooklyn, Borough Park, C. E., 6; Manhattan Terrace, 5.25; Swede, 5; Buffalo, Fitch Memorial, 7.05; Centre Lisle, 5.86; Ellington, 10; East Rockaway, 12; Homer, 12; Lincklaen, 4.05; Middletown, North, 15; New Rochelle, Swede, 3; New York, Armenian, 10.12; A. Friend, 50; North Collins, 8; Patchogue, 25.36; Saugerties, friends, 1.50; Sinclairville, 6; Syracuse, Swede, 2; Volney, 12.28; Watertown, 14.78; Wilmington, 2; White Plains, 206.11; Willsboro, 23; N. Y. W. H. M. U. as follows: General Funds, 140; Buffalo, 1st, H. M. U. 10. Total.....\$605.32

OHIO HOME MISSIONARY SOCIETY.

Receipts in October, 1904.

Rev. C. H. Small, Treasurer, Cleveland.

Barberton, 4.66; Cleveland, Archwood, 5; 1st, 6.74; Cyril, S. S., 5; Euclid ave., 81.27; Cincinnati, N. Fairmount, P., 2; C. E., 1; Lorain, 1st, 26.91; New London, 10; Oberlin, 1st, 78.12; Peninsula, 12.50; Rootstown, (to const. Merton Vaughn a L. M.), 50; Ruggles, 29.35; West Williamsfield, 3; West Park, L. A. S., 5; York, 10. Total.....\$330.55

OHIO WOMAN'S HOME MISSIONARY UNION.

Receipts in October, 1904.

Mrs. George B. Brown, Treasurer.

Alexis, W., 2; Ashland, W. M. S., 4.20; Ashtabula, 1st, 12.60; 2nd, 6.00; Bellevue, W. M. S., 8.75; Brecksville, L. S., 4.90; Burton, W. M. S., 3.80; Cincinnati, N. Fairmount, 15; Plymouth, L. C., 5; Cleveland, Euclid, W. A., 7.75; E. Madison, W. M. S., 5.60; 1st, W. A., 14; Franklin W. M. S., 5; Hough ave., W. S., 15.40; Lake View, W. A., 4; Trinity, W. A., 4.40; Cortland, W. M. S., 3; Colnwood, W. M. S., 2.80; Columbus, Mayflower, W. M. S., 5.60; Plymouth, C. E., 2.50; W. M. S., 15; East Cleveland, W. H. & F. M. S., 2.50; Edinburg, W. M. S., 3.25; Elyria, 1st, W. A., 8; Kirtland, W. M. S., 2.80; Lodi, W. M. S., 4.75; Lyme, Y. P. M. C., 10; Mansfield, Mayflower, W. M. S., 9; Marietta, 1st, 12; Harbmar, W. M. S., 2.30; Marysville, 7; Mt. Vernon, W. M. S., 11.75; Newark, Plymouth, W. M. S., 8.40; C. E., 2; New London, W. M. S., 5; Newport, Ky., C. E., 5; Norwalk, W. M. S., 5; C. E., 85; Oberlin, 2nd, C. E., 6; L. S., 21; Painesville, W. M. S., 7; Ravenna, W. M. S., 4.60; Richfield, W. M. S., 2.80; Ruggles, W. M. S., 4.50; Sandusky, W. M. S., 7.30; Saybrook, C. E., 1; Springfield, 1st, W. M. S., 19.55; Strongsville, W. M. S., 3.36; Sylvania, W. M. S., 10; Tallmadge, W. M. S., 15.92; Toledo, Central, W. M. U., 10; 1st, W. M. S., 50; 2nd, Jr. M. C., 3.50; Washington st., W. M. U., 2.50; C. E., 10; Twinsburg, W. M. S., 6.15; Unionville, C. E., 1.50; Wellington, W. A., 4; West Andover, W. M. S., 2.80; West Williamsfield, W. M. S., 3; Windham, W. M. S., 8.40; Youngstown, Elm, W. M. S., 6.75; York, W. M. S., 2.80. Total.....\$462.23
General Total.....\$792.78

MICHIGAN HOME MISSIONARY SOCIETY.

Receipts in October, 1904.

Rev. John P. Sanderson, Treasurer, Lansing.

Ada, 1st, 11.50; Cedar, 2.07; Covert, 38; Dundee, 6.45; East Paris, 5; Essexville, 3.80; Highland Station, 5; Lansing, Pilgrim, 24.06; Maple City, 2.10; Rondo, 5; Stanton, 20.08; W. H. M. U., by Mrs. E. F. Grabbill, Treas., 562.28; Whitaker, Estate of Mrs. L. A. H. Childs, by Andrew Campbell, executor, 1.50. Total.....\$2,185.34

MICHIGAN WOMAN'S HOME MISSIONARY UNION.

Receipts in October 1904.

Mrs. E. F. Grabbill, Treasurer, Greenville.

Addison, L. M. S., 5; Alligan, W. M. S., 30.65, of which 24.65 is Thank offering; Benton Harbor, W. M. S., 5; of which 4 is a Thank offering; Chelsea, L. M. S., 23.30;

Clinton, W. M. S., 10; Detroit, 1st, W. A., 45; Woodward ave., W. U., 37.50; Fort st., W. A., 12.05; Brewster, W. A., 10; Grand Blanc, L. M. S., 5.30; Grand Rapids, Smith Mem'l., L. M. S., 3; Hudson, W. M. S., Thank offering, 16; Interest on stock, 10; Jackson, W. H. M. S., 83; Ludington, W. H. M. S., 21.50; Manistee, W. H. M. S., 25; Moline, L. M. S., 5; Muskegon, W. M. S., 20; Owasso, W. M. U., 12; Portland, L. A. S., 1.76; Sheridan, W. H. M. U., 4.50; South Haven, W. M. S., 25; Vermontville, W. H. M. S., 5; Watervliet, W. M. S., 17.09; of which 13.44 is Thank offering; West Adrian, W. H. M. S., 11; Wyandotte, W. H. M. S., 1; Ypsilanti, W. H. M. S., 9. Total.....\$429.04

YOUNG PEOPLE'S FUND.

Allegan, Jun. C. E., .86; Ann Arbor, Mission Band, 8 Total.....\$437.90

ILLINOIS HOME MISSIONARY SOCIETY.

Receipts in August, 1904.

John W. Iliff, Treasurer, Chicago, Ill.

Albion, Ridge, 10; Union, 12.50; Alton, C. E., 7; S. S., 15; Ashkum, 1.81; Bowen, 19.45; Chicago, Dr. J. A. Adams, 10; Pilgrim, C. E., 1; Edelstein, 2.75; Geneva, 11.66; Godfrey, S. S., 6.70; Harvard, Mrs. R. C. Uecke, 10; Interest, 6.5; Maywood, 3.76; Mendon, S. S., 10; Oak Park, 2nd, 32.05; Ottawa, L. O. Baird, Special, 31.85; Peoria, C. W. Avery, Special, 100; Rent, 75.54; Springfield, Plymouth, 10; Wilmette, 27.75; Wyandot, 10.21.

ILLINOIS WOMAN'S HOME MISSIONARY UNION.

Evanston, 1st, 25; New England, 6.50; Oak Park, 1st, 10.58; Rockford, 2nd, 12; Rollo, 5; Shabbona, 7.70; Sycamore, 10; Stillman Valley, 20. Total.....\$66.78
Total Receipts.....\$570.81

Receipts in September, 1904.

Albion, Union, 7.07; Brodie, Dr. A. M., 35; Cambridge, 11; Dover, 100; Edelstein, 2; Griggsville, 13.01; Hinsdale, Special, A. M. Brodie, 182; Interest, 132.50; Marsilles, J. Q. Adams, 25; Mazon, Park st., 10; Moline, Plymouth, 2.25; Mrs. "A. B. C.", 5; Naperville, 46.30; S. S., 30; Odell, 20; Pilgrim, C. E., 1; Ridgeview, 1.90; Roberts, 10.64; Seward, Kendall Co., 1st, 20; 2nd, 20; Seward, Winnebago Co., 11; Stark, Eva K. Estes, 5; Sturtevant, Dr. J. M., 12.50; Union, Park C. E., 4; West Chicago, 11.10; Winnetka, 47.50; Woodburn, 23; Illinois Woman's H. M. Union: Union Park, 7. Total Receipts.....\$795.77

DONATIONS OF CLOTHING, ETC.

Reported at the National Office in September and October, 1904.

Bennington Centre, Vt., Old 1st Ch., bbls., 154; Bloomfield, Conn., 2 bbls., 106.52; Bridgeport, Conn., Ladies Union, Park Ch., boxes, 112.72; Brooklyn, N. Y., Lewis Ave. Ch., box and cash, 172; Canandaigua, N. Y., W. H. M. S., bbl., 200; Cheshire, Conn., Ladies' Aid Soc., bbl., 92; Cleveland, Ohio, Euclid Ave. Ch., bbl., 86.50; Concord, N. H., 1st Ch., 2 boxes, 104.03; East Orange, N. J., H. M. S. of 1st Ch., bbl., 84.80; Elmwood, Conn., Aid Soc., bbl. and cash, 112.70; Flushing, N. Y., H. M. S. of 1st Ch., box 247.75; Groton Conn., H. M. S., box, 150.54; Groton City, N. Y., L. M. S., bbl., 21; Kane, Pa., 1st Ch., 2 bbls., 105; Lower Cabot, Vt., L. S., bbl., 44.05; Manchester, N. H., L. B. A. of Franklin St. Ch., 2 bbls., box and cash, 257.76; New Haven, Conn., United Ch., packages, 43.70; Newington, Conn., Enonean Soc., bbl., 79.67; Norwich, Conn., W. H. M. A. of Park Ch., 2 boxes, 180; Orange, N. J., Orange Valley Cong. Ch., box, 100; Ottumwa, Ia., Woman's Assoc. of 1st Ch., box, 126.60; Peacham, Vt., Cong'l W. H. M. U., bbl. and cash, 80; Simsbury, Conn., Ladies Soc., box 61.25; Stonington, Conn., Aux. of 1st Ch., 3 bbls.; Suffield, Conn., Ladies' H. M. Soc. of 1st Ch., bbl., 175.75; Toledo, Ohio, W. M. S. of Washington St. Ch., 84.54; Wellsville, N. Y., 1st Ch., 2 boxes, 217.11; Wilton, Conn., L. H. M. S., bbl. and cash, 90.05; Windham, Ohio, Ladies' Helping Hand Soc., bbl., 54.57; Woodbridge, Conn., Ladies' Aid Soc., box, 140. Total.....\$3,483.61

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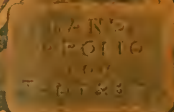
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NUMBER 8.

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WOMEN'S WORK AND METHODS

PRESBYTERIAN HISTORICAL SOCIETY.

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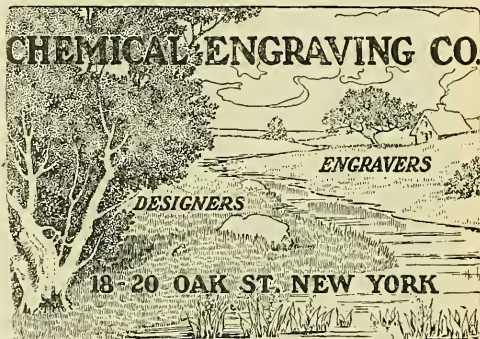
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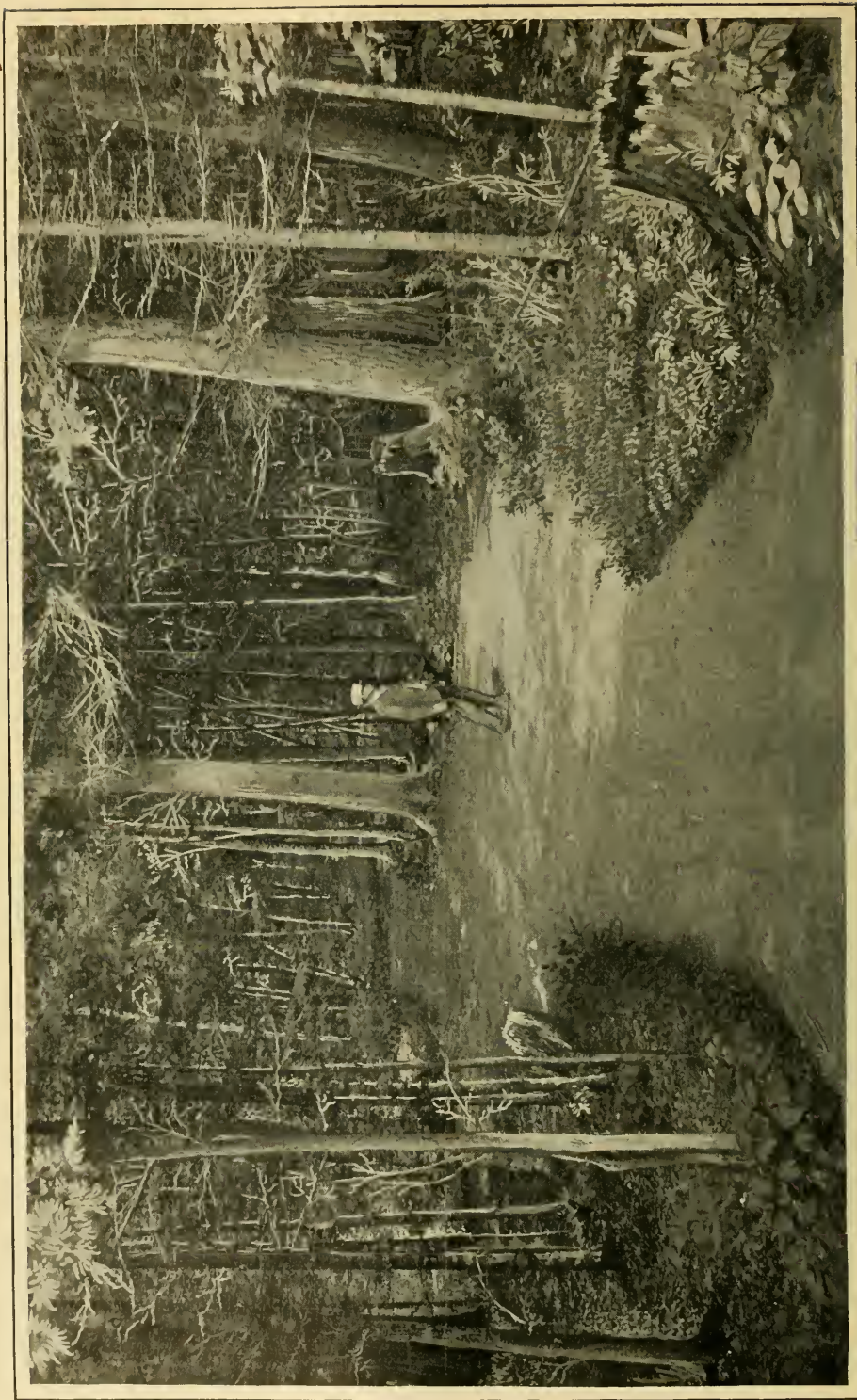
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THE HOME MISSIONARY

VOL. LXXVIII

JANUARY, 1905

No. 8

A PICTURESQUE MISSIONARY TRIP

BY REV. W. G. PUDDEFOOT, A.M.

"LET OBSERVATION WITH EXTENSIVE VIEW,
SURVEY MANKIND FROM CHINA TO PERU."

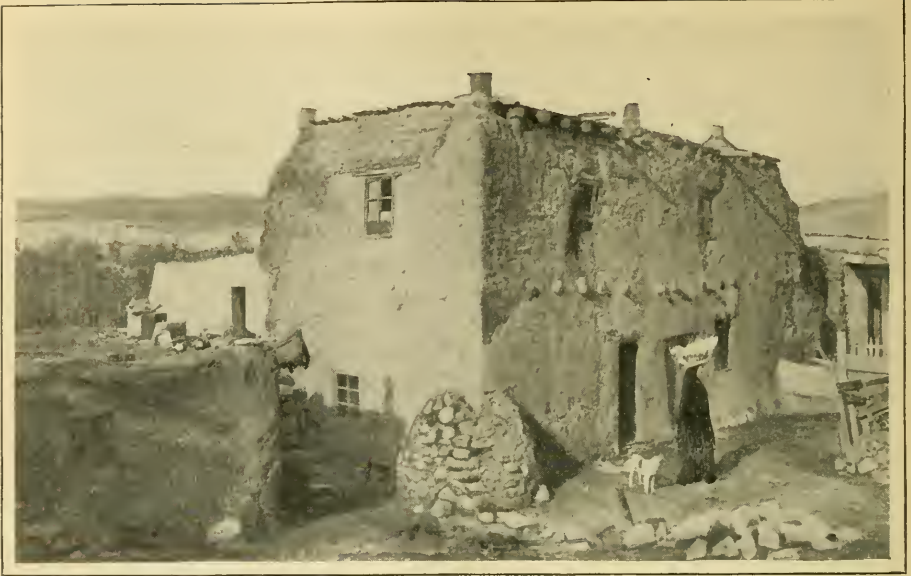


I N the enforced delay of an important leading article, we have fallen back upon our home missionary picture gallery and called upon that master of descriptive prose, Mr. Puddefoot, to personally conduct our readers in a rapid trip among the scenes here presented.—ED.

above lines were penned by Dr. Samuel Johnson when, as I believe, he had a smaller survey than the writer, who has before him now a field stretching from the head waters of the Mississippi and the north of Michigan, southward to the oldest civilization on the continent, and then a leap over three centuries of time to the latest born of our constellations.

When I first visited the lower regions of the northern peninsular of Michigan, I was as ignorant of the size and resources of that state as millions are today of the whole country. When I woke in the morning on the Grand Rapids and Indiana railroad it seemed as if I had gone back a quarter of a century. There were the primeval forests, in which lurked deer, bear, wildcat, and lynx.

There were the beaver meadows with the beavers busy at their dams, small lakes set like gems in the heart of the forest, all alive with fish and every stream palpitating with trout. Here and there an opening in the forest showed a settler's log cabin, or a wagon covered with canvas, through which a stove pipe protruded. In the winter deep snows covered the ground with an average of five month's sleighing. Few people thought it would ever be permanently settled. For instance, said one man, "I don't think we can ever raise apples, snow too deep, mice will girdle the trees, etc." But today apples are shipped by the ton and where hardy settlers and lumber men were the only occupants, we find today a splendid summer resort, a Chautauqua, begun in the forests, and in a few years turned by the landscape gardener's skill into a fairy land, where one can hunt, fish, study geology from beautiful

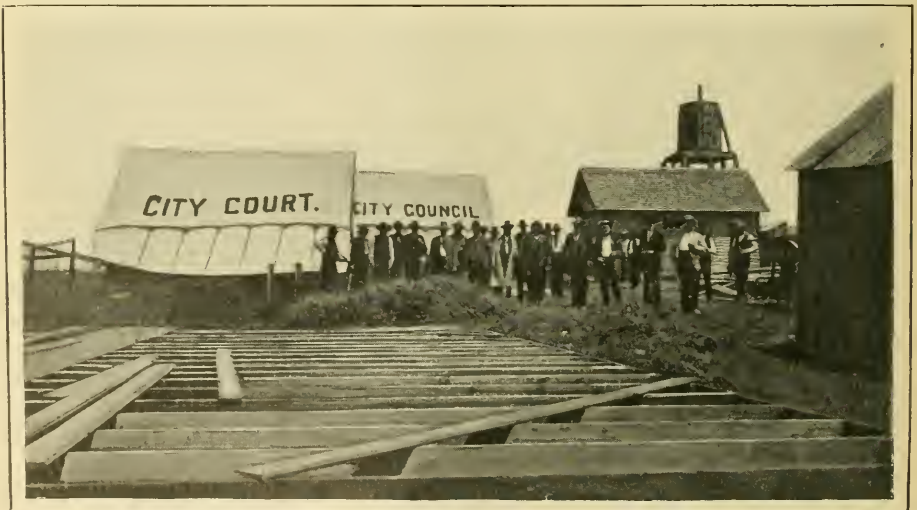


OLDEST HOUSE IN THE UNITED STATES. (NEW MEXICO,) 1550

corals and view the heavens above the trees while listening to last results of science on the nebular theory.

As we start for the Straits of Mackinaw, we pass the historic spots made famous by Parkman, steam by Mackinaw Island with its Arched Rock and Lover's Leap; and if

curious for antiques there is the little safe that Astor stowed his wealth in by Point Detour. We sweep and weave our way among the Thousand Islands up the Nebish Channel and sail fifteen miles on our way to Sault St. Marie, through the great locks as the sunset gun is fired and we realize that we are so far north as to



A BEGINNING IN OKLAHOMA



AN INDIAN TEPEE. OKLAHOMA

have gained an hour of daylight.

Now we are on Lake Superior's bosom and rapidly glide by the picture rocks, go to our stateroom at night and wake in the morning to find our boat steaming past Minnesota Point, while Duluth looms up on her mighty rock. On we must go but now by trail and boat down Rainy River to International Falls, where winter comes all too early, burying the stooks of wheat before thrashing. Here your missionary in snow shoes and buffalo coat trudges over the deep snow, the thermometer sixty degrees below zero, beginning his Sunday work by starting on Friday; unbroken forests for miles, nothing but a trail to guide him, preaches on the way in log cabins and arrives Sunday morning after a fifteen mile walk, two more long trudges, and services, and he sleeps like a top, the trees firing salutes like minute guns all through the night.

Another journey like the last and we are still in Minnesota at the Spray of the Falls Hotel; lumbermen,

hunters, Indians and half-breeds, all ready to listen to the Gospel. And now, over moor and fen and mountains we must take our way, breakfast in the dining room car at six A. M. What a luxury! We pass a small log house; "Looks lonesome," I remarked. "Yas," said an old grizzled frontiersman, "it does to us a sittin' here but I raised a family thar and it wa'n't lonesome." "Indeed," said I; "Yas," he replied. "When I come

first we had to walk from St. Paul, and then we had a pesky time with road agents; fact, didn't have any peace till we rounded them up thar in that pocket in the mountain," pointing up to a peak some miles away, "and shot the hull gang." Just then a big antelope walked away from the train as cool as a cow and now we swerve and glide around the boulders of the primeval world, and when men go out in the morning to see whether any of the scenery is on the track, past great mines that look as if they were the works of nature, past cities born in a day, where the pay roll is a million a month, down mile after mile over



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WATCHING THE GAME

rushing torrents until the sunset, and then the great gray mountains become translucent in the rays of the setting sun, throwing great purple shadows a mile long. Here and there shimmering like ghosts are the great yucca plants and red pines proclaiming the presence of the

Indian. All night long our iron horse climbs the mountains.

It is hot when we reach Albuquerque but a few more miles when we are in the cool of a higher altitude and stand in awe of the relics of a civilization seventy years old when the Pilgrims landed on Plymouth



CHURCH DEDICATION. OKLAHOMA

Rock. The old adobe church with its continued service and the old house still standing and occupied. Here we take a sad farewell because one cannot but feel sad at the small results from three centuries of opportunity. From the old we pass into the very new. Two or three railroads were crossing the Indian Territory. Cowboys, Indians and half-breeds were holding possession one day, when presto, thousands pour into this promised land by rail, on foot, on horseback, on bicycles, men clinging to the cowcatcher of the locomotive, women pushed through the open windows of the cars. All sorts of people are here, men without a cent, men with money, speculators, honest settlers and thousands drawn in by the contagion of the wild charge. Here is a town-site. Morning finds nothing but peewits, curlew, horned toads, rattlesnakes, prairie dogs, scorpions, centipedes, tarantulas and sheep ticks, and evening finds a city; mayor elected; board of aldermen installed and all the offices of a city government in full blast, including policemen, of which there is great need. Did Aladdin's lamp ever produce a greater change? On your first visit you try to get something to eat: "Yes, we have some crackers and cheese, no cheese, all gone." On our next visit we find grand hotels, full menus, including soft shell crabs and live broiled lobsters, or a la carte in the grill room; agricultural college in full swing, pupils from everywhere studying the germ theory under glass. As we leave the town with its fine houses and peach trees already bearing we seem to be out in the wilderness, a little shanty here and another miles away the only token of life: Don't be so sure Mr. Tenderfoot. The ground is alive with folks. Yes, they are beginning to come out of the ground, and now the road is black with teams. To be sure it is 100 degrees in the shade and the shade forty miles away in Kansas; but that is nothing to these people.

They are on the road to a church dedication. At high noon we lunch and at two the church is full. Very poor are these people but first-class stock. They have not even a communion set, only a catsup bottle for wine and a common plate for bread.

Off again, and now we halt beside a butte. A church stands on the hill waiting dedication. Two houses only, general store, post office and anything you want, have no pianos as yet, but, "I can order you one." Seats for the new church not yet arrived, but nail kegs and planks answer all purposes. Fifteen minutes before the meeting time no one is in sight. "Don't you worry" says the superintendent, "they will be here." And just then they began to show as if coming out of the ground. "Most of them are" said mine host. I began to preach on the Christian armor; talked thirty minutes, about to stop, but no, "go on, go on, there's lots of people coming." So I take another piece of the armor and talk thirty minutes on that. "Don't stop, over a hundred and fifty people outside; some of them have come thirty miles." Happily I have more armor left for a third sermon and then the dedication and communion.

It was a cloudless moonlight night and I shall never forget those people as they went their several ways, melting out of sight as they passed the near horizon. One man I saw who was at the afternoon meeting. I mentioned the fact. "Yes," he said, "I would have come from Enid if I had had to ride a cow." Ah, Enid and North Enid, what memories are stirred at the mention of those names; all right now but what trouble then! The railway, government and the Indian all wanting their own way, houses burned until the fire insurance companies cancelled all policies, all save one, and that was our church and parsonage, while good old Father Hawkes in his old army coat and his rifle by his side kept watch, sleeping for weeks in his clothes, with one eye open.

ITALIAN CONNECTICUT

BY REV. JOEL S. IVES

SUNNY Italy during the last few years has been rapidly transferring itself to America. Italian immigrants came to these shores in the year 1904—the immigration year ends June 30—to the number of 193,296; in 1903, 230,622; in 1902, 178,375; in 1901, 135,996; in 1900, 100,135. This gives a total for the five years of 838,424 or an annual average of over 167,000. For the five years previous to 1900 the total was 298,950, making a total for ten years of 1,137,374. A large proportion, perhaps five sixths, of these people come from southern Italy and Sicily, with a percentage of illiteracy which means that practically half of them cannot read or write. Notice in comparison that that from Germany, Scandinavia and the United Kingdom does not reach ten per cent.

The southern Italian averages to bring with him, as he lands at Ellis Island, ten dollars. Perforce he cannot buy a ticket to a distant point if he had the inclination. As a rule he lacks both the inclination and the money. New England therefore gets the large share of this alien multitude and Connecticut is well situated to get more than her proportion. There are nearly or quite 60,000 in the state, half of whom have entered the state within the last five years.

Simply to note these facts is to recognize a problem which may well stagger the statesman and the Christian. The Hon. John Morley rightly compares the problem of Americanizing these aliens, who have come to us in such stupendous numbers, with the world-problems which have oftentimes defeated the most notable commanders and brought failure to the most successful statesmen. The primal factor in

the problem is the Gospel of Jesus Christ and no soldier of the cross has ever failed from the time of Paul in Corinth to the latest preacher of righteousness, whether he preach to Saxon, Latin, Slav or Hun. Kings and empires pass away but the Church of Jesus Christ is "a thousand years the same."

The problem presents even deeper difficulties as Mr. Broughton Blandenburgh has shown in Collier's Weekly and as the statistics at various headquarters abundantly prove. Frauds in voting, registration by which citizenship is secured by the thousands and by a short cut, deceit in time and money through the padrone system, crime in all its darkest hues involving the legal pardon of criminals and prostitutions by means of deportation to the United States, these and things like these are laid at the door of the aliens who have made up the bulk of our immigration for the last few years. Various Steamship agencies must to a large extent answer to these charges. Stricter supervision and more careful immigration laws are demanded. This care and honesty is demanded on the other side of the sea, as "Russia, Austria-Hungary, Italy, Greece and Turkey are officially permitting, sending, assisting and forcing thousands of the worst criminals to the United States as emigrants."

Not the less does this problem demand the preaching of the Gospel to these ignorant, degraded people that they may become useful and Christian citizens, rather than the inmates of our prisons, insane asylums, brothels and the increasing increment of our city slums. Whatever the law ought to do, in the last analysis, recourse must be had to the



ITALIAN CALVARY CONGREGATIONAL CHURCH, BRIDGEPORT, CONN.

Gospel in the solution of this problem.

Connecticut has not been unmindful of her opportunity and in common with the rest of New England—southern New England in particular—realizes that every Protestant enterprise must look to the alien for its maintenance and defense in the immediate future. The inbred Yankee is fast becoming a rarity.

Since 1893 there has been some effort to preach the Gospel in modern Latin and there has been an increase in the amount expended by The Missionary Society from an average of about \$350 a year till 1902 to over \$4,000 expended the year just closed. The first effort was in the brick yards near Hartford and New Britain and from that spread into the larger centers of population. Twelve names appear upon the list as the messengers of salvation to them of

Italy, a good proportion of whom received thorough education either in this country or across the sea. Five ordained ministers appear upon our rolls.

Nominally these people are of the Roman Catholics, practically they are "nutings." Here and there a few are shepherded. In a few cases our work has seemed to spur the Roman Church to special activity. But what is a peculiar difficulty to us, viz., the Italian unwillingness to pay anything toward the support of the minister, is to them a serious drawback. The freedom of the Congregational way appeals to the Italian.

Five recognized churches, one mission and the "telling of the old story" in at least fifteen localities in the state, tabulates the ten years' work. The last church to be recognized was in Waterbury a few

weeks ago after faithful service by Pasquale Codella who was approbated to preach at the same time. Seventy-five names are enrolled as charter members representing the highest type of Italian character in any of our enterprises; one reason for this being that the people have not segregated here as in most of our cities but have come more directly under the influences of our civilization.

The illustration is of the church in Bridgeport, the result of the preaching of the Rev. Canio Cerreta, who for several years was employed by the Baptists and for three years has been our missionary. Two years ago an ecclesiastical council ordained him and at the same time recognized the church and dedicated the building, which had been built through the efforts of the Italians aided by the churches of the city. It holds the honor of being the first Italian Congregational church in America to worship in its own building.

Paul wrote, "I am ready to preach the Gospel to you also that are in Rome." "They of Italy" are waiting by the thousands in Connecticut that the same Gospel may be preached unto them. Of that Gospel we are not ashamed.

Quaint Superstitions Among the Italians of New York

BY MINNIE J. REYNOLDS

WE are not surprised that many readers of the October HOME MISSIONARY have expressed their high appreciation of Miss Reynold's article on "The Children of the Steerage." The following description by the same pen of some peculiar features of the Italian work in this country and in Italy, will be well worth the study of those who are interested in missionary effort among these people.—ED.

Workers in the city mission societies of New York and Brooklyn encounter many curious, middle-age superstitions among the illiterate Italians who form one branch of their clientele. One of these city missionaries, himself an Italian, hap-

pened to remark to the Italian house-keeper of the house where he lived, that he was a member of a certain Protestant church in the neighborhood. She started back and looked at him with an expression of the profoundest astonishment.

"Why, you are not black," said she incredulously.

Inquiry revealed the fact that she had implicitly believed that every Catholic who entered a Protestant church would turn into a negro. Another obscure superstition among the ignorant Calabrians and Sicilians is that Protestants worship the skeleton of a horse, which will be found in all their churches. Still another is that when a Catholic becomes a Protestant the final rite of the ceremonial demanded of him is to take a pistol and shoot all the pictures of the saints, and then pierce all the sacred images with a stiletto. Children have been observed by the missionaries hurrying by Protestant chapels with their hands over their mouths, to avoid breathing the air contaminated by the heretical building.

One worker who had with much pains and labor gathered a Sunday school of 75 pupils, found himself confronted one Sunday afternoon by empty benches. Superintendent, teachers and organist were all there, but Hamlet in the shape of the school, was absent. Finally three small boys dribbled in, with scared looks. They kept the tail of their eye on the superintendent, and then "rubbered" industriously. They would gaze all around the room, then rub their eyes, and look at each other inquiringly. For sometime they resisted the thirst for information which possessed the superintendent, but finally they explained. Since the previous Sunday, it seemed, there had been a festa, at which all the children had been anointed with holy oil. The rumor had spread abroad that whoever went into a Protestant church after being thus anointed would surely turn blind.

All the children prudently refrained from putting the doctrine to the proof except these three youngsters who, impelled by the insatiable curiosity of Boyville, had resolved to test the matter for themselves. They had, they said, come prepared to run the moment they felt the blindness coming on. The age of faith suffered a rude shock in that neighborhood. Most of the 75 were waiting with fearful interest at the next corner, and when the three went forth with all the swagger of conscious heroism and told the tale of their bold deed, there was a distinct evolution in "the anatomy of negation" all along the line.

A certain obscure and quiet boycott against Protestant converts exists in the poorer and more congested Italian quarters. Landlords and agents do not want them for tenants. Shoemakers and other small tradesmen, if discovered to be Protestants, find their business silently but effectually boycotted. This spirit is manifested only against converts of their own race. The hopeless heresy of the native American seems to be accepted as one of the provisions of nature. Occasionally, though rarely, the spirit finds active expression. On a recent Sunday evening in Brooklyn, at a little mission meeting at the corner of 4th avenue and Carroll street, there was quite a mediæval little uprising. A crowd collected at the door, broke the window, spit on the clergyman, hit the young woman organist with a stone, and otherwise conducted in a 15th century manner. So that the city missionary, like the public school teacher in some of the foreign quarters, sometimes leads the strenuous life in the pursuit of his vocation.

In spite of all this the city missions consider their work among the Italians the most successful of all their efforts in New York and Brooklyn. There are now nine Italian Protestant churches or missions in Manhattan, and five in Brooklyn. One of the former, the Italian Episcopal

church at the corner of Broome and Elizabeth streets, has a fine new building. There is a Methodist Italian church on 112th street and another on 149th, and a Baptist one on Henry street. Most of the Italian congregations, however, are entirely undenominational.

It is a curious fact that mission work in New York has helped Protestantism in Italy almost as much as it has in this country. Reports from the Methodist and Waldensian churches in Italy state that the great majority of all their churches and missions started in Italy during recent years have been due to Italian Protestants returned from New York.

There is no accounting to the plain, Anglo-Saxon mind for the intricacies of the Italian character. Devoutly attached to the church as a general thing, there have been instances in recent years where whole villages in Sicily or the south of Italy turned Protestant *en bloc*. This was always the result of some quarrel with the priest. In one such instance the trouble came over the burial of a leading and very popular citizen. The popular citizen had quarrelled with the priest, and refused to go to church, and, what is infinitely rarer, to have the priest called to his deathbed. The priest therefore refused to officiate at the funeral. This enraged the people, who determined to have their friend laid away with proper ceremonies; they called in a 'Protestant priest,' as they call all clergymen. The Protestant priest made so good an oration that the whole village resolved to turn Protestant, which it did forthwith, first taking the precaution to run the offending priest out of town.

In fact, Italians of the lower classes will quarrel bitterly with their priests at times. They make a distinction in their minds which is incomprehensible to anyone else, between the priest in his performance of his religious functions, and the same

priest in the ordinary walks of life. The priest in the confessional or at the altar is sacred, he then represents the Deity to their minds. Outside the church he is a man like other men, and they dislike him or quarrel with him as they would with anyone else. It is not at all uncommon in Calabria, which has furnished more popes than any other province, for the enraged villagers to chase an unpopular priest out of town; but it is only two or three times that the village has gone to the length of turning Protestant wholesale. These job-lot conversions are not apt to be very stable. The first bad crop or natural calamity of any kind is likely to see them turn back again. As for the educated young Italian men of the present day, they are largely following the example of the French. They skip the Protestant church entirely and land in free thought or atheism.

It is a curious fact that the first Protestant church in the world was in Italy. After the early church was taken under the protecting arm of the Emperor Constantine, and became more wealthy, popular and worldly than it had been in its primitive days, a certain body of Christians clung to the old, simple ways, and always refused to acknowledge the Bishop of Rome. Persecuted in the south of Italy they fled to the secluded Waldensian valleys on the French frontier, and there they never ceased to exist as an isolated church. Their name appears at intervals in history all along down from the fifth century. When the reformation rose its leaders were astonished to find in the doctrine and polity of the Waldensians a true Protestant church. It was straight Presbyterianism. They have missions and churches scattered all over Italy now, seven of them even in Sicily. But Italian converts take more naturally to Methodism than to any other form of Protestantism. In their revolt against ritualism they want the other extreme; revivals and evangelical

methods just suit them. Dr. William Burt, formerly of Brooklyn, who has been for twenty years in charge of the Methodist mission in Italy, was recently knighted by the King of Italy in recognition of his services in popular education.

City mission work among Italians has been particularly successful for the last two or three years in Brooklyn, under the charge of Rev. Stefano Testa, an extremely enthusiastic worker. The Italians of Brooklyn are divided into five colonies. There is one of Calabrians and Sicilians near Hamilton ferry, and another near the bridge. On third and fourth avenues, near Carroll street, is what is called "Ragpickers' Row," made up of Neapolitans. Here live all the men who may be seen hauling trucks of rags through the streets of Brooklyn in the morning, and some also of the N. Y. ragpickers. In Williamsburg the colony is sharply defined in two sections, one all Calabrian and one all Sicilian. There were 37,000 Italians in Brooklyn the last time they were counted, in 1900, a number greatly increased by the heavy immigration since. The Brooklyn City mission has now five chapels among them, one of which has a church organization of 135 members, all converts.

The evening schools where the young men flock to learn English are the chief gateways into the chapels. Occasion is found to do a great deal of kindergarten teaching of Americanism in these schools. Such quaint mistakes of imagining that the purchase of a marriage license at the city hall constitutes a legal and binding marriage ceremony, have to be rectified. The practice of carrying the slippery razor or the picturesque stiletto, and also that of paying some astute compatriot to secure naturalization papers for you at the end of six months, form the subject of many uncanonical discourses. The constitution of the United States is printed in Italian, distributed and explained.

EDITOR'S OUTLOOK

Heroes of the Cross in America.

THE appearance of Don^r O. Shelton's volume bearing the above title is heartily welcome, not alone for its own sake but for the token it furnishes of a rising tide of interest among the young people of America in the study of Christian missions. This book is the sixth number in a series of studies which are growing into a library, with promise of immense value to the present and coming generation.

It was no easy task to select for special treatment five names from the crowded ranks of missionary heroes whose deeds have illuminated the completed first century of home missions. They have been wisely chosen. It is true, as the author remarks, that "each character represents a great section and a special but typical work." It is also true that each one stands for a separate branch of the church militant, and, thus brought together, they happily emphasize the truth sometimes forgotten, that under all varieties of creed and polity, the everlasting bond of unity between sects, is their missionary work. All are seeking to bring the same world to the same Christ.

The style of this book is simple and direct. In the effort to condense a life and work into a few pages the author succeeds happily in preserving a clear outline and impressing a distinct image of his subject on the reader's mind. The deformities of Brainerd's religious experience are not the most wholesome reading, but necessary perhaps to a proper estimate of the man and easily forgiven and forgotten in the inspired courage and devotion of his missionary labors which are fully treated. Marcus Whitman and

his wild winter ride for Oregon and the awful tragedy of his death never tire by repetition and never fail to touch the chivalrous side of a man's nature. The same is true of Joseph Ward. He was a knight-errant of home missions and those who knew and honored and loved him will be grateful for the clear cut portrait Mr. Shelton has drawn. As a representative pioneer no better man could be named than John Mason Peck, the eminent Baptist missionary, whose meat and drink was to explore the dark places and to preach grace to the perishing. John L. Dyer is the typical Methodist itinerant preacher, without whom this missionary gallery would be sadly incomplete. The closing chapter on "America's Greatest Need" is well stored with facts, figures and suggestions.

Not only are the contents of the book sweet to the taste but its form is a pleasure to the eye, reflecting the well known taste of the author in typography, binding and illustration. The marginal titles are a great boon to students as well as to the general reader, while the questions for study following each chapter invite and almost compel a careful reading. We wish for this book the widest circulation.

Our New Departure.

Those of our readers who are accustomed to turn first to "Woman's Part" will, we trust, be pleasantly surprised rather than shocked to find a new name on the door. "Woman's Part" has proved to be too general in character to attract the support which a woman's home missionary department demands. For a long time this fact has been evident to the editor and while much

matter of value and interest to women has appeared under the old name and will continue to appear under the new, something sharper and more definite in the way of a title has seemed desirable. This has been found, we believe, in "Women's Work and Methods" which appears in the current number for the first time and will be continued for the present on trial.

For the change we are indebted to a well known home missionary worker and also for all the matter contained under "The new departure" in the present number. At her own request the author's identity is withheld; but none the less we are confident that the great army of women workers will read and study with interest her valuable comments and suggestions. In them we can not doubt there lies a vast possibility of new life in this department of the magazine. In a word, the writer proposes a woman's exchange of ideas and methods aiming finally at a systematic knowledge of home missionary endeavor in all its forms as carried on by Christian women of the east, west and south. The department is open to them all. Even those who have nothing to communicate but a question may find here an opportunity to be heard. We are much mistaken if the experiment does not prove to be practically a "get together club" of the home missionary women of this country for the mutual benefit of all. We shall not regret to find our mail loaded with inquiries and suggestions germane to woman's work and methods. The state unions are easily accessible through the printed lists; what we desire most of all is to come into touch with the scattered auxiliaries of forty states and territories, to have in hand a complete catalogue of their officers, and to supply them as we may be able with material for their missionary programs. And whatever questions are too deep for the editorial wisdom will be referred to those wiser

women who have made a patient study of women's work and methods. All communications should be addressed to the Editor of THE HOME MISSIONARY, Fourth Avenue and 22nd Street, New York City.

The Inter-Denominational Convention in St. Louis.

Several denominational meetings of great importance were crowded into the closing weeks of October and the reports of their proceedings have monopolized so much space in our religious papers that the report of the Inter-Denominational Convention has been thrown somewhat into the shade. It deserves at least a passing notice. The fact that eight National Boards of Home Missions, representing as many different creeds, gathered in Festival Hall to celebrate the progress of home missions in the Louisiana Purchase is itself a unique fact, of which we do not recall any parallel in the religious history of the country. The celebration occupied three days, Saturday, Sunday and Monday; on Saturday and Monday in Festival and on Sunday in many of the city churches. A large audience for such an occasion and in face of many counter attractions gathered to listen to eloquent addresses from the chosen representatives of the different Boards. Dr. Charles L. Thompson of the Presbyterian Board presided on Saturday and Dr. H. K. Carroll of the Methodist Board on Monday. Dr. A. B. Storms, president of the Iowa State College made the historical address speaking for the Methodists. Dr. S. J. Niccolls of St. Louis spoke for the Presbyterians; Bishop Tuttle of Missouri for the Episcopalians and President George A. Gates of Pomona College, California, for the Congregationalists. The Monday program opened with an address by Dr. W. M. Lawrence of Chicago (Baptist), who was followed by Dr. J. H. Garrison

of St. Louis for the Disciples. Dr. A. Stewart Hartman of Baltimore represented the Lutheran Board and Dr. Cornelius Brett of New Jersey the Dutch Reformed Board.

Nearly all the Protestant pulpits were occupied on Sunday by these and other speakers in behalf of home missions. The best of fellowship prevailed and not a word was uttered in the stirring addresses named above that could excite debate or wound the most sensitive spirit. The whole effect of the meeting has been to magnify the splendid achievements of home missions throughout the Louisiana Purchase and to emphasize the fact that these have been accomplished by the united efforts of Christian churches of different creeds and polities.

Rev. Charles A. Northrop.

We are happy to introduce to the readers of *THE HOME MISSIONARY* Rev. Charles Addison Northrop of Norwich, Connecticut, who has been appointed Secretary for Systematic Beneficence in the interest of the six national societies. His record as a pastor and his devotion to all missionary interests of the church, are well known and widely appreciated. No better man could have been found for this new and peculiar service. We trust that one result will be a universal revival of systematic beneficence in our churches. To this end the Home Missionary Society and *THE HOME MISSIONARY* magazine engages most heartily to co-operate with the new secretary.

Consolidation

THE Executive Committee of the Home Missionary Society discussed at its December meeting the question of society consolidation, with the following result, all of which was adopted.

Realizing that there is a natural, legitimate and growing demand for the consolidation of our benevolent societies in the interest of economy and efficiency, it seems proper that we should reaffirm the position of this society.

It is a matter of record that the Congregational Home Missionary Society has promptly and cheerfully carried out the recommendations of the National Council so far as, with proper deference to the attitude of the other co-operating societies, it has been practicable or possible to do so. We maintain that attitude with reference to this question of consolidation and are prepared to respect the will of the churches as expressed through the National Council. Therefore we feel that we have earned the right to say that the only consolidation which seems to us feasible is that one which shall unite those societies having similar aims and a common work.

We, therefore, suggest two great home societies, the one evangelizing or missionary, the other educational. Under the first we would unite the three existing societies whose aims are essentially the same and whose work is in a large measure interdependent; the Home Missionary Society, the Church Building Society and the Sunday School Society, each of these to become a department of the one great Home Missionary Society—the department of evangelization, the department of church building, the department of Sunday schools. Under the second, following a like principle, there might be a grouping of the American Missionary Association and the Education Society, with departments such as the exigencies of the work of those two societies may require.

Therefore, Resolved, first, that we appoint a committee of conference whose duty it shall be to take the initiative in proposing this plan of consolidation.

Resolved, second, that we invite the Church Building Society and the Sunday School Society to appoint each a similar committee to confer with us with a view to formulating some practical basis for the consolidation of the three societies.

THE NEW SECRETARYSHIP

BY THE NEW SECRETARY, REV. CHARLES ADDISON NORTHROP

Norwich, Connecticut

IT is not of a society, nor of the societies. It is for a method which will help all the societies. At bottom, all our missionary societies are *media* for the the distribution of spiritual life, especially as it is related to money. Their success depends, in the last analysis, upon their ability to get and use the money that belongs to Christians, and so, of course, to their Christ, for whom the societies labor.

The popular interpretation of giving or beneficence in terms of money, obeys a deep instinct that forbids us to set the man over against his money, as though either could be rightly thought of without the other.

The new secretary, therefore, conceives himself as having to do with a certain method of expressing the spiritual life, the method of systematic beneficence. He is to represent and re-present the idea of system in giving. His official interest in the societies, and his public advocacy of their work, concern that great underlying activity without which they could not work at all, viz.: the beneficent use of money. His work is in the interest of these six societies, so far as they are means to that wider end,—the promotion of the Kingdom of God. His complete official title, if there is space to print it, would probably be,—Secretary for Systematic Beneficence in the Interest of the Six Congregational National Beneficent Societies, for the Promotion of that Part of the Kingdom of God for which Congregational People Hold Themselves Responsible.

This sufficiently indicates his relation to the denomination and to its societies. His aim is to stimulate and co-operate with the religious leaders of local churches and associations of churches, in the formation and promotion of habits of systematic giving among young and old, helped on by the information and inspiration that the work of the societies furnishes.

He cannot hope to speak as an expert about the inner working or special needs of any of the societies. Their own secretaries or missionaries can do that. But he does hope to be able to keep freshly before the minds of Congregational people, the unity of our work, the inter-relation of the societies, their right to the loyal support of all Congregationalists, their claims and deserts as efficient *media* for the distributing of the moneys which methods of systematic beneficence will keep pouring into their treasuries for the Lord's work.

He believes that *the* method of systematic beneficence is the method of weekly pledged offerings, that the success of those churches that have made good use of it, demonstrates its flexibility and its grasp of all classes and ages, that it is essential to the forming of the habit of giving, that faithful preaching of stewardship, and teaching of missions, and suggestions to givers will be rewarded, in the *short* distance, by the expansion of rills to rivers, "waters to swim in." "And everything shall live whither the river cometh."

OUR COUNTRY'S YOUNG PEOPLE

DEPARTMENT CONDUCTED BY
DON O. SHELTON, ASSOCIATE
SECRETARY ❁ ❁ ❁ ❁ ❁

THE KEY TO THE SITUATION

HERE IS THE HEART OF THE MISSION PROBLEM: WITH DEVOTION TO CHRIST, ALL ELSE WILL FOLLOW. "HE THAT ABIDETH IN ME, AND I IN HIM, THE SAME BRINGETH FORTH MUCH FRUIT." WHEN HE IS CENTRAL IN THE LIFE EVERY OTHER NEEDED RESULT WILL COME. SYMPATHY WILL COME; BELIEVING PRAYERFULNESS WILL COME; STUDY OF MISSION FIELDS WILL COME; SUFFICIENT FINANCIAL SUPPORT WILL COME

STUDY HOME MISSIONS NOW

HAVE you planned a home mission study class for the New Year? If not, will you not? "Heroes of the Cross in America," the new home mission text book, is ready. Interesting reference is made to it in the advertising pages of this number of THE HOME MISSIONARY. Eight weeks, only, are required for this course. Six chapters of the book contain graphic sketches of great pioneer preachers of the Gospel. The topics suggested for consideration in the class sessions bear directly on the present activities of the churches in America and on the pressing need of an aggressive movement for home evangelization. The seventh chapter, entitled "America's Greatest Need," contains a survey of the home mission opportunities of the hour. The eighth lesson, to be furnished members of the class in separate form, deals comprehensively with Congregational home mission activities, as conducted by our five home societies.

The systematic study of home missions is essential to an intelli-

gent, growing interest in the great problems now before the Christian church. This is an opportune time for giving such reading and study the right of way in the program of every young people's society.

Every chairman of every missionary committee is urged to form a home mission study class early in the new year. Such study will awaken prayerful interest in the mighty task of home evangelization. It will arouse young people to a sense of their personal responsibility for the moral and spiritual welfare of America. It will incite to individual effort for the salvation of men. It will lead to conscientious giving. It will promote a life of prayer.

Study home missions. BEGIN NOW. FORM A CLASS. Do this, even though but three or five persons enroll at the start. Beginnings are often difficult, but when important issues are at stake they must be made. Acquaint Christian young people with home mission facts and they will be impelled to pray, to work, and to give, for the Christianizing of our land.

The Young People's Department of the Congregational Home Mis-

sionary Society, will cheerfully furnish full information regarding the new home mission course, together with suggestions as to how to proceed in the formation of a class.

AN OFFERING TO
HOME MISSIONS
BY EVERY YOUNG
PEOPLE'S SOCIETY

All Congregational young people's societies are earnestly requested to make an annual Easter offering toward the work of the Congregational Home Missionary Society. The generous aid of all friends of our great home missionary society was probably never more needed than now. With splendid opportunities for a large extension of its work the society is burdened with a heavy debt. So long as this debt remains the work of the society will be restricted and imperiled.

The prompt and generous financial aid of every Christian young man and woman is required. The plan of making an Easter offering

to the Home Missionary Society is therefore most thoughtfully and prayerfully commended to every Congregational young people's society. It is suggested that *all* members of *all* societies be earnestly invited to contribute at least two cents a week from January 1 to Easter day. Boxes especially designed for this offering will be furnished, on request, to all missionary committees.

A wide response to this pressing opportunity will give marked financial relief and advance the cause of Christ in America. Will you not make this exceedingly important matter a subject of *personal* prayer, *personal* consideration and *personal* action? A prayerful, persistent effort on the part of every responsible worker will be of immeasurable value. The cause represented by the society is the Lord's. It is *His* work that suffers for lack of money. His disciples can meet the emergency through the ability He has given them.

Your prompt action is earnestly and prayerfully invited.

A LARGE HOME MISSION STUDY CLASS HAS BEEN FORMED IN THE CONGREGATIONAL YOUNG PEOPLE'S SOCIETY AT KALAMAZOO, MICHIGAN. OF IT MISS LENA M. BARTLETT WRITES: "WE HAVE BEEN VERY FORTUNATE IN SECURING FOR THE LEADER THE WIFE OF OUR PASTOR. WE NOW HAVE TWENTY ENROLLED FOR THE CLASS. THIS IS RATHER A LARGE NUMBER, BUT WE ARE UNABLE TO DIVIDE THEM INTO TWO CLASSES. WE HAVE ORGANIZED A GIRLS' BASKET-BALL TEAM THAT WILL PLAY THE SAME NIGHT THE MISSION STUDY CLASS MEETS. WE HOPE TO INTEREST THE MEMBERS OF THE TEAM IN MISSIONS."

MISSIONARY MESSAGES TO THE YOUNG MEN OF THE TWENTIETH CENTURY

Message First

BY THE REV. C. A. JONES

Philadelphia, Pennsylvania

"WHEN the roll of honor which young men have written, is read, it will be found," says Dr. Gunsaulus, "that young men have ruled the world.

The oldest literatures have this record."

What are the tests of enduring fame?

As cited by one who was famous

they are: the opinion of contemporaries, of foreign nations, and of posterity. It is a triple test. Dr. Johnson on witnessing the evolutions of a dancing dog was amazed, "not that the dog should dance so well, but that it should dance at all." So a thinker in the face of this test is amazed, not that men have been so famous, but that they have been famous at all.

Young men in close relations with missions and missionaries, have stood this test. Behold the heroic efficiency of some Sky-Pilot of the foot-hills or some Pilgrim Preacher of the wild wilderness or some nineteenth century John Alden, and his discriminating Priscilla, of the sage brush plateaux and the alkali plains. Local contemporaries, alien devotees and even cold blooded critical posterity, prizing what these "of whom the world was not worthy" have done for missions and missionaries and men, have unanimously decreed them a choice place on the honor roll of fame.

Indeed, when the Macedonian cry has been for young blood, such as these have been quick to answer cheerfully in a strenuous affirmative. "Forlorn hopes" alarmed them not; they coveted the difficult tasks. How like the Modern Pauls these have been! "Neither counted I my life dear unto myself," declared the Apostle to the Gentiles, when on the threshold of facing the full glare of tribulations, distress, persecutions, famine, nakedness, peril and sword. St. Paul stood the test! So have the more modern St. Pauls of our progressive occident.

Analyze the individual history of any section of names on fame's honor roll and it becomes signally evident that personal prowess is the entering wedge of successful endeavor. The points of progress are just so many wheels, with ratchets on them, to hinder heroes and heroic achievements from going backwards.

Speed is a help to progress. The universal temptation is to squander

time. It is folly to count a roll of bills a hundred times when once is sufficient. "Hustle" is no longer slang; it is an epoch in twentieth century progress. Promptness of decision and rapidity of execution annihilate obstacles seemingly as formidable as a solid stone wall. At the age of twenty-eight Napoleon had revolutionized Europe. "They do not know the value of time," was his caustic criticism of his military opponents. Let no young man make this fatal mistake! Missions and missionaries are today suffering the ills of retrenchment because the constituency of the Pilgrim-Puritan faith and polity adopt too slow a pace. The error needs correcting. It was not so in the early days of missions and missionaries. In those times young men did much for missions and missionaries by wittingly or unwittingly, lending to such measures and men their youthful pluck, push and speed. Let the youthful hustlers of the twentieth century lend a hand!

Novelty is another of those ratchet wheels. Young men have been chosen vessels in the mighty progress of missions and missionaries, serving in the ranks themselves or sustaining such heroes by their Christian sympathy and cordial financial co-operation. They have either been inventors of a new way or the originators of a brand new method and have worked this new way and these new methods so that things have been brought to pass. Not dreamers, but toilers, have they been.

"Once in the flight of ages past
There lived a man,"

who made the world better and the life of the world brighter by his novelty,—his new way or his new method, and sometimes both—which he worked to a finish for the good of man and the glory of God. Let the young man of the twentieth century who has a missionary novelty put it at once into deeds.

Consecrated Purpose is another ratchet wheel. No sceptical weather-

vane has ever aided Christian civilization one iota. No agnostical wall-flower has ever made the strenuous life of Christendom or the desolate life of heathendom one whit sweeter or brighter. The glory of history, whether missions or missionaries, has been its consecrated, purposeful men—men who

Dared to be a Daniel;
Dared to stand alone;
Dared to have a purpose true;
And dared to make it known,

until it wrought righteousness in the wilderness, on the mountain-tops, over the prairies, wherever there was a cloud as big as a man's hand which would in the least degree indicate that God's time had come to hit the nail on the head and hit it hard.

Still another of these ratchet wheels is *wisdom*. How wise were the youthful pioneers who blazed a trail through the dense forests of skeptical indifference and flagrant sin and made possible America for Christ! "Home missionaries have saved this country once, and they

will save it again," when the man behind the gun is a wise man. "There was a little city, and a few men within it; and there came a great king against it, and besieged it and built great bulwarks against it. Now there was found in it a poor wise man, and he by his wisdom delivered the city; yet no man remembered that same poor man. Then said I, Wisdom is better than strength."

The young men who have done much for missions and missionaries, have invariably wrought with alacrity in new ways or with new methods, have possessed a consecrated purpose tallying with the will and way divine, and have been wise as serpents all along the line and in all lines. Let the twentieth century young man do likewise and a mighty stride will be taken toward that glorious day when "the Kingdoms of this world shall become the Kingdoms of our Lord and His Christ."

KING'S TRUMPETERS WHOM I HAVE KNOWN

V. REV. FRANCIS WRIGLEY

BY REV. W. G. PUDDEFOOT, A M.

Field Secretary of the Congregational Home Missionary Society

IN the second part of Bunyan's "Pilgrims Progress" we have a succession of great men who are sent to help the feebler Christians in good cheer and to guard them from the dangers of the way. We find Mr. Greatheart, Mr. Steadfast, Mr. Honesty and others of like character. Foremost among the greathearts is the subject of this sketch. His field was among the miners—and with Paul he could say, "I have been in perils oft." I found him living in the church, which was too cold to worship in and was given him for a parsonage. Partitions made about eight feet high, divided it into rooms. His study was in the

belfry and here, perched high above the housetops, we looked over the waters of Lake Superior.

Before telling me of his work, he quietly laid two large revolvers upon the table. I asked him if they were loaded. "Yes," he said. "Please turn them around." I said. "What in the world can a home missionary need with such weapons?" He proceeded to tell me. He was a mild tempered man of giant proportions, but a lion when aroused. He lifted a large carpet which hung against the slats of the belfry, and pointed to two large buildings, both surrounded with fences twelve feet high. Those were called dance-houses, but

they were the homes of death. Giant Despair held high carnival in them and his victims were legion. Once in they were prisoners of sorrow. Large dogs were chained at the gates and few of the victims ever escaped.

Unreportable vices and cruelties were of daily occurrence, and some of them of such a dreadful nature came to the knowledge of our Greatheart, and much against his will he

first trial, the man was fined \$40.00, at which he laughed. But on the second trial he was fined \$400.00. This shook him and taking his seraglio to another town he was seen no more in that state. Our man then started for the remaining house but before he reached it the man in charge dropped dead. And so Giant Despair's castle number two fell. But Greatheart was not through yet. Hired ruffians were sent from the



REV. FRANCIS WRIGLEY AND WIFE

was forced to act. The trades people of the town did not favor his work, because, they said, the places helped trade! When the head villain of the chief place heard that the minister was going to fight him he laughed long and loud, and said he did not care a — for any parson. But when he saw the parson he changed his mind, and admitted he was afraid. "What are you going to do with me?" he asked. "I am going to clean you out," was the stern reply. At the

neighboring state to kill him. Hence the carrying of the large pistols, which fact became known among the rough characters, who were afraid of him unarmed, but when they found out that he was ready for them they dropped out of the fight. But now a worse enemy came, for while the young people were proud of him, the business men stopped their contributions and he was starved out, and was forced to leave his field.

A BOSTON BUSINESS-MAN, RENEWING HIS SUBSCRIPTION TO "THE HOME MISSIONARY," STATES THAT HE ALSO HOPES TO SEND A CONTRIBUTION TO THE WORK OF THE SOCIETY A LITTLE LATER. "I HAVE FOUND 'THE HOME MISSIONARY' EXTREMELY INTERESTING AND HELPFUL," HE WRITES, "AND I WOULD NOT WANT TO BE WITHOUT IT. IT IS THE BEST MISSIONARY MAGAZINE OF WHICH I HAVE ANY KNOWLEDGE"

FROM THE FRONT LINE

The Silent Influence

DR. LAIDLAW, Secretary of National Federation of Churches, estimates that at least 60,000,000 of our 80,000,000 population are directly or indirectly under the influence of evangelical churches. This is not hard to believe and should be a source of encouragement to every preacher, even though he must sometimes speak to vacant benches. Says Rev. E. S. Ireland of Richardson, Washington:

One man said to me last week that he wished to thank me for the good the church was doing him. "Why," I replied, "how is the church doing you any good, you never come inside of it?" "No," said he, "I don't go but my wife and children go and it does them good and I get some benefit from it." I said, "If you would come to church yourself, you would very likely receive a greater blessing." He replied that he thought he should after awhile. So sometimes in our work we receive encouragement where we least expect it. I certainly thought this man had no interest in my work. I had frequently talked with him about spiritual things, but I never could see that any impression was made.

Making Opportunities

The following from Rev. Edward P. Owen of Oklahoma should open the eyes of many readers to the continuing needs of the west, and to the striking opportunities of service for ministers who are without charge. Says Mr. Owen:

Some weeks ago *The Advance* contained an article on the advisability, when one door of opportunity closes, of at once fleeing to another. That has been the history of this quarter. In two of our districts the population had so largely gone out, men, women and children, to the harvest fields that it seemed best to close the Sunday school in each of them for the season. But this meant no summer vacation for the home missionary. It simply meant an opportunity to take up three other points that have never been visited by any preacher of any denomination. In one of them a good Sunday school of forty was or-

ganized, and in the other two, Sunday schools of about forty were visited regularly for preaching services. The difficulty in this large area is not to find fields for work but to find time to work them.

A new and thoroughly typical missionary field has been discovered this quarter in addition to the six now regularly supplied; a new town of two hundred to three hundred inhabitants, five general stores, good hotel, two real estate offices, two saloons, but no church building or organization and at present no Sunday school. I am to go there next Sunday to organize a union Sunday school and as there is an old time Congregationalist on the ground who has once before helped me to build a church, we may organize. It is not an easy field and many have tried it and failed, including an Adventist, a Christian Scientist and an anti-organ, anti-Sunday school Campbellite. The people seem not to have had a quiet, persistent, practical, sane effort yet, and perhaps that kind may succeed where the others have failed.

Valuable Testimony

Rev. John Kershaw of New Plymouth, Idaho, being compelled by the health of his family to remove to another climate, leaves behind this testimony of his personal experience as a home missionary.

This has been my first experience as a missionary pastor on a western frontier and except for separation from my friends there have been no hardships worth mention. Although fourteen miles from the railroad we have the daily mail. This has kept us in touch with the world. Letters, papers, magazines and above all, the latest books, have been within reach or subject to call. The telegraph in case of necessity is as convenient here as in an eastern city and though furniture is scarce in many of the houses and some of the homes are one-room homes, few even of these are without the convenience of a telephone.

Then I have found also what should appeal to any young minister with an ambition to serve, a hearty appreciation from the people. I do not mean praise, and, least of all, flattery or coddling, but I mean a ready response and a hearty sympathy with every honest effort to help the people and especially the younger people into the Christian life. In fact I have been surprised and almost overcome at times by the heartiness of their sympathetic regard.

There are of course some trials in the unbroken sage brush country, but they are chiefly confined to the women. I have seen women here doing all the work of the home not only, but when necessity seems to require it, chopping sage brush, carrying water, caring for horses and milking the cows and then riding the disk plow or driving the planter or the reaper; and all, not only without complaint but with a smile, a song and a laugh. This is the land of heroines.

Confidential

It is not often that we feel at liberty in the pages of THE HOME MISSIONARY to touch upon the private life of our men or their families. Yet when some faithful missionary after years of toil that have been profitable only in spiritual returns, opens his heart, as our Brother Bascom of North Dakota does in the following paragraphs, we feel it wrong to refrain from passing them on confidentially to our readers.

During the past quarter I have been boarding away from my home, yet in the center of my field. This location has been chosen partly because there is a church organized at this spot and it seems to be the more important part of the field, and partly because it is next to my *claim* and gives me opportunity to look after improvements to be made on it. I have not come here to be a farmer but a pastor and expect to hire most of the work that is done on the claim. At first the outlay promises to be more than the income, but I hope soon to see the situation reversed. It is a rare opportunity to live on a claim in the midst of my people. I hope by this arrangement to be lifted above the need of ever depending upon the Ministerial Aid Society and trust it may also help my children to secure a college education. The six months demanded by law for getting settled on a claim are only half gone. In a few weeks, however, I expect to be living here with my family. A pleasant event in the building of our house was the shingling bee, when a number of men shingled it in a day and women brought a dinner which was served on a carpenter's bench. It was a joyful feast, the pleasure being heightened by the unexpected arrival of my wife and daughter after a buggy ride of thirty miles.

A Warm Appeal

We commend to our eastern readers the touching appeal of Rev. C. M. Smythe of Oregon. It springs evidently from the heart of a man who

knows whereof he writes and is qualified by peculiar experience to accomplish what he offers. Says Mr. Smythe:

We are a railroad community, with all that the term implies. Our fathers and brothers are employed in the shops, offices and on the road. We live in one of the most ungodly cities of the land; yet in the face of these things we are going on. We need faithful men in properly equipped churches. We have a large work to do and the earnest self-sacrificing people of the east can help us. Conditions are so different here from the old home states. However we have had a large experience in dealing with western conditions and feel able to cope with unique situations.

Think of it. In this city of ours we have 100,000 inhabitants, 400 saloons, the largest gambling houses on the coast, licensed vice in some of its worst forms, a municipal government that permits a wide-open door. These are the conditions your dear boys from the east must meet when they come here to grow up with the country. They first begin by seeing the sights, when the restraints of home and church life are far behind and I grieve to say that many of them end by falling into the horrible conditions.

I have been a railroad man and a cowboy, I know the conditions, I know the boys, I am among them all the time. I see the ups and downs of the young fellows' lives. Tell the mothers in the Ladies' Aid and Missionary Societies for me, that I know and appreciate their sacrifice of time and money for home missions. Tell them that some eastern mother's boy is being held back from vice by the watchful home missionaries and that every day almost we are meeting them. We would be glad if when John, or Mary or William leave home for the west their friends would at once notify the missionary on the ground. You have our names in the *Year Book*. Give us the addresses of the families or of the boys who are here that we may find them. We want to find your boys and believe we can do them good.

Like a Field of Beets

Rev. H. C. Halbersleben of Nebraska, describes more churches than one in the following simile.

This church is much like a field of beets, sugar beets, that I and my boys undertook to clear and take care of. The man who planted them had got about six weeks behind in his work of caring for them. Would I and the boys undertake clearing and caring for them for one-half the proceeds? The oldest boy was specially

desirous, hoping that the beets might bring him enough to go to college on this year. I thought it might require my help for three or four weeks to get it into shape, but we found that a neglected beet field is harder to subdue than we thought. It took all the time I could spare for six weeks and what is worse, the prospect of returns for my own labor and the labor of the boys is very small. Slim indeed are the prospects of the boy for college out of this investment. President Perry of Doane College came to see us work and in speaking of the church work he said, "It is much like a neglected beet field; hard work to catch up with the weeds, and then too the plants are stunted."

Peculiar Hardships

Rev. J. E. Hughes of Spearfish, South Dakota has been greatly embarrassed in his work by the floods that have devastated the region. With great difficulty but with a brave spirit he and his wife have sought to reach their people, not without great peril to themselves and with one serious accident to Mrs. Hughes which will appeal to Christian sympathy.

I have already made mention of the flood which struck this section of the country carrying away homes and bridges, washing out railroads and making the wagon roads almost impassable. We had no train service in Spearfish for ninety days. This made the work peculiarly difficult and dangerous. I had to ride horseback or drive teams to reach the different points, had to cross and re-cross streams rushing along so rapidly as to almost throw my horse off his feet. During these trips many a good wetting I got and in this condition had to preach, my clothes drying on me. To reach one of my points which is about fourteen miles from Spearfish, I had to ride seventy miles to make the round trip. To another point it took seven hours with a strong team to cover sixteen miles, the roads being in such a terrible condition.

I am very sorry to report that my wife met with a serious accident having one of her ribs broken caused by riding over these rough roads. Worse than the break, the bone has refused to knit together and a serious operation is probably before her.

Joy In Her Work

Mrs. Dora Read Barber of Oregon, whose missionary addresses at the east are not forgotten, knows the joy

of hard work in a broad field sustained by the appreciation of her scattered but grateful people.

Mr. Barber preaches twice every Sunday and I preach twice every other Sunday and when the rains begin we expect to add another service when I shall have only one idle Sunday in the month. On that Sunday I shall go with Mr. Barber and listen to him. But the Sunday work is a mere play spell compared with the rest of it. With prayer meetings and missionary meetings and weddings and funerals and visits, I sometimes wonder with a recent writer in *Life and Light* which is better, to do the work and not report it or report the work and not do it. There don't seem to be time but for one. Last week Mr. Barber attended a funeral at Hillside and while he was away a call came for one of us to go to another funeral in the opposite direction; so I went, leaving home at seven A. M. and returning a six P. M. In that time I had traveled forty-five miles, attended the funeral and made seven calls. Next week we have a wedding over sixty miles away. Yes, it is a blessed work and a high privilege to be permitted to minister to these dear people in any way. Our dear Lord went on foot and had not where to lay His head, and we his unworthy sons have so much of comfort and blessing.

Homeless Men

Rev. Richard C. Day of South Bend, Washington, has a problem of peculiar difficulty. What to do with two hundred homeless men, disheartened and often embittered, out of work, without friends of the right kind and sometimes strongly prejudiced against the church and its objects. Says the pastor:

In our town we estimate there are about two hundred homeless men. Some of them we can get to church, but most of them are afraid of it or openly antagonistic. They make one of our largest problems. For the most part they are disheartened and embittered and find easy access to the downward way through the doors of our six saloons, and feeling, as often times they must, that no man cares for their souls, they enter desperately upon that way. We need some practical method of reaching them, a reading room, a club, a coffee club, a workmen's institute, a Y. M. C. A. All of these have been discussed but each presents financial difficulties which are beyond our reach to overcome. Yet the spirit of the people is to plan and work until we find some real solution of this great problem.

A Glimpse at the General Missionary and his Work

Our General Missionary J. H. Heald at Albuquerque, New Mexico, is quick to find his opportunity when it is around. He writes:

The heavy rains that visited us the first of the month left rough wagon roads and badly crippled railroads, making it difficult to reach the scattered portion of my flock. I have had many a jolt by day, and weary wait for trains by night, but this condition of affairs has furnished opportunities as well as obstacles. One Sunday when a train was stalled at Gallup on account of a washout I went through the cars and invited the people to come to church. Over thirty responded and seemed to enjoy the service. They were a very cosmopolitan company from different parts of this country and Europe. Many thanked me for the service and one child of God who had lost her faith through severe trial and had long kept away from the house of God found light and help. Thus sometimes the Lord sends the people to us and sometimes He sends us to them. By traveling 1000 miles by train, 130 by team and 21 afoot I have been able to preach 19 sermons this month and although audiences have many times been small three hundred people in the aggregate have been reached.

Swedish Notes

Our always busy Superintendent Fisher contributes some hopeful notes concerning the progress of the Scandinavian work. He says:

Rev. G. A. Suber graduated from Chicago Theological Seminary, Swedish Department, Class of 1900, went for health's sake to Holly Beach, New Jersey. He is a member of the Manhattan Association. Finding in this place four hundred and more Scandinavians without church services and the preaching of the Word, he began labor among them, with the result that a Scandinavian Congregational mission church was organized early in November. Many of the people are fishermen and not possessed with a large portion of material goods; but five families have promised five dollars a month each for the pastor's sup-

port, and a friend of Mr. Suber has offered an additional five a month. For fifty dollars a month, Mr. Suber will remain and carry on this important work.

For some years the Swedish Congregational mission church at Pittsburg has had only the basement of its house to worship in for Sunday services and this has not proved an attractive place. Pastors and people have been restive under the unfavorable conditions. Lately led by their pastor Rev. A. F. Tornblom, the people have, by an heroic effort and much self-denial completed the auditorium which was dedicated on the first Sunday in December. There is considerable debt upon the church property and the people are hoping that our building society will come to their rescue. The church is worthy and the need is urgent.

Rev. Morten Olsen, of Hoboken, accepts a call of the Scandinavian church at West Pullman, Illinois; while Rev. Charles E. Nelson of Ogdensburg, Wisconsin, succeeds Mr. Olsen in Hoboken. Thus east and west swap ministers.

Notice to Women's Auxiliaries

It is desired to have a list of all our auxiliary societies, with their secretaries' names and addresses, on file at the editorial rooms. State Unions printing an annual report containing a list of societies affiliated with them are requested to send a copy to the Editor of THE HOME MISSIONARY, corrected up to date. Individual societies are also requested to respond with further information, as follows:

1. Full name of the society and of the church.
2. Town and state.
3. President's name and address.
4. Secretary's name and address. (If more than one, the corresponding secretary.)
5. Number of members.
6. It is especially desired to know how many societies are making a systematic effort to become familiar with home missionary work in different sections of our country. Societies doing any study, preparing papers, gathering statistics, or having regular topics at their meetings are requested to state their line of work.



GLEANINGS

THE church at Granite Falls, Washington, under the pastorate of Rev. C. W. Bushnell, has maintained its record for large giving to the national societies by adding twenty-five per cent. to its annual contribution.

¶ REV. W. D. KING of Hyannis, Nebraska reports that one father in whose home are four children has now a little Sunday school in his family every Sabbath as the result of a Home Department which he and his family adopted. They are thirty-five miles away from a Sunday school.

¶ REV. HENRY HESS of Butte, Nebraska, reports that one of his families lives twenty-three miles away, another forty. These families he says cannot attend worship regularly and so are very glad to see their minister at times and to welcome devotional services in their home.

¶ A SOUTH Dakota missionary sums up the situation thus: "I have nothing special to say only that the people seem to think that preachers can live cheaper than anybody else and set them down as the finest economizers in the world. Crops are good but collections small."

¶ A SERIES of meetings have been held at Coldwater, Oklahoma, Mrs. L. S. Childs doing most of the preaching. Seventeen persons have been received into church membership.

¶ REV. E. W. JENNEY at Winona, Minnesota, who was General Missionary in South Dakota for four and a half years, has accepted an urgent overture from the State Home Missionary Board to return to his old field. He will begin work on January eighth.

¶ AT Portland, Oregon, our German church is about to dedicate a fine new building, costing over \$5,000 exclusive of the lot. The pervasive revival of last winter is thus bearing fruit in the new life of many and in the need of larger and better equipment for the work.

¶ RIDGEVILLE, Indiana has dedicated its new \$4,000 brick church, free of debt. Rev. George W. Rexford of Anderson and Rev. C. F. Van Auken have led in revival meetings following the dedication. This has been a well tilled home missionary field. It now looks forward to self-support.

¶ CHICKASHA, Indian Territory has completed a nice parsonage and is at work on the church building, which when completed will be one of the most attractive in this growing city.

¶ PILGRIM CHURCH at Birmingham, Alabama, has made the first payment on a corner lot fronting a park. It is a beautiful and most desirable location, at a junction of car lines and convenient of access from every part of the city and from its suburbs.

¶ GLEN Ullin, North Dakota is developing into quite a center of German work. In addition to the four churches that have been growing up around it as a center, three others were organized in October, one of them in Glen Ullin itself. The members of this church propose to attend the services of the English speaking church as regularly as possible and send their children to the Sunday school. The pastor serves three other churches and is to have a part of the morning service, dividing the time with the American pastor.

¶ REV. J. M. GRAHAM from Atlanta Theological Seminary has been greatly blessed in his labors as a missionary in north Alabama. Revivals have followed at nearly every point he has visited. At Tenbroeck especially, the most remarkable revival ever known in that community has been experienced. The conditions have been wholly changed. The prayer meetings are delightful occasions when many who were leading irreligious lives now take an active part. The pastor is Rev. R. C. Harris.

¶ SUPERINTENDENT BROSS of Nebraska reports a strong evangelistic movement throughout the state, both among the self-supporting and among the home missionary churches. In Omaha plans are made embracing a campaign of three weeks, including practically all the evangelical churches of the city; general missionary Packard has held meetings with good results at Exeter and Butler Avenue, Lincoln. A union meeting at Crete under evangelist Lyon is filling the opera house nightly and gaining in power. Evangelist Stough with his singer is conducting a campaign with the church at Neligh. A strong union meeting lately closed at Holdrege and nine united with our church. The benevolent contributions from various churches in the state show a large increase over those of last year.

¶ A NEW local Congregational association has been formed of the Indian Territory churches of which Rev. W. F. Bickford of Muskogee is scribe. Sulphur Springs has organized a Congregational academy and named it Washington Gladden.

¶ THREE new churches organized within a few months in Alabama, report revival influences with additions respectively of eight, eleven and twelve members. These churches are at Marbury, Jacobs and Section.

¶ PASTOR PHILIP O. FULGHAM has taken hold of the work in northern LaGrange County, Indiana. He drives twenty-four miles each Sabbath. Ontario is revived and has additions and at Shipshewana where he lives steps are being taken to build a house of worship.

¶ AT Fairmount, Indiana, Pastor McNaughton has returned from Scotland to his warm-hearted people, greatly refreshed in body and mind. His evangelistic temper and skill cause him to be in demand to assist pastors at special meetings. He spent two weeks with the Rev. C. L. Mills, Union Church, Indianapolis.

¶ WILLOW LAKE, South Dakota is beginning to recover from the tornado which destroyed most of its business houses and many residences. The church building was a total wreck; but the people are already rallying with pick and shovel to restore their beloved church. They are still worshipping in a little room with low ceiling but the new church walls are already built and the church will make a brave attempt to finish the house in early spring.

¶ QUITE a number of South Dakota pastors are helping each other in evangelistic efforts. Rev. G. E. Evans of Centerville is assisting Rev. J. Spittell at Gothland, and next month the two plan to help Rev. D. J. Perrin at Springfield. Rev. G. E. Green of Fort Pierre, is helping Rev. Mr. Parsons of Oacoma and Rev. F. B. Long of Redfield will go to the help of two or three of our missionaries.

¶ INDIAN Territory is coming to the front. Some of the richest oil fields in this country are being developed there. The activity in railroad building is great. The population in city, town and country is increasing wonderfully. Now is the time for Congregationalism to occupy strategic points.

¶ THERE are certain compensations for a hard life on the frontier. One writes from Minnesota, "I took my hunting vacation east of N—— and brought back two fine moose."

¶ THE church in Lakeland, one of the oldest of the Minnesota churches came to be practically abandoned in the change of population and the passing out of the first generation of farmers from the east. Now the second generation, born in this country of foreign people who took their places, are ready to rebuild the wastes. The church has been reorganized and has added new members. Liberal subscriptions have been made toward the repairing of the meeting house; all of which is a parable and a prophecy.

¶ THE evangelistic spirit is abroad among the Oklahoma churches and plans are being matured for the holding of revival meetings in all the churches during the coming winter. The Oklahoma *Outlook*, a neat monthly paper in magazine form, was launched in October. It contains the local news of the churches and many items of general interest. It is printed at Kingfisher, on the college press.

¶ MRS. T. J. WOODCOCK, President of the South Dakota State Union has laid out a stirring campaign for the women of that state in 1904-5. She says: "Our aim for 1904-5 is the same as last year, \$1,200. It is important that every society not studying home missions this year, or at alternate meetings, should observe at least four 'Homeland Days,' when special pains should be taken to present, in live and attractive ways, the various forms of home missionary work in our own land. May I not hear very soon what your study plans are, and if you have not plans to study home missions, and do not know of any interesting subjects, will you permit me to suggest some ways and to send you material? We are trying to in-

troduce THE HOME MISSIONARY, the finest missionary magazine in the world, into many homes this year. How many of you take it? May I send you samples and will you help on the Master's work by appointing some one to take subscriptions? *This is important.* Let us stand by the magazine which pushes our home interests. Dear friends, a call comes very clearly to us who are Christ's redeemed to look upon the white harvest fields of our own America this very day, and, as we see the needs everywhere, to pray that we may have grace and strength to become doers of the word and not hearers only." We heartily commend the Dakota State Union and its president's method of doing the Lord's business. That business is second to none in importance. It requires thoughtful planning, prompt and energetic doing. Approached in this way it will yield large dividends. We earnestly recommend the spirit and the method of the above appeal to other state unions and their officers. Let the Lord's business be done in a business way.

¶ AT Fort Wayne, Indiana, on Thanksgiving forenoon, volunteer carpenters reshingled the roof of the South church and on the evening of November 27, the Plymouth church people, headed by Pastor Bailey came over for a union evening service, and the shingles were paid for by a joint thank offering, members of the older church giving \$125.—a most practical expression of Congregational fellowship.

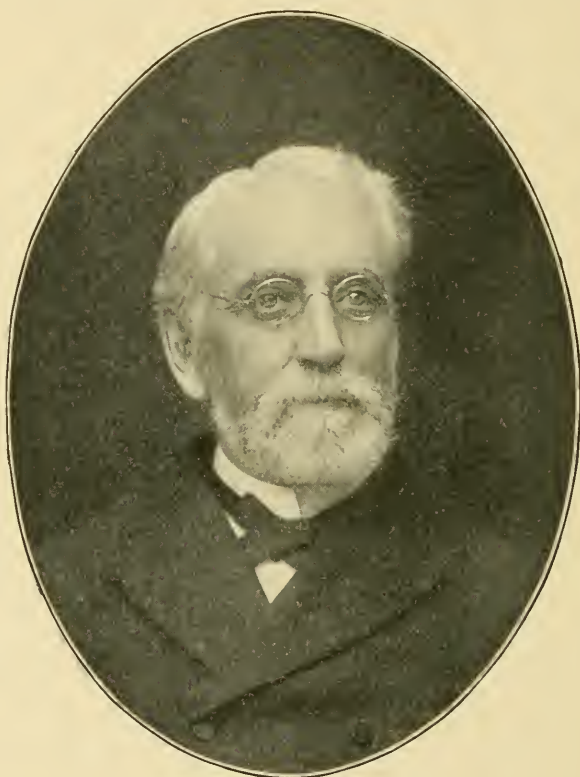
¶ HAMMOND, Indiana has been reaching out to a new section eastward. A Sunday school has been maintained and a \$600. chapel is nearly ready for use.

¶ CONGREGATIONALISTS of Oklahoma are rejoicing over the completion of the college endowment fund of \$100,000. Dr. Pearson gives \$25,000 of this. The college is one of our best home missionary assets.

EDWIN B. PALMER

BY REV. JOSHUA COIT

EDWIN BEAMAN PALMER, born in Belfast, Maine, September 25, 1833; died in Winchester, Mass., September 2nd, 1904; graduated at Bowdoin, 1856; distinguishing note in his life. Unobtrusive, holding a low estimate of himself and utterly unconscious of the high esteem in which he was held by all who knew him, he was



REV. EDWIN B. PALMER

Late Treasurer of Massachusetts Home Missionary Society

Bangor, 1859; settled in New Castle, Maine, 1859; Stockbridge, Mass., 1864; Chicopee, Mass., 1869; Ipswich, Mass., 1876; Treasurer of the Massachusetts Home Missionary Society, 1885, to his death. In 1863, Chaplain in the army.

Such is the outline of a life well spent in the service of his fellow men and his God. Service was a

very helpful in many ways. Faithful and kind he was a constant witness of the love of our Lord and the power of that love in the life of a man.

Serving the Massachusetts Home Missionary Society as treasurer for eighteen years with untiring fidelity and unfailing accuracy he so undervalued his worth as to refuse an increase of salary voted by the Execu-

tive Committee, which thought he was underpaid; he refused, that there might be so much more surplus for the wide work in the west.

Serving the Board of Ministerial Relief as chairman of its Executive Committee without salary, he paid all expenses of advertising and extensive correspondence and discharged his delicate duties with marked tenderness and success.

Serving as clerk for many years his own church in Winchester he was a model of faithfulness.

Not only in his official relations but as well in private life he was fond of serving and was never so happy as when doing some kindness to somebody. The more trouble it made him the better he seemed to like it. He went about doing good.

It was interesting to notice the number of people who came into the office in Boston from his old parishes and to hear them express their fond remembrance of kind service he had rendered them years before.

When it became known in the Congregational House that his sickness was fatal the expression of sorrow was not only universal among those who knew him but each seemed to feel that they had lost a kind and helpful friend.

The testimony to his high Christian character was marked. All were sure that to him would be given the welcome, "Well done, good and faithful servant, thou has been faithful over a few things, I will make thee ruler over many things: Enter thou into the joy of thy Lord."

The January Number

AFTER a careful reading of the current number, in proof, we are impressed with the exceptional interest of its contents. No more valuable issue has been published. Mr. Puddefoot needs no recommendation. He appears twice, and whoever steps aboard his train will find it a lightning express that cannot be left until the terminal station is reached. Secretary Ives' and Miss Reynolds' Italian pages are equally irresistible. The new Secretary Mr. Northrop puts his points most happily. The brief abstract of Dr. Scudder's address at Des Moines, is a striking revelation of Missionary conditions in Hawaii. The tender appreciation of the late Treasurer Palmer, by his long time associate, will be welcome to many friends of that rare good man. Field Notes, crowded out of late by the demands of the Annual Meeting, are of uncommon interest. The Young People's Department is fairly alive with stirring suggestions. But the most striking feature of this number will be found under the new department, "Women's Work and Methods." For that department, we bespeak a special and thoughtful reading, and a quick response, on the part of "those women" who are co-laboring with us for Home Missions.

WOMEN'S WORK AND METHODS

"For we are made for co-operation."—MARCUS AURELIUS

A New Departure

IN presenting this page to Congregational readers under its altered title the Editor of THE HOME MISSIONARY desires that a woman, for this once, should "take the chair." I do not know how many of my fellow-workers will read these lines, but I seem to see you all, north and south, east and west,—“honorable women not a few,” and “well reported of for good works.” To you, one and all, I send my greetings. May the new year bring us nearer together!

There are women to-day who feel that this auxiliary work of ours, important as it is, needs a broader outlook upon our country as a whole. They do not underrate the old, but they would welcome new methods, better means of inter-communication. They know the joy of comradeship with others, and they want the same intellectual atmosphere in their church work that they find in their civic club. They prefer to have a meeting conducted according to parliamentary rule; they do not mind getting tired at times, but they object to being bored; and they have a sense of humor, too, and like to see the Lord's work done with a merry heart.

Some of us are college women, and some of us never went to school after we were fifteen. Some of us own the stimulus of a large city church, and others are working as faithfully in some out-of-the-way place, and longing to be in closer touch with other women. Well, that is what this department is for—to put us in touch with one another. In this central spot we may meet on paper to compare notes. What conditions are you struggling with in

your part of the country? How are you helping some needier region? What has been your most successful way of raising money? Does your society foster a true social spirit in your own church? Tell us these things.

But some people always say, “I have no literary ability, I never can write a letter that reads well in print.” Dear fellow-workers, do you know what editors do to our letters when they dare? They treat them like fish for the table—cut off heads and tails! We can save them the trouble! We can pack our news into a sentence or two, and send it along. Say, without preliminaries: “Our church is in the sand hills, and we have had hard work to pay for our building, but we raised ten dollars for a mission Sunday school in our own state;” or, “We gave some character scenes from “Cranford” in old-fashioned costume;” or, “We cannot afford cardboard mounts, so we use pictures mounted on manila paper at our meetings:” something definite like that. This page will hold a good many such items, and many such are wanted. Let us pass around our suggestions. Let us dwell on the positive side, and not on the negative side of things, that we may catch an inspiring influence from one another. Then will the efforts of women in obscure little places cease to be isolated efforts, and become part of the powerful forces working to enlarge the Kingdom of God.

Have a Program!

How many women's societies are meeting this winter without any definite scheme for the half hour which follows the business meeting? “Ex-

tracts" are chosen at random from some magazine, or the secretary reads a letter which, in nine cases out of ten, she will not have taken the pains to read over aloud beforehand. Or some one from outside comes to give a talk; or else, fails to come, and then "the cupboard is bare."

None of these ways of occupying time increases one's powers, because none of them *exercises* one's powers. A literary club which does not require some brain work from its members dies a natural death. What keeps the missionary society alive in spite of everything is its motive, and the sense of duty in a faithful few; but why not make duty interesting? There are many ways of doing this.

One society has planned its work in this fashion. At the annual election in April a program committee of three were appointed. Each came with written suggestions to the first committee meeting. The subject finally agreed upon being important enough for a whole season's consideration, it was divided for the time being into three sections, and each went to work independently on her section, to find out what sources of information upon it were available. Books in the public library bearing upon the general subject were noted, newspaper clippings collected, letters written to the missionary societies and to state superintendents, asking for addresses of persons on the field who could furnish facts. At the next meeting enough had been learned to give shape to a program allowing four or five short topics to each meeting. Care was taken to word their titles in a way to arouse interest. The most important topics were then assigned in advance to club members, who were told where to apply for material. When the club met in the fall, part of the winter's work had been done beforehand.

This plan is not ideal in all respects, for it throws upon the committee some burden of investigation which might better be undertaken by the individual members, but it is practical in two ways. It favors modest people who feel less conspicuous when there are several others taking part with them, and it leaves a margin for the unexpected, so that a meeting does not go all to pieces because Miss A—— is out of town, or Mrs. B—— has the grippe.

Now is the fitting time for starting a new method. A program committee could prepare two or three bright meetings between now and spring. It could arrange at least one open meeting for the church in general. Propose such a committee. Consult the president beforehand, that she may create the opportunity for you. Choose some definite topic for consideration. *Have a program.*

The Question Box

This department aims to put women in the way of such information as they may need about work and methods, material for programs, new publications, etc. It cannot undertake to give long answers to correspondents, but it will try to refer them to the proper authorities. Questions will be answered in the same issue whenever possible. They should reach the editorial rooms not later than the third of any month, to be printed in the next month's issue. Please do not make your question part of a letter, for that necessitates some one's copying it out. Write it on a separate piece of paper, and sign your initials, with town and state added, that we may know from what part of the country inquiries come. It is hoped that women will avail themselves of this opportunity to get their questions answered without waste of postage.

DR. DOREMUS SCUDDER AT DES MOINES

REV. DOREMUS SCUDDER, secretary of the Hawaiian board, came all the way from the far off islands to present its needs and opportunities for missionary work. His address was a most eloquent review of the missionary history of the islands and he paid a splendid tribute to the early missionary heroes who planted the first seeds of Christianity and nurtured them. He pointed out also that while at one time, in 1860, 32.5 per cent. of the Hawaiian population was enrolled in Christian churches, in 1900 only 10 per cent. was so enrolled; he showed further that in 1860 31 per cent. of the entire population of the islands was in Christian churches, while now only 4 per cent. is so enrolled. He declares that in a large measure this alarming decrease was due to the fact that America laxed in its missionary work.

Mr. Scudder made a warm plea for a renewal of Congregational activity in the Hawaiians and a re-establishment of Congregational prestige. He advanced many reasons for working this field, not merely for its local good, but because through Hawaii is a gateway for reaching Asia. In this connection he paid an interesting tribute to the Chinese. He said:

But our opportunity widens far beyond the boundaries of Christian fellowship and race assimilation within the territory. Hawaii simply cannot live for itself alone. Its destiny is to affect the whole Pacific world of which it is the center. As that world halts at this God-made rest-house will the influence of the islands be recreative or destructive? Is the touch to be that of the Christ or of the beast? The multitudinous saloons and gambling dens of Honolulu are fighting a life and death battle to answer this query their way. We want your help, fathers and brothers in Christ, to answer it God's way. Our touch is wider than you think. It reaches far across the blue Pacific into thousands of hamlets in China and Japan. Remember the farming class of the latter empire is almost untouched by the gospel at home. We have the most progressive of the children of its farms and fields at our doors. We love these Asiatics as you do not, because we know them. We have never treated the Chinese with the scorn and meanness, the stonings and murderous mobbings of the mainland. Hawaii gave them her daughters and opened to them her citizenship. They have them repaid the confidence a hundred fold. America is making one of her biggest blunders—not excepting slavery and free franchise for blacks—in her open door to Europe's wornout millions side by side with her closed door to the yellow man, the arbiter of the future. We in Hawaii, who know

him, found in him some elements of adaptation to the coming world-civilization which we proud Anglo-Saxons lack. We have been evolved to survive in an atmosphere of war; he in one of peace. We need him more than he needs us. But to make him what he may be, to round out all his glorious possibilities, he must have Christ. Therefore, God sent him to Hawaii, where, though not always treated like a brother, he has fared better at the hands of the Anglo-Saxons than anywhere else on earth. He comes to us by the ten thousands. Part of him returns home; part stays. The part that goes carries back new wants and opens the way for American commerce. It is our business that he take Christ with him. That business has been well begun, for already Hawaii has given Japan one of her three leading Christian laymen. Already we are sending over young men with hearts aflame to carry the gospel to Japan, China, the Philippines, Pacific coast anywhere. You have marveled at Japan's patriotism; fanaticism some call it. Those who talk that way don't know the Japanese. It is loyalty. Wait till that loyalty begins to burn for King Christ as it is blazing today for Emperor Mutsuhito, then the world will think it never knew the meaning of the word missionary.

Now, then, we live in an age which believes in applying modern methods to Christian propaganda. A half century or more ago our naval leaders discerned the vital strategic relation borne by Hawaii to our mainland. Over that midocean territory today the stars and stripes wave because the nation believes true what its fighting men said. But the importance of Hawaii to the kingdom of Christ is infinitely greater than its value to the United States, incalculable though that may be. Think of 100,000 Chinese and Japanese torn from their connection with effete religious systems and placed in our very hands to do with as we please, not scattered as their fellow immigrants are in our mainland, where community Christian life with one another is impossible, but gathered in groups by themselves on lonely plantations. They turn so readily to the teaching of Jesus that with proper facilities the majority should go back home flying the banner of the cross. I know no possible justification for God's marvelous dealings with Hawaii except in connection with this world-wide mission. In a few short years the Hawaiian people will be no more than a strain of blood in a great mixed nation. But Asia is limitless, and Hawaii is one key to Asia. The command of our Captain regarding those mid-Pacific islands to His American army is: "Occupy, fortify, and use as strategic base."

APPOINTMENTS AND RECEIPTS

APPOINTMENTS

November, 1904.

Not in commission last year.

Chapin, S. A., Dayton, Wyo.
 Detch, Albert T., Indianapolis, Ind.; Dyrness, C. T., Chicago, Ill.
 Evans, J. J., Frostburg, Md.
 Green, George J., Oil Center and Kern, Cal.
 Jones, Fred V., Port Angeles, Wash.
 King, Thomas, Big Timber and Livingston, Mont.
 Marsh, Lucian J., Grand Island, Neb.; Miller, A. C., Logan and Lebanon, So. Dak.; Morrison, Arthur, Wellington, Colo.; Moxie, Charles H., Walnut Grove, Minn.
 Packard, N. L., General Missionary in Neb.
 Schurr, Daniel G., Hickman Mills, Mo.; Sealey, H. J., Atlanta, Ga.; Sherrill, A. F., General Missionary Work in Ga.; Smith, George A., Dacula, Powder Springs, Hapeville and Cascade, Ga.
 Tontz, Knowles S., Big Timber, Mont.
 Wagner, C. J., Selby, So. Dak.; Weidman, Milo, Long Pine, Neb.

Re-commissioned.

Anderson, H. E., Sulphur Springs, Colo.; Avery, Oliver P., Oklahoma City, Okla.
 Benedict, A. J., Tombstone and Pearce, Ariz.; Bickford, Warren F., Muskogee, Ind. Ter.; Bobb, J. C., White Water and Kannah Creek, Colo.; Buell, Seth H., Ravenna, Neb.

Dickson, John W., Stillwater, Minn.; Duncan, Calvin W., Ogallala, Neb.
 Earl, James, Brownston and Stewart, Minn.; Evans, John G., Corry, Penn.
 Fulgham, Philip O., Shipshewana and Ontario, Ind.
 Grieb, Edmund, Seattle, Wash.
 Hannant, N. E., Clear Lake, So. Dak.; Harris, Ransom C., Ten Broeck, Talley, Section and Tip, Ala.
 Lillie, I. B., Harmony, Bethel and Deer Creek, Okla.; Long, Joseph B., Nogales, Ariz.
 Martyn, Cyril P., Jerome, Ariz.; Mason, H. C., Seattle, Wash.; Mason, J. H., Danbury, Neb.; May, Thomas F., Campbell, Neb.; Millard, M. J., M. A. Strang and Bruning, Neb.; Miller, Henry G., Vernal, Utah; Mirek, E. A., Biwabik, Minn.
 Nichols, John T., Seattle, Wash.
 Roberts, Owen W., Bryant, So. Dak.; Rose, George W., General Missionary in Utah and Idaho.
 Smith, Frank N., Tekoa, Wash.; Spangler, George B., Craig and Maybell, Colo.; Spanswick, T. W., Carney, Minn.; Spencer, J. A., Agra, Tryon and Carney, Okla.; Swartout, Edgar P., Highmore, So. Dak.; Swinnerton, George F., St. Louis Park, Minn.
 Thompson, James B., Pleasant Valley, So. Dak.; Tillman, W. H., Atlanta, Ga.; Todd, Henry C., Granite Falls, Minn.
 Vogt, William F., Friend and Turkey Creek, Neb.
 Whitehead, John W., North Rome, Ga.

RECEIPTS

November, 1904.

For account of receipts by State Auxiliary Societies, see pages 328-9

MAINE—\$68.25.

Portland, Ladies of Bethel, 25; Saco, 1st, 43.25.

NEW HAMPSHIRE—\$285.00.

Boscawen, S. S., 4; Hanover, Dartmouth Coll., 104.50; Laconia, 103.38; Littleton, 53.12; Rochester, H. M. Plumer, 20.

VERMONT—\$3.25.

Springfield, C. E., 3.25.

MASSACHUSETTS—\$1,700.78. Of which legacies \$312.23.

Amesbury, Union, 12.25; Auburndale, Friends, 25; Brockton, Estate of Cephas Soule, 106.56; Chelsea, Central, 12.41; Dalton, 1st, to const. M. Goodnow, N. B. Brown, D. M. Russell and W. L. Mandigo, Hon. L. Ms., 232.04; Dorchester, 2nd, S. S. Primary Dept., 2; Dudley, 1st, 4; Everett, Estate of S. R. Harlow, 100; Fairhaven, 1st, 60; Georgetown, 1st, 2.20; Holyoke, 1st, S. S., 11.21; Interlaken, 9.10; Ipswich, A friend, 10; Lowell, High St., 78.30; Pawtucket, 24.38; Merrimac, F. O. Davis, 5; Montague, 1st, 40.75; New Bedford, No., 10; Newburyport, Estate of H. M. Savory, 15.67; Belleville, 50.21; Friends, 4.50; Pittsfield, Miss J. W. Redfield, 10; Salem, Tab. S. S., Primary Dept. 5; Springfield, No., to const. G. T. Murchough an Hon. L. M., 50; Turners Falls, 14.

Woman's H. M. Association of Mass. and Rhode Island, Miss L. D. White, Treas.: For Salary Fund, 716.

RHODE ISLAND—\$2.00.

Slatersville, S. S., 1; C. E., 1.

CONNECTICUT—\$8,237.23; of which legacies, \$7,631.62.

Miss. Soc. of Conn., by Rev. J. S. Ives, 61.10; Bethlehem, 26.78; Bridgeport, A. A. Kellogg, 3; Bristol, 1st, 31.90; Chester, 17.50; Ellington, Mr. and Mrs. C. Bradley, 1; Greenwich, 2nd, 82.49; C. E., 10; Hamden, Estate of B. A. Baldwin, 1,404.45; Hartford, Mrs. M. A. Williams, 15; Marlborough, Estate of C. Buell, 1,025.33; Middlefield, C. E., 5.05; Milford, 1st, 5.50; New Haven, A friend, 100; New Preston, C. E., 2.45; Mrs. E. C. Williams, 3; South Windsor, Estate of Mrs. J. B. Scoville, 5,201.84; Stafford Springs, 17.35; Stonington, 2nd, 31; Stony Creek, 15.25; West Cornwall, D. L. Smith and family to const. Miss K. M. Salewski an Hon. L. M., 50; Windsor, A friend, 50.

Woman's H. M. Union, Mrs. W. W. Jacobs, Treas.: Bridgewater, 17; Hartford, South, Primary S. S., special, 25; North Haven, L. B. S., 34.16; 76.16

NEW YORK—\$621.10.

Angola, Miss A. H. Ames, 5; Baiting Hollow, Mrs. D. L. Downs, for freight, 5; Bridgewater, 18.66; Brooklyn, South, 40; A friend, 20; Clifton Springs, F. A. M. Eddy, 5; Flushing, 1st, 85.23; Hopkinton, C. E., 3.80; Hudson, Mrs. D. J. Pierson, 1; Morristown, 1st, 10.82; New York City, Mrs. A. Hickok, 250; Port Leyden, A. J. Schroeder, 20; Schenectady, A. S. Carleton, 1; Sidney, 50; Utica, Plymouth, 36.75; Washington Mills, S. S., 6; Wellsville, 1st, 35.84; West Meredith, M. R. Whitney, 2; White Plains, S. S., 25.

PENNSYLVANIA—\$137.28.

Received by Rev. C. A. Jones, Leander S. S., Dr. H. H. Cowles, 5; Duquesne, Bethlehem, Slovak, 10.25; Kane, J. Davis, 25; Minersville, 1st, 7.73; Philadelphia, Central, 45; Park, 31.60; Pittsburg, Swedes, 5; Youngstown, 2.70.

Woman's H. M. Union, Mrs. D. Howells, Treas., 5.

MARYLAND—\$16.66.

Baltimore, 2nd, 16.66.

DISTRICT OF COLUMBIA—Legacy, \$25.00.

Washington, Legacy of Lucy O. Fishback, 25.

NORTH CAROLINA—\$4.00.

King's Mountain, Lincoln Academy, 4.

GEORGIA—\$6.50.

Brasswell, Ephesus, 1.50; Powersville, Allen's Chapel, Sycamore, Womble Chapel, 5.

ALABAMA—\$19.03.

Received by Rev. A. T. Clarke, Wallace, Providence, 40; Antioch, 1; Helfin, Oxford Conference, 6; New Hope, 1.50; Oak Grove, 2; Talladega, 8.13.

LOUISIANA—\$21.15.

Hammond, S. S., 21.15.

FLORIDA—\$1.75.

Pototo and Westville, 1.75.

TEXAS—\$11.50.

Dallas, Central S. S., 11.50

OKLAHOMA—\$63.18.

Received by Rev. J. H. Parker, Independence, 1.21; Ridgeway, 1.50; Alva, Olivet, 5; Carrier, 21.95; El Reno, Pilgrim, 4.50; Jennings, 1st, 20; Lawton, 5.02; Sparks, Plymouth, 4.

ARIZONA—\$48.00.

Tempe, 8; W. M. S., 15; Tucson, 25.

OHIO—\$335.00.

Ohio H. M. Soc. by Rev. C. H. Small, by request of donors, 25; Bellevue, Mrs. C. E. Boise, 10; Oberlin, A Friend, 300.

INDIANA—Legacy, \$100.00.

Orland, Legacy of Lucia Partridge, 100.

ILLINOIS—\$16.00.

Elva Station, Mr. and Mrs J. W. Ward, 5; Payson, Rev. D. B. Ellis, 5; Touica, C. E., 6.

MISSOURI—\$33.90.

St. Louis, Pilgrim, 33.90.

MICHIGAN—\$100.

Milford, Mrs. S. A. Manzer, Thanksgiving Thank offering, to const. Mrs. C. Speer and Mrs. E. Stevens, Hon. L. M., 100.

WISCONSIN—\$2,745.46; of which legacies, \$2,737.54.

Clintonville, Bethany, Scand's and Navarino, Bethesda, Scand's., 6.42; Glenwood, Swedes, 1.50; LaCrosse, Estate of L. M. Beebe, 1,737.54; Ripon, Legacy of Mrs. C. K. Spencer, 1,000.

IOWA—\$3.12.

Lake View, S. S., 3.12.

MINNESOTA—\$393.48.

Received by Rev. G. R. Merrill, D.D., Benson, 5; Minneapolis, Plymouth, 00; Stewartville, 5; Received by Rev. S. V. S. Fisher: Lake City, Swedish, 2.00; St. Cloud, Swedish, 1.65; Bertha and Clarissa, 2; Detroit, 2.66; Rev. C. H. Corwin, 5; Minneapolis, Park Ave. S. S., 10; Sleepy Eye, Union, 21.92; Twin Valley, 1st, 2.50; Zumbrota, 1st, 12.60;

Woman's H. M. Union, Mrs. A. W. Norton, Treas. Austin, 8.50; Benson, 5; Excelsior, 8.35; Fair Oaks, 2.75; Grand Meadow, 3; Mantorville, 5; Minneapolis, Park Ave., 46.40; Lyndale, S. S., 23.25; Plymouth, 75; Pilgrim, 20; Vine, 9.70; St. Louis Park, 12.50; Moorehead, 7.50; New Paynesville, 1.30; Jr. C. E., 1; Wadena, 3.

KANSAS—\$4.19.

Alexander, German, 4.19.

NEBRASKA—\$391.27.

Brewster, G. H. Brewster Mem., 3.54; Butte and Naper, German, 10; Columbus, 15.40; Indianola, 10.73; Silver Creek, 5; Upland, 331; Walhoe, 7; Wescot, 8.60.

NORTH DAKOTA—\$182.13.

Received by Rev. G. J. Powell, Buxton, 2.70; Cummings, 3; Fargo, 1st, 50; Dawson, 3; Hanover, Zion's German, 30; Jamestown, 1st, 17.25; Kensal, 20; Michigan City, 40; Niagara, 10; Oliver Co., 6.18.

SOUTH DAKOTA—\$101.81.

Columbia, United, 6.55; Houghton, 2.30; Fort Pierre, 35.00; Greenleaf, 1; Ree Heights, 6; Hosmer, St. Paul's German, 6; Lake Preston, 1.50; Mitchell, 18.44; Scotland, 10; South Shore, 5.52; Valley Springs, 6; Wagner, 3.50.

COLORADO—\$44.40.

Colorado Springs, Hillside 6; Lafayette, 11.45; Colorado City, 1.02; Denver, Pilgrim, 2.50; Globeville, German, Wadding, A. Traudt, 7.50; Elk River, 9.90; Otis, 6.

WYOMING—\$11.35.

Wheatland, 11.35.

UTAH—\$10.00.

Sandy, 5.

Woman's Missionary Union, Mrs. A. A. Wenger, Treas. Ogden, 1st, 5.

IDAHO—\$20.00.

Nora, Swedes, 5; Pocatello, Ladies' Miss. Soc., 15.

CALIFORNIA—\$2,037.76; of which legacy, \$2,000.

Received by Rev. J. L. Malle, Pasadena, 1st, 22.35; Ramona, 5.41; Alpine and Dehesa, 4; Colusa, Estate of Lucy M. Tuttle, 2,000; Los Angeles, Mrs. O. S. Adams, 5; Bethlehem, 1.

OREGON—\$55.33.

Beaver Creek and New Era, German, 16; Bethel, 2.15; Elliott Prairie, 2.78; Hubbard, 2.90; Smyrna, 20; Condon, 1st, 10; Tualatin, 1.50.

WASHINGTON—\$54.31

Received by Rev. W. W. Scudder, Jr., Kalama, Sr. C. E., 2; Jr. C. E., 1.35; Tabor, Free Evan, 5; Aberdeen, Swedes, 2.80; Index, 1st, 6.66; Ritzville, German, 35; Washuena, Plymouth, 2.

NOVEMBER RECEIPTS

Contributions.....	\$5,105.28
Legacies.....	12,806.39
Interest.....	\$17,911.67
Home Missionary.....	452.29
Literature.....	114.35
	42.46
Total.....	\$18,520.77

AUXILIARY STATE RECEIPTS**MASSACHUSETTS HOME MISSIONARY SOCIETY.**

Receipts in November, 1904.

Rev. Joshua Coit, Treasurer, Boston, Mass.

Andover, J. F. Kimball, 20; Acton, 15; Ashby, 13.74; Amherst, 2nd, 6; Berlin, 8.30; Beverly, No., 2nd, 16.80; Dane St., 172; Boston, Central, 411.77; F. E. Emrich, 10; Greek, 3; Roxbury Highland, 86.50; Italian, 10; Jamaica Plain Central, 84.88; S. B. Capen, 100; Old South, 275; Boxford, 1st, 25.16; Brackett Fund Income, 80; Brookline, Est. Hepzibah B. Barker, 1,000; Brockton, Campello S. S., 19.25; Chesterfield, 2.36; C. E., 2.50; Chicopee Falls, 2nd, 17.50; Dane C. E., 5; Danvers, 1st, 37.51; Duxbury, 6; Erving, 4.00; Everett, Courtland St., 30.15; Falmouth, Waquoit, 4; Fitchburg, Finns, 11.20; Foxboro, Bethany, 14.06; Frost, Rufus Fund, Income, 24; Gurney, R. C. Fund, Income, 12; Hinsdale, 64.45; Holyoke, 1st, 24.52; Hopkinton, 18; Lunenburg, 8.61; Lynn, 1st, 30.61; North S. S., 10.92; Marion, 9.69; New Salem, C. E., 1.25; Newton, Elliot S. S., 25; A Friend, 25; Northbridge, Whitinsville, Extra Cent a Day, 17.11; No. Middleboro, 33.05; Orange, Central 20.01; Pelham, 5; Petersham, North, 33.70; Pittsfield, French S. S., 10; Peabody, 1st, 15; Quincy, Finns, 21.13; Reed Dwight Fund, Income, 30; Salem, Tabernacle, 10.90; Springfield, Emmanuel, 10; Hope, 36; Park, 27.53; Sutton, 1st, 8.93; Taunton, East, 5.40; Topsfield, A Friend, 3;

Waltham, Trinitarian, 51.15; Wakefield, 28.61; West Boxford, 6.62; Westhampton, 20.38; Weymouth, South, Old South, 12.25; Whitcomb, David Fund, Income, 155; Whiting, J. C. Fund, Income, 124; Whitney Fund, Income, 100; Woburn, Scand., 5.56; Worcester, Plymouth, 87.58.

Woman's H. M. Assn., Lizzie D. White, Treas.
For Salary, Mrs. May, Italian work..... \$35.00
For Salary Acct. French American..... 70.00
Regular..... 3 682.73
Home Missionary..... 3.70
Designated for C. H. M. S., Old South Church, Boston..... 600.00
Designated for Armenian Work, Lawrence, Rev. W. E. Wolcott..... 100.00
Designated for Italian Work, Italian Mission, Boston, C. H. Rutan, 100; W. M. Lowney Co., 100; N. E. Confectionery Co., 100..... 300.00

Total..... \$4,791.43

THE MISSIONARY SOCIETY OF CONNECTICUT.

Receipts in November, 1904.

Ward W. Jacobs, Treasurer, Hartford.

Ansonia, German, 6; Barkhamsted, 10; Bridgeport, Swed-

ish, Y. P. S., 5; Chaplin, 9; Colchester, 1st, 53-78; Greenwich, 1st, 20; Middletown, 3rd, 12-20; Morris, 7-55; Naugatuck, Swedish, 5; New Britain, South S. S., 10; New Haven, Redeemer, Oak Street Mission, for Italian work, 25; Newington, for C. H. M. S., 47-30; New Preston Hill, 10; Old Lyme, C. E., 10-20; Old Saybrook, 2-65; for C. H. M. S., 2-65; Preston, 10; Scotland, 7; Simsbury, 1st, for C. H. M. S., 11-15; Suffield, 1st, 23-33; Thomaston, 1st, 10-52; Swedish, 5; Waterbury, 1st, 98-64; and for Italian work, 20; West Stafford, 4-57. Total.....\$435.63
M. S. C.\$374.44
C. H. M. S.61.19

Total\$435.63

Correction: In the Connecticut Receipts, December Home Missionary, page 203, for Bristol 15, read Bristol S.S. 15. For Wilton, Church of Christ S.S., 5-22, read Wilson.

RHODE ISLAND HOME MISSIONARY SOCIETY.

Receipts in November, 1904.

J William Rice, Treasurer, Providence.

Howard, Franklin Ch., 11; Newport, United Ch., 50; Providence, Beneficent Ch., 40-92; Slatersville, 20; W. H. M. A., 180; Wood River Junction, 10. Total.....\$311.92

Correction: Omit Beneficent Ch. 65.00, as this contribution goes to the National treasury, see pages 292, and 293 in December Home Missionary.

OHIO HOME MISSIONARY SOCIETY.

Receipts in November, 1904.

Rev. C. H. Small, Treasurer, Cleveland.

Akron, West Hill, 65; Cleveland, Cyril, 35; Trinity 5; Coolville, 3-67; Huntington, W. Va., 12; Ireland, 2; Medina, 21-8; W. M. S., 8; A. I. Root, for Cuba, 25; Radnor, 10; S. S., 20; Jr. C. E., 5; South Radnor, 6-30; Shandon, 16-25; Toledo, Mayflower, 3-50; Wayland, 5-20; Wellington, 52. Total.....\$491.92

OHIO WOMAN'S HOME MISSIONARY UNION.

Receipts in November, 1904.

Mrs. George B. Brown, Treasurer, Toledo.

Cleveland, Highland, W. M. S., 5; Kinsman Street L. A. S., 5; Elyria, 1st, W. A., 30; C. E., 7; Huntington, W. Va., W. M. S., 3-25; Medina, C. E., 20; Newport, Ky., L. A. S., 6; Pittsfield, L. B. S., 3; Springfield, Lagonda Ave., W. M. S., 5; West Millgrove, C. E., 2.

Total.....\$86.25
General Total.....\$578.17

MICHIGAN HOME MISSIONARY SOCIETY.

Receipts in November, 1904.

Rev. John P. Sanderson, Treasurer, Lansing.

Ada, 2nd, 5; Allenville, 1-01; Alpena, 7-26; Cannon, 7; Cannonsburg, 3; Delta, 4-50; Detroit, Woodward Ave., 100; Canfield Ave., 1-53; Grand Ledge, 9-50; Hudson, 39-05; Ironton, 3; Kalamazoo, Henry Montague, 5; Lansing, Plymouth, 2-60; Lamont, 15; Luzerne, 1; Middleville, 7; Omena, L. H. Wheeler, 10; Romeo, 43-34; Ryne, 1-50; Saginaw, Genesee St., 5-20; Three Oaks, 50-25; Wacousta, 4-75; Wolverine, 1; Ypsilanti, 25; A Friend, 1; W. H. M. U., by Mrs. E. F. Grabill, Treas., 262-50. Total.....\$681.08

MICHIGAN WOMAN'S HOME MISSIONARY UNION.

Receipts in November 1904.

Mrs. E. F. Grabill, Treasurer, Greenville.

Alam, M. S., 4-25; Bedford, L. A. S., 2-50; Benton Arbor, W. M. U., Thank Offering, 5; Bronson, W. H. M. U.,

6-50; Charlotte, L. B. S., 25; Detroit, 1st, W. Assoc., Thank offering, 30; Brewster, W. Assoc., 20; Legacy of Mrs. M. A. Kelsey, 100; Frankfort, W. H. M. U., 5; Grand Rapids, Plymouth, W. M. S., 10; Grand Ledge, Plymouth, W. M. S., 3-50; Greenville, Plymouth W. M. S., 5-10; Interest, 37-50; Kalamazoo, W. M. U., (Thank offering, 13-58) 35-21; Morenci, W. M. S., 20; North Adams, W. M. U., 30; Reed City, W. H. M. S., 12-50; Three Oaks, W. M. U., 8-73; Traverse City, W. H. M. S., 25; Wheatland, L. H. M. S., (Thank offering, 9-25); 19-25. Total.....\$414.05

YOUNG PEOPLE'S FUND.

Grand Rapids, Park. C. E., 20; South, C. E., 2-50; North Adams, C. E., 5. Total.....\$441-55

ILLINOIS HOME MISSIONARY SOCIETY.

Receipts in November, 1904.

John W. Iliff, Treasurer, Chicago, Ill.

Alton, C. E., 3; Amboy, S. S., 6; Austin, 2-35; Belvidere, S. S., 2-40; Boaz, S. S., 2-78; Bowen, S. S., 6; Buda, 42-75; Bunker Hill, 37-50; Byron, 7-75; S. S., 4-25; Cable, S. S., 2-26; Carpentersville, 1-35; Chesterfield, 5-20; Danville, Plymouth, 6-65; Dayton, 11 1st, 10; Garfield Park, S. S., 5-30; Godfrey, S. S., 5-75; Hinsdale, Special, 365-13; S. S., 16-20; Jefferson, Park St., Trinity, German, 2; Kemper, S. S., 1-03; Leavitt St., 21-40; Loda, S. S., 3-60; Moline, 1st, 41-50; S. S., 10; Morgan Park, S. S., 5-22; Oneida, Ch. and S. S., 12-81; Pana Mission, 3; Park Ridge, German, 5; Payson, 22-53; Pilgrim, C. E., 1; Port Byron, 12; Princeton, S. S., 8-41; Rockford, 2nd, 10; Sandwich, S. S., 5; Toulon, C. E., 25; Warrensburg, Pilgrim, S. S., 2-50; Waverly, 5-60; West Pullman, 4-30; Westville, 15-50; W. H. M. U., 154-10.

Froin Individuals: W. D. Allen, 12; John and Mary, 80; Helen Lucille Lewis, 2; L. K. Seymour, 77-47; J. D. Wyckhoff, 8; C. W. T. Club, 50; Ministerial Bureau, 15. Total.....\$1,092.66

DONATIONS OF CLOTHING, ETC.

Reported at the National Office in November, 1904.

Baiting Hollow, N. Y., box, 38-40; Baltimore, Md., W. M. S. of Associate Ch., box, 112; Bangor, N. Y., W. M. S., bbl., 12; Binghamton, N. Y., 1st Ch., box, 164-52; Cameron, Mo., W. M. S., box, 8-30; Chicago, Ill., Ladies Assoc. of South Ch., 2 bbls., 178-30; Colchester, Conn., Ladies Benev. Soc., box; Collinsville, Conn., H. M. Soc., box, 65-22; Danielson, Conn., Westfield Ch., box, 50; Danville, Iowa, L. M. S., box, 31-25; Easton, Conn., bbl., 25; East Orange, N. J., 2 bbls., 182-37; Ithaca, N. Y., 1st Ch., box, cash, 7-78; Lockport, N. Y., W. H. M. S. of 1st Ch., box, 68-40; Manchester, N. H., L. M. S. of South Main St. Ch., bbl., 70-04; Meriden, Conn., Ladies Aid of Center Ch., bbl., 106-32; Middletown, Conn., L. H. M. S. of 1st Ch., bbl., 81; Union Soc. of South Ch., 2 boxes, 120-88; Moline, Ill., Ladies Aid Soc. and Benev. Soc. of 1st Ch., cash and bbls., 107-50; Montclair, N. J., Young Women's Miss. Soc., bbl. and box, 206-64; Mount Vernon, N. Y., 1st Ch., box, 57; New Britain, Conn., W. H. M. S. of 1st Ch., box, 87-60; W. H. M. S. of South Ch., box, 180-32; New Haven, Conn., L. H. M. S. of 1st Ch., 6 boxes, 1-01-3-42; North Fairfield, Ohio, L. M. S., bbl., 42-85; Norwalk, Conn., L. B. A. of 1st Ch., box, 100; Oakville, Conn., Ladies Aid Soc. of Union Ch., bbl., 70-45; Oberlin, Ohio, H. M. S. of 1st Ch., bbls., 103-63; Rockville, Conn., Ladies Aid Soc. of Union Ch., 2 boxes, 214; Saratoga Springs, N. Y., Ladies Union of New England Ch., bbl., 65; Sherburne, N. Y., W. H. M. S. of 1st Ch., box, 112-71; South Manchester, Conn., Ladies Benev. Soc. of 1st Ch., box and bbl., 100; Southport, Conn., Ladies Soc., box, 40; South Windsor, Conn., H. M. S., bbl., 96; Stafford Springs, Conn., box, 100-15; Stonington, Conn., 2nd Ch., box and bbl., 200-53; Winchester, N. H., L. H. M. S., box and bbl., 78. Total.....\$1486.76

WOMAN'S STATE HOME MISSIONARY ORGANIZATIONS

OFFICERS

1, NEW HAMPSHIRE, *Female Cent. Institution*, organized August, 1804; and *Home Missionary Union*, organized June, 1890. President, Mrs. James Minot, Concord; Secretary, Mrs. M. W. Nims, 5 Blake St., Concord; Treasurer, Miss Annie A. McFarland, 106 N. Main St., Concord.

2, MINNESOTA, *Woman's Home Missionary Union*, organized September, 1872. President, Miss Catharine W. Nichols, 230 E. 9th St. St. Paul; Secretary, Mrs. J. E. Truesdell, 1010 Dupont Ave., South, Minneapolis; Treasurer, Mrs. A. W. Norton, Northfield.

3, **ALABAMA**, *Woman's Missionary Union*, organized March 1877; reorganized April, 1880. President, Mrs. M. A. Dillard, Selma; Secretary, Mrs. E. Guy Snell, Talladega; Treasurer, Mrs. A. W. Horney, 425 Margaret Ave., Smithfield, Birmingham.

4, **MASSACHUSETTS and RHODE ISLAND**, While the W. H. M. appears in the above list as a State body for Massachusetts and Rhode Island, it has certain auxiliaries elsewhere. *Woman's Home Missionary Association*, organized February, 1880. President, Mrs. Wm. H. Blodgett, 645 Centre St., Newton, Mass.; Secretary, Miss. L. L. Sherman, 607 Congregational House, Boston; Treasurer, Miss Lizzie D. White, 607 Congregational House, Boston.

5, **MAINE**, *Woman's Missionary Auxiliary*, organized June, 1880. President, Mrs. Katherine B. Lewis S. Berwick; Secretary, Mrs. Emma C. Waterman, Gorham; Treasurer, Mrs. Helen W. Hubbard, 79 Pine St., Bangor.

6, **MICHIGAN**, *Woman's Home Missionary Union*, organized May, 1881. President, Mrs. C. R. Wilson, 65 Frederick Ave., Detroit; Cor. Secretary, Mrs. Percy Gaines, 208 Hudson Ave., Detroit; Treasurer, Mrs. E. F. Grabbill, Greenville.

7, **KANSAS**, *Woman's Home Missionary Union*, organized October, 1881. President, Mrs. R. B. Guild, Bern; Secretary, Mrs. Emma E. Johnston, 1233 W. 15th St., Topeka; Treasurer, Mrs. W. A. Sloo, 1112 W. 13th St., Topeka.

8, **OHIO**, *Woman's Home Missionary Union*, organized May, 1882. President, Mrs. C. H. Small, Springfield; Secretary and Treasurer, Mrs. G. B. Brown, 216 Warren St., Toledo.

9, **NEW YORK**, *Woman's Home Missionary Union*, organized October, 1883. President, Mrs. William Kincald, 483 Greene Ave., Brooklyn; Secretary, Mrs. Howard F. Doane, 252 West 104th St., New York City; Treasurer, Mrs. J. J. Pearsall, 153 Decatur St., Brooklyn.

10, **WISCONSIN**, *Woman's Home Missionary Union*, organized October, 1883. President, Mrs. T. G. Graspie, Wauwatosa; Secretary, Mrs. J. H. Dixon, Beloit.

11, **NORTH DAKOTA**, *Woman's Home Missionary Union*, organized November, 1883. President, Mrs. E. H. Stickney, Fargo; Secretary, Mrs. Silas Daggett, Harwood; Treasurer, Mrs. J. M. Fisher, Fargo.

12, **OREGON**, *Woman's Home Missionary Union*, organized July, 1884. President, Mrs. E. W. Luckey, 707 Marshall St., Portland; Cor. Secretary, Miss Mercy Clarke, 305 Fourth St., Portland; Treasurer, Mrs. C. F. Clapp Forest Grove.

13, **WASHINGTON**, Including Northern Idaho, *Woman's Home Missionary Union*, organized July, 1884; reorganized June, 1880. President, Mrs. W. C. Wheeler, 424 South K. St., Tacoma; Secretary, Mrs. Herbert S. Gregory, Spanaway; Treasurer, E. B. Burwell, 323 Seventh Ave., Seattle.

14, **SOUTH DAKOTA**, *Woman's Home Missionary Union*, organized September, 1884. President, Mrs. T. J. Woodcock, Elk Point; Secretary, Mrs. Carl Anderson, Elk Point; Treasurer, Mrs. A. Loomis, Redfield.

15, **CONNECTICUT**, *Woman's Congregational Home Missionary Union of Connecticut*, organized January, 1885. President, Mrs. Washington Choate, Greenwich; Secretary, Mrs. T. C. Millard, 63 Lewis St., Hartford; Treasurer, Mrs. W. W. Jacobs, 530 Farmington Ave., Hartford.

16, **MISSOURI**, *Woman's Home Missionary Union*, organized May, 1885. President, Mrs. M. T. Runnels, 2406 Troost Ave., Kansas City; Treasurer, Mrs. A. D. Ryder, 2524 Forest Ave., Kansas City.

17, **ILLINOIS**, *Woman's Home Missionary Union*, organized May, 1885. President, Mrs. Sydney Strong, 234 N. Elmwood Ave., Oak Park; Secretary, Mrs. A. O. Whitcomb, 463 Irving Ave., Chicago; Treasurer, Mrs. Mary S. Booth, 34 S. Wood St., Chicago.

18, **IOWA**, *Woman's Home Missionary Union*, organized June, 1886. President, Mrs. S. L. Taggart; Secretary, Mrs. Clarence Hubbard, Grove Terrace; Treasurer, Mrs. C. B. Beach.

19, **NORTHERN CALIFORNIA**, *Woman's Home Missionary Union*, organized June, 1887. President, Mrs. F. B. Perkins, 600 Seventeenth St., Oakland; Secretary, Mrs. E. S. Williams, Saratoga; Treasurer, Mrs. J. M. Haven, 1320 Harrison St., Oakland.

20, **NEBRASKA**, *Woman's Home Missionary Union*, organized November, 1887. President, Rev. Laura H. Wild, 1306 Butler Ave., Lincoln; Secretary, Mrs. H. Bross, 2904 O St., Lincoln; Treasurer, Mrs. Charlotte J. Hall, 2322 Vine St., Lincoln.

21, **FLORIDA**, *Woman's Home Missionary Union*, organized February, 1888. President, Mrs. S. F. Gale, Jacksonville; Secretary, Mrs. W. H. Edmondson, Daytona; Treasurer, Mrs. Catherine A. Lewis, Mt Dora.

22, **INDIANA**, *Woman's Home Missionary Union*, organized May, 1888. President, Mrs. W. A. Bell, 1211 Broadway, Indianapolis; Secretary and Treasurer, Mrs. Anna D. Davis, 1608 Bellefontaine St., Indianapolis.

23, **SOUTHERN CALIFORNIA**, *Woman's Home Missionary Union*, organized May, 1888. President and Secretary, Mrs. Kate G. Robertson, Mentone; Treasurer, Mrs. Katharine Barnes, Pasadena.

24, **VERMONT**, *Woman's Home Missionary Union*, organized June, 1888. President, Mrs. Rebecca P. Fairbanks, St. Johnsbury; Secretary, Mrs. C. L. Smith, 150 Pine St., Burlington; Treasurer, Mrs. C. H. Thompson, Coleraboro.

25, **COLORADO**, *Woman's Home Missionary Union*, organized October, 1888. President, Mrs. W. E. Letford, Longmont; Secretary, Mrs. Burke Turrell, Longmont; Treasurer, Miss I. M. Strong, P. O. Box, 177, Denver.

26, **WYOMING**, *Woman's Missionary Union*, organized October, 1888; reorganized December, 1892. President, Mrs. J. A. Riner, Cheyenne; Secretary, Mrs. W. L. Whipple, Cheyenne; Treasurer, Mrs. J. W. Worrall, Sheridan.

27, **GEORGIA**, *Woman's Missionary Union*, organized November, 1888; new organization October 1893. President, Mrs. H. H. Proctor, Atlanta; Secretary, Miss Jennie Curtis, McIntosh; Treasurer, Mrs. H. T. Johnson, Rutland.

29, **LOUISIANA**, *Woman's Missionary Union*, organized April, 1880. President, Mrs. L. St. J. Hitchcock, 2436 Canal St., New Orleans; Secretary, Mrs. A. L. DeMond, 222 S. Roman St., New Orleans; Treasurer, Miss Mary L. Rogers, 2436 Canal St., New Orleans.

30, **ARKANSAS, KENTUCKY and TENNESSEE**, *Woman's Missionary Union of the Tennessee Association*, organized April, 1880. President, Mrs. G. W. Moore, 926 N. Addison Ave., Nashville, Tenn.; Secretary, Mrs. J. E. Smith Chattanooga, Tenn.; Treasurer, Mrs. J. C. Napier, Nashville.

31, **NORTH CAROLINA**, *Woman's Missionary Union*, organized October, 1880. President, Mrs. E. W. Stratton, Candor; Secretary, Mrs. D. W. Newkirk, Greensboro; Treasurer, Miss M. E. Newton, Lincoln Academy, King's Mountain.

32, **TEXAS**, *Woman's Home Missionary Union*, organized March, 1890. Secretary, Mrs. Donald Hinkle, Dallas; Treasurer, Mrs. A. Geen, Dallas.

33, **MONTANA**, *Woman's Home Missionary Union*, organized May, 1890. President, Mrs. V. F. Clark, Livingston; Secretary and Treasurer, Mrs. W. S. Bell, 611 Spruce St., St. Helena.

34, **PENNSYLVANIA**, *Woman's Missionary Union*, organized June, 1890. President, Mrs. C. F. Jennie, Wilcox; Secretary, Mrs. C. W. Waid, Ridgway; Treasurer, Mrs. D. Howells, Kane.

35, **OKLAHOMA**, *Woman's Missionary Union*, organized October 1890. President, Mrs. O. W. Rogers, Medford; Secretary, Mrs. C. M. Terhune, El Reno; Treasurer, Mrs. Cora Worrell, Pond Creek.

36, **NEW JERSEY**, Including District of Columbia, Maryland and Virginia. *Woman's Home Missionary Union of the New Jersey Association*, organized March, 1891. President, Mrs. John M. Whiton, Plainfield; Secretary, Mrs. Allen H. Still, Westfield; Treasurer, Mrs. G. A. L. Merrifield, Falls Church, Va.

37, **UTAH**, Including Southern Idaho. *Woman's Missionary Union*, organized May, 1891. President, Mrs. C. T. Hemphill, Salt Lake City, Utah; Secretary, Mrs. L. E. Hall, Salt Lake City, Utah; Treasurer, Mrs. A. A. Wenger, 563 Twenty-fifth St., Ogden, Utah; Treasurer for Idaho, Mrs. G. W. Derr, Pocatello, Idaho.

38, **INDIAN TERRITORY**, *Woman's Missionary Union*, organized April, 1892. President, —; Secretary, Mrs. Fayette Hurd, Vinita; Treasurer, Mrs. R. M. Swain, Vinita.

39, **NEVADA**, *Woman's Missionary Union*, organized October, 1892. President, Mrs. L. J. Flint, Reno; Secretary, Miss Margaret N. Magill, Reno; Treasurer, Miss Mary Clow, Reno.

40, **NEW MEXICO**, *Woman's Missionary Union*, organized November, 1892. President, Mrs. Cora W. Sloan, Gallup; Secretary, Mrs. H. B. Winston, Albuquerque; Treasurer, Miss Louise S. Winston, Albuquerque.

41, **IDAHO**, *Woman's Home Missionary Union*, organized 1895. President, Mrs. E. B. Wright, Boise; Secretary, Mrs. C. E. Mason, Mountain Home; Treasurer, Mrs. G. W. Derr, Pocatello.

Congregational Home Missionary Society

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Lewis E. Snow, Treasurer		St. Louis, Mo.

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I bequeath to my executors the sum of _____ dollars, *in trust*, to pay over the same in _____ months after my decease, to any person who, when the same is payable, shall act as Treasurer of the Congregational Home Missionary Society formed in the City of New York, in the year eighteen hundred and twenty-six, to be applied to the charitable use and purposes of said Society, and under its direction.

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FEBRUARY

50 Cents a Year

1905

THE HOME MISSIONARY

VOLUME LXXVIII.

NUMBER 9.

CHRISTIAN
CIVILIZATION
FOR
OUR COUNTRY

CONGREGATIONAL
HOME MISSIONARY
SOCIETY

4TH AVE. & 22ND ST.
NEW YORK

STATEMENT AND APPEAL BY THE EXECUTIVE COMMITTEE
AN IMPORTANT CONFERENCE WITH HAPPY RESULT
PRESBYTERIAN HISTORICAL SOCIETY,

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For FEBRUARY, 1905

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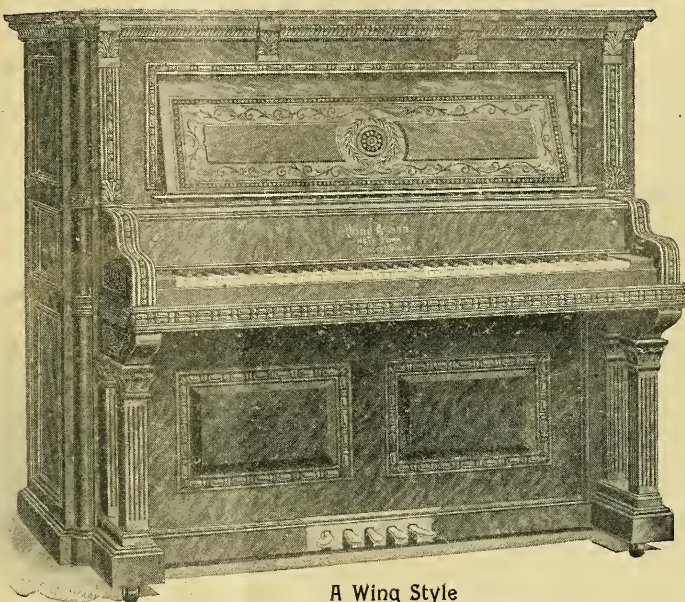
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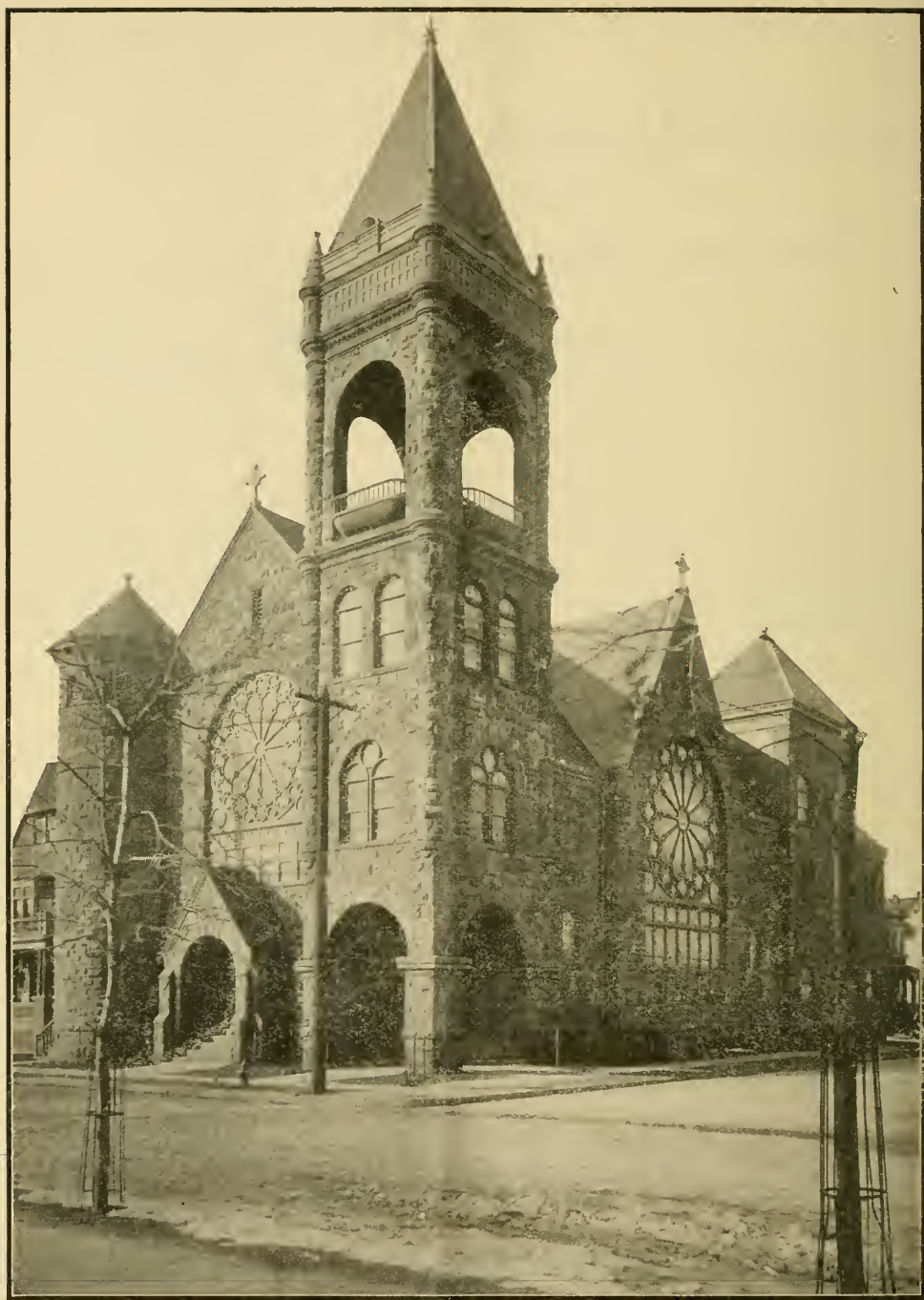
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FIRST CONGREGATIONAL CHURCH, JERSEY CITY

THE HOME MISSIONARY

VOL. LXXVIII FEBRUARY, 1905

No. 9

THE PEOPLE'S PALACE OF JERSEY CITY

BY MRS. JOHN L. SCUDDER

A BRILLIANT English writer of sociological fiction, a practical minister who ignores public opinion, and a noble hearted millionaire were the three factors in producing the present People's Palace of Jersey City. If *one* of this humanitarian trinity were missing, my story would be untold.

THE SOCIOLOGICAL NOVELIST

Sir Walter Besant was a clever writer of fiction who deviated from the usual course of romance, to awaken in the thoughtless public, sympathy for the toiling masses.

In his autobiography he says, "In 1880 and 1881 I spent a great deal of time walking about the east end of London, studying its wonderful collection of human creatures, and presently I understood, that one of the things very much wanted, in this great place, was a centre of organized recreation, orderly amusement, and intellectual and artistic culture."

In his book, entitled, "All Sorts and Conditions of Men," he pictures the heroine, not as the usual dreamy-eyed, love-sick maiden, but as a college graduate, an heiress, who assuming a fictitious name, became a dressmaker, sinking her life among the working classes of East London, that she might mollify their unhappy

conditions, and by means of her wealth, transfuse into their toilsome lives, diversified forms of recreation and amusement.

The story concludes with a description of a fine building which she erected and equipped, where the weary ones might pass their leisure hours in happy fellowship.

It is a wonderfully suggestive story, and reminds me of a well filled seed pod, which bursts and scatters its seeds to bless mankind. Perhaps, the writer was no more conscious of its far reaching influences, than is a dandelion, whose feathery seedlets go floating far away to reproduce the parent plant in other soils.

One seed from this philanthropic pod fell in East London, and there sprung up into a grand People's Palace; another seed floated across the Atlantic, and fell in Jersey City, where it was discovered by

THE PRACTICAL MINISTER

Rev. John L. Scudder was constantly studying and trying to solve sociological problems, so he read with deep interest Sir Walter Besant's suggestive and sensible story. The seed took root; Mr. Scudder determined to act. His mind was strongly impressed. Any unbiased person could see that

old fashioned methods were inadequate to meet the requirements of this aggressive age, and that young men were drifting away from the churches into vicious resorts, and to sit and moan, and pray even and do nothing more was about as senseless as for a farmer to sit down and pray "O Lord give me copious crops," and do nothing himself towards securing them. God helps such as help themselves, and after he furnishes eyes for men to see with, and brains to think with, he expects them to use them, and produce results. Ordinary observation shows that young men enjoy companionship, and love games, such as billiards, bowling, or other athletic sports. Satan scented out these facts, while the church was weeping and sleeping, and introduced these harmless amusements into his saloons, and in so doing he captured thousands of young men that the church might have saved.

Mr. Scudder feeling sure that he was doing God's will, determined to secure a place of amusement for the young, and this he accomplished after months of arduous and persuasive efforts among the wealthy. To the buildings thus secured was attached the name People's Palace, although the word palace, as applied at that time, was rather prophetic, than actual; I found, however, that the work carried on within its walls was almost identical, with that set down in the prospectus of the great palace in London, which I was privileged to visit.

The first edition of our palace,—if I may so call it,—existed for thirteen years, during a part of which time Rev. J. Lester Wells acted as assistant to Mr. Scudder. This would not have been possible without the aid of the Home Missionary Society, which believing that work in the cities was as important as on the frontier, generously helped pay his salary; for this it will always receive our grateful appreciation.

It was discovered at the expiration

of the thirteen years, that the tooth of time had gnawed at the timbers in the palace, and so it seemed wise to try and secure, our long prayed for, and much dreamed of, real palace.

In 1903 there came to our aid,

THE NOBLE HEARTED MILLIONAIRE

Mr. Joseph Milbank was one of the earliest and most generous givers to the first building, in fact his mother, sister, and self, established the swimming pool, which proved a great blessing. Mr. Milbank followed this donation with annual contributions, towards the support of the palace, and, when called on to aid in the erection of a new People's Palace, expressed a desire to rear the entire building himself, making the provision that Mr. Scudder should assume its management.

This being agreed upon, he entered into the perfecting of his plans with his whole heart and soul. Dodge and Morrison of 82 Wall St. were secured as architects, and after an impressive laying of the corner stone, the building rose.

There are few such cheerful and princely givers as Mr. Milbank—givers who are happy because they can create sunshine, not only for those living now, but for those yet to come. Mr. Milbank, like Sir Walter Besant's heroine, had amassed wealth, and he desired to put silver linings in the clouds of a work-a-day world, to help break up the monotony of life for those who earn their own living. His motto was, "Give them the best, it is none to good," and every part of the building, and everything for the equipment, was the best that money could procure.

And now having considered the triple influences which created this palace, let us enter it and look about. It is a large square building of red brick, with a trim of white sand-stone. Over the door is inscribed on a stone, supported by artistic columns, "People's Palace." As we ascend the steps, the massive

doors swing open and we find on the door-mat the pleasant greeting, "Welcome." A large reception hall, much like the foyer in a theater, seems inviting, with its chairs and cozy corner, and tessellated floor, mosaic wainscoting, with pleasing Grecian effects, give an artistic

cases, which extend across the entire end of the room. The parlor, adjoining the reading room, is most artistic, with its mahogany furniture, selected by Mrs. Milbank.

At the left side of the spacious hall is a men's club room, with paraphernalia which permits of its use



THE PEOPLE'S PALACE, JERSEY CITY

appearance. To the right of this hall, we find the library and reading room, made beautiful with mission furniture; on the long table are the best of papers and magazines. Here many, who could not afford to buy them, are in touch with the latest thought of the day. A well selected library will fill the book

for lodges, as well. In the rear of these rooms is assembly hall, where three hundred and fifty can sit at a banquet at one time, the folding tables, and chairs, the glass, silver and china for that number being generously furnished by the donor of the building.

The most commodious and best

equipped kitchen in Jersey City lies directly back of assembly or banquet hall, and is a joy to every woman fortunate enough to see it.

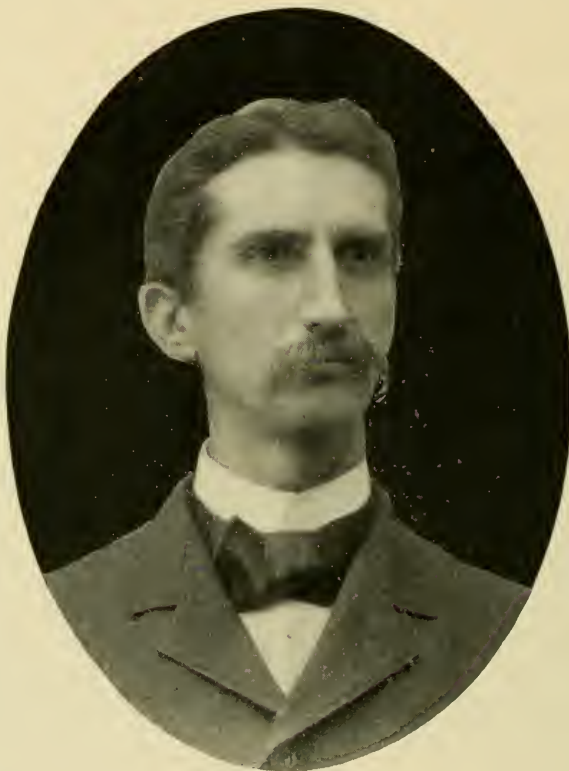
The assembly hall is constructed like a Japanese house with partitions which roll away from view, or if closed, give rooms of various sizes. In one of these the kindergarten meets for five days each week, while here, on Friday evenings, the adult dancing class is held, and on Saturday afternoon the class for children. Here lectures and entertainments are given, bazaars are held, and women's clubs of various sorts meet, paying such sums as they are able, and this income goes towards the running expenses which are considerable, since it requires quite a staff to keep things clean and in order. The assembly hall is

also used by the members as a place for informal dances, and here the minister's wife, young ladies or gentlemen, or the electric lyraphone furnish music without cost to any, and may I say that the minister's wife always feels that she is serving God acceptably when she gives those who have been busy in office, store or school, a chance to dance; perhaps the reason is that she has not forgotten how much she enjoyed

dancing herself when young. In this hall on Monday evenings the orchestra meets for practice.

If we pass up the broad fire proof staircase we shall reach the main auditorium, a beautiful hall capable of seating 1200 people. The electric lights are arranged in the ceiling in four circles and they glisten among the white stucco work with pleasing effects. The stage has been fitted

up with all the best appliances of the modern theater, drop curtains, drop side scenes, instruments to produce thunder and lightning, wind storms, horse trotting, etc., etc. are here, also colored electric lights producing varied effects, even a bunch light. Is this not much better than to have the pulpits of the churches used for cheap shows with inad-



JOHN L. SCUDDER, D.D.

equate accessories, where the public receive little for money expended? In the palace the dramatic societies may display their histrionic talents and give the public plays which are amusing and clean, at a low figure.

This great auditorium is used also for receptions, and no prettier sight can be imagined than this spacious artistic hall decorated with flags, and occupied by those in evening dress. There are receptions to meet the

financial conditions of all. Those for twenty-five cents a person have excellent music and a well behaved company; the minister's wife acts as chaperone for these, as well as patroness for the subscription dances which are more costly to attend.

"Do these dances accomplish any good?" you may ask. "Yes," I reply, "they are a dual good, for not only do they furnish a pleasant time for many, but on the Sunday evenings which follow them, the ministerial manager of the palace sees many of the revolving couples of Friday evening seated in his church listening eagerly to the evangelistic words he is speaking."

In every community where the parlors are small, or there are two-family houses, there should be places provided under Christian auspices where young people can have dancing, otherwise they must be entirely debarred from this pleasant pastime, or seek it among questionable companions.

Mounting another flight of easy stairs, we enter the capacious gymnasium, none larger in the state, except Princeton College; here we find a suspended running track, which serves also as a gallery for visitors, and we see every well known

appliance for gymnastic work, a giant swing, rowing machines, a bicycle trainer, and special machines adapted to strengthen every muscle in the body. Fine locker rooms with hot and cold showers adjoin the gymnasium.

On Monday and Thursday nights ninety (90) young women receive instructions from the best of teachers, and to witness their elastic movements is most fascinating.

On Monday and Thursday afternoons from 3.30 to 5.00, the smaller girls are instructed, and from 5.00 to 6.30 the boys are taught. Tuesday and Friday nights there is a class for the boys who work, followed by one for men. The "gym" is open every night but Sunday, until eleven, for the members not in classes to enjoy. Wednesday and Saturday

nights are great nights for basketball games, and the various palace players have organized teams with Indian names, and there are frequent tussles between the Oneidas and Senecas, or the Mohawks and Mohicans.

Above the gymnasium floor is the roof garden, and here is found a view of matchless beauty. Facing westward, one sees, stretching far away, the Orange mountains in their



MRS. JOHN L. SCUDDER



THE VESTIBULE. PEOPLE'S PALACE

hazy loveliness, while nearer by, at their feet, lies Newark with her smoking chimneys, suggesting its busy commercial life; nearer still, winds the Hackensack river, like a glistening serpent, while close at hand, are the houses and trees of Jersey City.

At the northwest, a most picturesque rock, badly named Snake Hill, rises from the meadows like Gibraltar from the sea, and stretching towards the south lies beautiful Staten Island, while towards the east, Liberty stands in her majesty to welcome the incoming foreigners, who are seeking to better their condition.

In lively New York Harbor can be seen the various islands, dotted with buildings and forts, while far beyond them all, one discerns the narrows and the much sought Coney Island.

On Manhattan's shores, rise wonderful sky scrapers, twenty or thirty stories high, while between that island and the "city of churches," are suspended two peerless bridges. The whole presents a panorama difficult to reproduce.

On this roof garden, in sight of this bewitching loveliness, happy mothers and their children, unable to leave the city during the summer months can gather, high above the dust and noise of the streets, to read, chat or sew. Here a band stand has been erected, and music will at times relieve the monotony of the evening hours. Cooling temperance drinks will be on sale.

And now as we have reached the summit let us retrace our steps until we reach reception hall. Here we shall descend a few steps and enter the manager's office to register, noting that the room is artistically decorated and furnished with a telephone for the use of the members. Leaving the office, we descend a short flight of stairs, and find ourselves in "amusement hall." Here we see seven bowling alleys, the best that can be laid, here are also eight billiard and pool tables, and at the extreme end of this large hall, a door opens into the "rifle range," a double decker, where four marksmen can shoot at the same time. The rifles, telescopes, etc. are the best.

But, perhaps you feel shocked at the sight of the billiard tables, and cry out in protest, that a minister should sanction and provide such worldly sports.

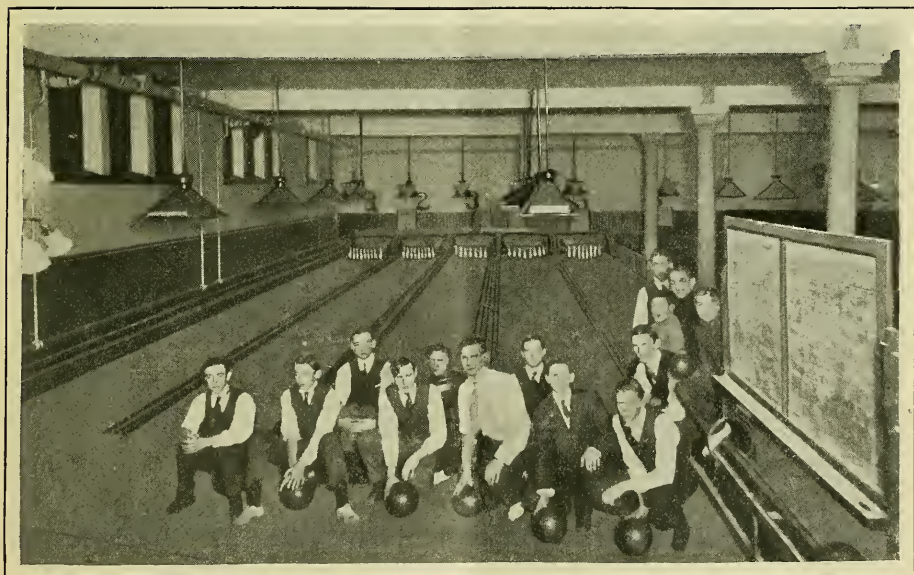
Be not alarmed, for the minister has found, that *more* saving work is accomplished on this floor than on all the others put together, for many who are enjoying their games here now, were playing them in saloons a few months ago.

Not long since I was speaking to a young man, who was visiting the palace for the first time, when he said with a sigh, "I wish this had been here ten years ago, our generation would have been better if it had, and yet," he continued, "it is not too late, for I see half a dozen or more down stairs, who always spent their Saturday nights in shady places, and they seem quite contented and happy," and another such proof came to me from one, who overheard unintentionally, the following conversation. In the gallery of the gymnasium a lady said feelingly to another: "I hope I shall have the pleasure of shaking hands with Mr. Milbank and telling him what he has done for my

boy. He was a good boy," she continued, "and one who liked games, especially bowling. He was obliged to go to a saloon for this amusement, but I thought him strong enough to resist the temptation to drink. I never dreamed that harm would come to him. One night they brought him home intoxicated, and when he had come to his senses, I asked him how it happened, and he told me he did not care to drink, but when they called him 'baby,' in desperation he took a glass or two, with the result as named."

The parents took membership for him in the palace, and all are happy, for he can have his amusements without his debasing companionship.

Another proof of the value of such life saving stations came to us on New Year's day. A young gentleman said to another: "Thank God for this People's Palace; here I have come to stay until I seek my bed at night; I shall not go home for dinner even, for I may meet some of the boys. Sandwiches are good enough for me, for I am determined to have a sober New Year's, and this is the place that is going to help me do it,



GROUP OF BOWLERS. PEOPLE'S PALACE



AMUSEMENT HALL. PEOPLE'S PALACE

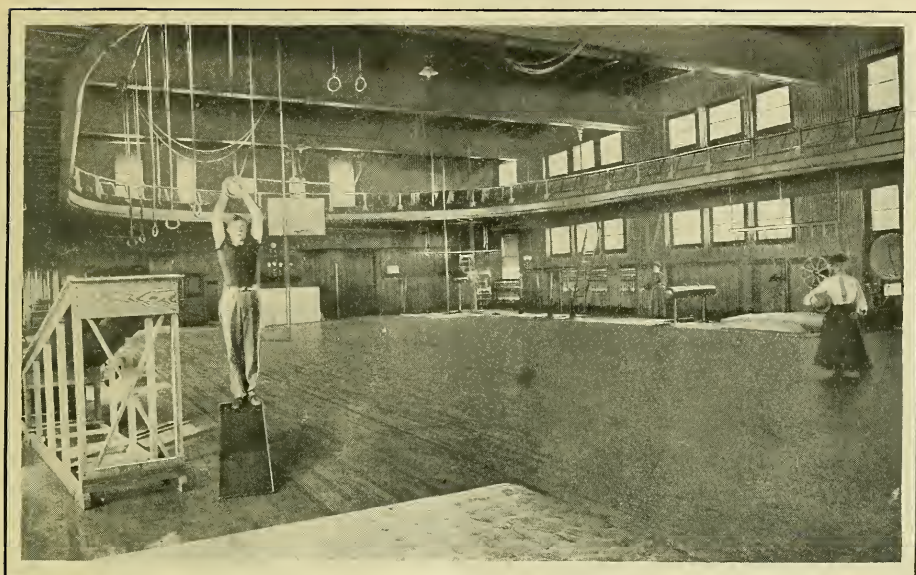
and it will be the first in many years."

One of the most pleasant features of the People's Palace, and one which differentiates it from a Y. M. C. A., or a gentleman's club, is that it is a family place. Father, mother, sister,

brother, husband and wife, can enjoy the privileges together. Wives need not sit at home alone, while their husbands bowl or play billiards, for seats are arranged where they may sit and look on, serving as mascots to their beloved ones, or, if they are



THE LIBRARY. PEOPLE'S PALACE

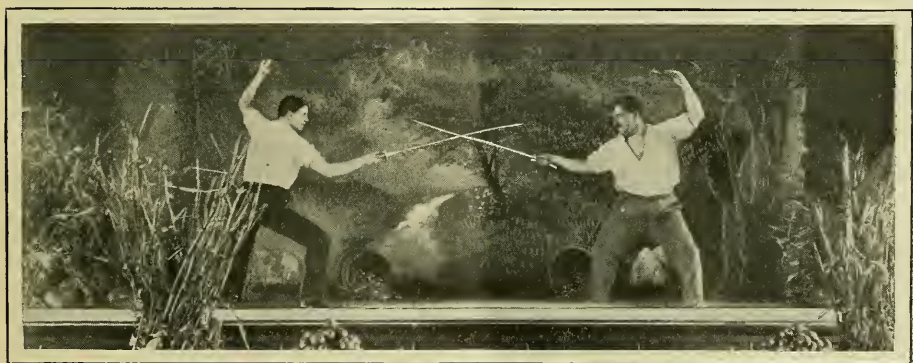


THE GYMNASIUM. PEOPLE'S PALACE

so inclined, they too can send the balls spinning down the alleys, or over the green baize. This changed condition of affairs reminds me of a story.

Said a lady, to one who had just lost her husband, "you must miss your husband greatly, he was such a nice man?" "I am glad to hear it," meekly said the widow, "for he belonged to four clubs and six lodges, and I was not very well acquainted with him myself." This state of affairs does not exist for the wives who live near our palace.

I would that a dozen men in every city in our land might raise memorials to themselves, in the shape of people's palaces, thus giving to this nation, a rising generation, who shall be healthy, happy and temperate. Years from now, when Mr. Milbank shall hear the "well done, good and faithful servant," of his Master, the People's Palace in Jersey City will stand as a monument to his benevolent humanitarian spirit, and as a stimulus to others "to go and do likewise."



FENCING PRACTICE. AUDITORIUM STAGE, PEOPLE'S PALACE

A STATEMENT AND AN APPEAL

TO PASTORS AND CHURCHES AND ALL FRIENDS OF THE CON-
GREGATIONAL HOME MISSIONARY SOCIETY

WE are impressed that the time has fully come for a frank statement of our condition and an appeal to all those who, equally with ourselves, are charged with the responsibility of carrying on the work of the Congregational Home Missionary Society.

After a year of the most strenuous effort and the strictest economy, owing to an unexpected decrease in legacies we came to our annual meeting with a debt of \$122,000—money that we were forced to borrow to meet our obligations for work authorized at the beginning of the year.

Last year's reduction of \$32,000 has been followed this year by a further reduction of \$33,000. We have reduced our operating expenses to the lowest possible point consistent with efficiency and our work in the field to the lowest point compatible with safety. No new work is being undertaken, except in Hawaii, from which field there came a call that we could not conscientiously disregard, and for which we have appropriated \$3,000, to be raised in special ways; every old field has been made to suffer in the general reduction.

Estimating our probable income and outgo upon the basis of other years, our total debt, at the close of this year, will undoubtedly be in excess of that with which we began the year. If the churches wish their home missionary operations to be continued they must come to our relief, and at least place in our treasury the funds needed to meet outstanding obligations for work on the field.

Through the recent rapid change in the character of her population, and the influx of a great foreign element, New England, once the generous supporter of the national work, has herself become home missionary ground and requires about all the money contributed by her churches for her own pressing needs. The condition of the west and the south, and indeed of every field where we labor, is as urgently needy as ever. Calls which touch our deepest sympathies are constantly coming to us from our self-sacrificing superintendents and missionaries, opportunity beckons us from every side, but we are forced to close our ears and harden our hearts; we dare not move in advance of the evident willingness of the churches.

We appeal, first of all, to the churches and people of New England, our hereditary allies, to aid us in this crisis. We appeal to the great, growing, prosperous middle-west, which so largely owes its splendid educational and religious institutions to the home missionary contributions and the home missionary teachers and preachers of the east, to come to our assistance. We appeal to the churches in every part of the land, planted and fostered by this society and now come to strength, and to every Congregational Church and every Congregational Christian in our fellowship, to rally to the support of this ancient and honored society and make possible the efficient continuance of its work.

We are being told that the country is in the midst of a period of unexampled prosperity; the air is full of hope; vast plans for the increase of facilities and the successful handling of the country's ever growing volume of business are being exploited on every hand. Shall not Home Missions share in this prosperity and liberal planning? We do not need to argue the value of home missionary operations, to point to our record, to dwell on the opportunities of the moment or the possibilities of the future. We lay on you the responsibility for the effective pushing of the work which has brought honor to the denominational name and given us our proud place among the foremost evangelizing agencies of the land. We cannot in honor, in justice to the fathers or to ourselves, lay down our work, we cannot suffer it to lag feeble and superfluous in the rear of the forces that are struggling to hold this land for a pure faith. Every consideration of legitimate pride, of hope for the Kingdom of God, of obligation to men, as well as our Lord's express command, bids us continue the great work we have for so many years successfully carried on. Our financial year closes March 31. Contributions intended to apply to the relief of our present needs should be made at once. Will you not join with us, and with our noble missionaries, in the toil, the sacrifice, and the final triumph?

Your fellow-laborers in this great ministry,

WATSON L. PHILLIPS, *Chairman*

CHARLES L. BECKWITH, *Recording Secretary*

EDWARD P. LYON

THOMAS C. MACMILLAN

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Executive Committee The Congregational Home Missionary Society.

EDITOR'S OUTLOOK

Revival

CAREFUL readers of the January HOME MISSIONARY have not failed to note the tidings coming from many parts of the missionary field of special evangelistic effort, resulting already in marked revivals and additions to the churches. More than the usual number of home missionary pastors were able to be present at the Des Moines Council and to catch the fire kindled at that historic meeting. Returning to their churches they have resumed work with a new faith in the power of their message. The people have caught the zeal of their leaders, as they always will, until not for many years have the missionary churches of this society been so heartily united in effort and confident of spiritual results as at the present time.

A marked feature of the movement is its independence of the services of the professional evangelist. Without the slightest disparagement of this class of helpers, we believe this to be a good sign. Professional evangelists are, in fact, too few to meet the present demand and the pastor is driven back per force upon himself and upon his neighboring brethren for help. This condition is fortunate also for the evangelist. Far too often the heaviest handicap he has to confront is the faint-hearted co-operation of the pastor where he labors. All things considered, the missionary pastor who is himself truly quickened by the Spirit is always the best evangelist among his own people, and this is already being proved in the wave of spiritual interest that is advancing over the land.

And where are revivals in greater demand than in the home missionary church? Too many such churches have for a long time been like the

exiled Hebrews sitting by the rivers of Babylon and ready to hang their harps upon the willows. We cannot blame them. Surrounded by vice and sin in their worst forms, the Sabbath desecrated, young men ruined before their eyes by licensed evil, they have almost despaired of any success in stemming these tides of wickedness. But just now a new hope and a braver heart have come to them and the wisdom of planting and supporting the church for such a time as this is abundantly justified. Let the friends of home missions take courage and believe in the ultimate value of their own work! It is a good time also to remember these faithful soldiers at the front and their struggling people. In many a closet and at many a public altar let them be upborne upon the prayers of God's people as they go forth now to gather the long delayed harvests.

The Hawaiian Question

A recent editorial note in *The Congregationalist*, touching the relations of the American Missionary Association and the Congregational Home Missionary Society to the work in Hawaii, falls into several errors, which, in justice to both societies, should be corrected.

It is not a correct statement that "The Home Missionary Society voted to give \$3,000, on condition that one-third of the amount should be raised on the Islands as a contribution to its treasury." On the contrary, the society pledged \$3,000 without "condition," but with the hope expressed, in accordance with its uniform policy towards beneficiary churches and states, that the churches of the Islands would contribute a part of this fund. Whatever they do not contribute the society is pledged to make up to the limit of \$3,000.

Nor is it correct, as asserted, that "The Hawaiian Board will receive \$8,000; whereas, if it had dealt with the American Missionary Association, it would have received \$9,000." On the contrary, the Hawaiian Board will receive \$9,000, and the added satisfaction, it is hoped, of knowing that a fraction of this amount was contributed by the churches of the Islands.

Nor is it correct to say that, under the proposed arrangement, the churches will be called upon "to undertake the same kind of work at the same time on the same field." On the contrary, the work of the two societies, so far from being of "the same kind," is distinctly different. Because of this difference, already, in the West Indies, the Southern States, Alaska, Dakota and California, they are working side by side with absolute harmony. The same harmony will prevail in Hawaii under precisely similar conditions.

The following action taken at a recent friendly conference between the two societies should put an end to all doubt on this subject:

In response to an appeal from the Hawaiian Evangelical Association, the Congregational Home Missionary Society has appropriated the sum of \$3,000 to enable that association to maintain and enlarge the work among the English speaking and native races of the Islands.

This is in the effort to conserve the fruits of the many years of work of the American Board.

The American Missionary Association, in response to the appeal of the Hawaiian Evangelical Association, has made an appropriation of \$6,000 to enable that association to establish and carry on work among the Asiatic races, the Chinese and Japanese, who are becoming residents of the Islands.

In these forms of work in the Hawaiian Islands there is a mutual understanding and co-operation between the two societies.

For the Congregational Home Missionary Society:

WATSON L. PHILLIPS,
Chairman of the Executive Committee.

WASHINGTON CHOATE,
Corresponding Secretary.

For the American Missionary Association:

CHARLES A. HULL,
Chairman of the Executive Committee.

JAMES W. COOPER,
Corresponding Secretary.

New York City, December 16, 1904.

An Important Conference and a Happy Result

MINUTE

Adopted unanimously by the Annual Conference of the National Society and its Auxiliaries, held in New York City, January 11 and 12, 1905.

THE conference called by vote of the Congregational Home Missionary Society at its last annual meeting in Des Moines, of representatives of the Home Missionary auxiliary societies with the officers and members of the Executive Committee of the National Home Missionary Society, has been in session two days with the special Committee of Five, appointed at the same annual meeting, for the purpose of investigating the methods and problems of the National Society, and from first to last the best of feeling has prevailed. No such representative body of home missionary workers has probably ever been called together in our denominational history, and every phase of the home missionary work has been analyzed and discussed with perfect frankness and fearlessness, and the heartiest good will. The differences have been found to be less serious than imagined, and the desire to come together has been deep and universal. That a solution of our past difficulties is at hand is the conviction of all, and while we await the formal decisions and recommendations of the Committee of Five, we here and now unite in a hearty appeal to all of our churches to take hold of the home missionary work with new enthusiasm and vigor, confident that we have already entered upon a new era of co-operation and victory. One of our members has generously offered to give the last five thousand of the two hundred thousand dollars needed to start the society once more free of debt, and that other lovers of home missions throughout the country may be generous to the extent of wiping out the entire deficit, is the earnest hope of us all.

CHARLES E. JEFFERSON,
GEORGE R. LEAVITT,
J. WILLIAM RICE,
Committee.

It gives us sincere pleasure to present the above action to the readers of THE HOME MISSIONARY, and to assure them that the disturbed relations between the National Society

and its auxiliaries are in a fair way to be solved. Mutual misunderstandings, due in the main to the complexity of the auxiliary problem, appear to be nearing a permanent adjustment, and nothing now stands in the way of an immediate forward movement by the churches of the entire country in their common work of national evangelization.

Such a movement cannot begin too promptly, nor be too strenuously pushed. The National Society is facing a debt of \$180,000, chiefly due to a serious shrinkage of legacies during the last fiscal year. It is of prime importance that this debt should be wiped out or largely reduced. To fail in so doing will imperil the credit of the society. It is equally important that the current receipts of the coming two months which are the closing months of the fiscal year, should be largely increased. To fail in this will be to expose our faithful missionaries and their families, in the heart of winter, to great personal distress.

The National Society will appeal to the beneficiary states to bear their full share of this burden and they will respond nobly as always. But the success for which we hope lies chiefly within the power of the auxiliary states. Whatever plan of partnership the Committee of Five may hereafter recommend, can in no way conflict with immediate and earnest effort on the part of the Executive Committee and the state auxiliaries in raising needed home missionary funds. The work is a common interest, and we appeal most warmly to our co-workers in self-supporting states to devise thorough and far-reaching plans to secure increased revenues; and to the churches of auxiliary states to respond to the appeal of their state societies with gifts that shall bear some true proportion to the critical need of the treasury.

The generous act of one member of the Executive Committee in pledging \$5,000 towards the society's indebtedness, has been followed since by a similar pledge from another member of the same committee. Are there not many men and women in our Congregational household who love this cause so well and have been so highly favored by Providence with material prosperity, that they will feel the contagion of these generous gifts? Great need demands great sacrifices.

A New Club Rate

In response to numerous requests for a subscription rate for the four Homeland magazines, the editors have fixed upon a rate of \$1.00 for *THE HOME MISSIONARY*, *The American Missionary*, *The Church Building Quarterly* and *The Pilgrim Missionary*. This rate is for single subscribers to the four magazines. To anyone raising a club of ten a commission of twenty per cent on each subscription will be paid. Here is an opportunity for enterprising boys and girls who would like to help in the circulation of missionary news and at the same time make a little money for their own needs. A little judicious effort, we believe, will add greatly to the number of takers and readers of our Homeland missionary literature. Subscriptions, accompanied with accurate lists of names and post office addresses, may be sent to the headquarters of either of these magazines. *THE HOME MISSIONARY* address is 801 United Charities Building, New York City. That of *The American Missionary* is No. 811 and that of *The Church Building Quarterly* No. 821 of the same building. The address of *The Pilgrim Missionary* is Congregational House, Boston, Mass. Sample copies will be sent from each office on application of the solicitor.

TIMELY TRUTHS--TERSELY TOLD

A Christian Republic Cannot Die

WE are often reminded that the ancient republics of the world failed through luxury and vice; that the people had great wealth and did not know how to use it. They failed because they broke the moral law. But great wealth need not necessarily destroy a nation any more than a man. I have seen it somewhere stated that the modern nations already give evidence of greater vitality than the ancient. If so they have learned the secret of renewing their youth by renewing their allegiance to God. It is because they understand better what are the proper curative, uplifting forces in national life. These forces they have at their command. "The nation and kingdom that will not serve thee shall perish." That is the only thing that will ever destroy this nation; unwillingness to put the moral law into our institutions, into our public and into our private life. Medical science boasts that it has already added seven years to the average length of human life. If this is true, it has been done by studying into the physiology of the human race; by seeking to find the laws which God has given human nature and seeking to bring humanity to conform to them. The same practical study into the economy of God's dealing with nations will prolong national life. I do not see why, if this great Christian republic shall conform to these laws, we may not live to the end of the world. "The nation and kingdom that will not serve Thee shall perish." God has no use for it on the face of the earth.

The late J. O. Paulsen .

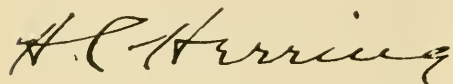
WASHINGTON, D. C.

Larger Gifts

A friend of mine once called upon a lady of large means, to solicit a contribution for an important cause in which she had reason to be greatly interested. She promptly said she would give something and promptly sat down to write her check. Such alacrity inspired my friend with the liveliest hope. He could not resist the temptation to watch her pen. When she came to the interesting blank line which ends with the word "Dollars," she wrote with a firm stroke at the beginning the letters f-i-v-e, but while he was speculating whether it was to be five hundred or five thousand, a strange paralysis seized her and her pen went wriggling helplessly down to the end of the line. After this she recovered sufficiently to sign her name. My friend has not recovered yet. How shall this paralysis be prevented when home missionary checks are being filled up?

The work of home missions makes its appeal for large gifts on the broad ground that it outranks in importance all other causes, and this, because it is foundational, radical, germinal in its character. There have sprung up in our Christian civilization a great variety of benevolent and religious agencies, undenominational, interdenominational and denominational. But the work of home missions is greater. Why? simply because the unit of Christian effort is a church, and home missions is the work of founding and fostering churches. Wherever a little company of people are associated in the name of Christ, to study His truth, to do His deed, there is an original center of light and power. These are the fountains from which flow the streams of Christian beneficence; these are the roots from which springs the growth

of Christian service. By as much as the fountain is more than the stream and the root more than the branch, by so much the Home Missionary Society has a pre-eminent claim for large gifts upon those who love the Kingdom of Christ.



OMAHA, NEBRASKA.

Elijah's Insight

"O Yahweh, take away my life, for I am not better than my fathers." This prayer of Elijah, in the hour of defeat, was manlier and more reasonable than we may have thought it. It was not the mere outcry of despondency that it may be supposed to be. There was a true insight behind it, which carries a braiding suggestion to the thoughtful.

Elijah had come forward as the prophet of monotheism, but seemed to be unable to lead his people up to this. Apparently they were content to stay in their belief that while Yahweh was their national God, other gods existed for other nations. Where Elijah's fathers had left them, there they stuck. Judged by achievement, he was no better than his fathers. Life seemed to him not worth living, unless he could make it count for more achievement than it had counted for. From a life of frustration and futility he therefore prayed to be released.

Thus Elijah, with true insight, discerned the valid *raison d'être* of human life, the justification of any man's place in the visible order of a constantly developing world. What is the man contributing to the onward and upward movement? Is he content to leave it where his fathers left it? Or is he striving to better, in some particular, what his fathers left in imperfection to him! A life that does not in some way or other, however feebly, count for human pro-

gress, especially in the moral and religious line that is specifically human, is out of place in a world whose ground law is progressive development toward the divine ideal. Such a life is a mere cumberer of the ground, and might as well be "cast as rubbish to the void."

There are many such whom the world will never miss when gone. Those whom the world misses when gone are those whose work has in some way bettered their fathers' work.

Elijah's insight discovers the one valid ground that a society, as well as an individual, needs to assign for existence. Stagnant societies, stagnant churches, have no rightful continuance in a world whose constitutional principle of unceasing advance requires the children to improve upon the fathers. Many a modern weakling should ponder the reason the ancient hero found for thinking it not worth while to live longer. Many a church, which has not realized the missionary design of Christ's church any better than those who have gone from its pews to the graveyard, might reasonably consider, with Elijah, why it should delay following them to the graveyard.

There are times of upheaval, revolution, catastrophe, when the best that can be done is to make things fast, to save the work of the fathers from destruction, lest chaos come again. Then the life that counts for progress is the steadfast life. Then not to fall back is potentially an advance; the penny saved is a penny earned, a guarantee of advancing income when the flood has abated so that Noah can replant the earth. Then, however, under normal conditions, Elijah's insight is the normal criterion of the life that is worth living.

To keep things merely as they were is neither good morality nor good religion. "He who ceases to become better ceases to be good." Lord Bacon said: "Since things

change for the worse spontaneously, if they be not altered for the better designedly, what end can there be of the evil?" Development arrested is already in decadence. To prevent regress struggle for progress alone avails. Only in such struggle does the missionary spirit live, the spirit required alike in him who is sent forward to the firing line, and in him who is stationed in the rear, the spirit that aspires to make life count for all it can to achieve the purpose of the Captain of our salvation to draw all men to Himself for the triumph of the Kingdom of God.

This was the spirit of Elijah, that grand home missionary, grand even in his discouragement, needless as that was. He had underestimated himself. His following was seven thousand times as large as he thought it was. Often thus mistaken is the discouragement of many an effective life. The more earnest one is to be an effective, the more prone to underestimate his effectiveness, so much of it is that of the hidden leaven, unreportable until afterward. But when translated from the minor to his characteristic major key, Elijah's prayer, grounded in a true insight, is the normal aspiration of a sound humanity, the prayer both of the Christian patriot and of the church that Jesus owns as His: From stagnant morality, from nerveless religion, from all unprogressive, ineffective life, good Lord, deliver us!

James McWhitten

NEW YORK.

Keep the Light Burning

My contention is that in order to do our home missionary work well, we need to rise above the apologetic tone of recent years and speak on some things with that more affirmative tone which belongs naturally to a faith that has appropriated Christ as the exponent of the majestic doctrine of divine sovereignty, as well

as divine love. If Congregational church men are not more intelligent men, more enlightened citizens and better neighbors to all who fall among all sorts of thieves, than are the generality of people, then the Gospel is not the power and wisdom of God. As Congregational Christians, we seem to be nearer the sources than others. In order of time in this country, we are first; in the order of educational influence we are not second; and in the order of missionary zeal and persistence, we ought not to be third. Who is in the future to rule in America and how? Are numbers to rule? Is culture to rule? It cannot. Redemptively it is a failure. Is money to rule? But it is comparatively in a few hands and that would mean an oligarchy of the worst kind—a new and worse feudalism. Is virtue to rule? Then that religion must go everywhere in which virtue has its source and spring. It must go into the slums of our cities and cleanse them. It must go into the woodlands, the camps and the forests. It must go into the settler's dug-out in the far west. It must penetrate palaces and prisons. It must seek in order to save from sin and death. Our home mission work must be a holy, relentless, untiring crusade. I believe our efforts will be appreciated. This work must be so conducted as to win the confidence of business laymen who have the money to give and generally, for sufficient reasons, are willing to give it. We must assure them that we never go where we are not needed, where the ground is occupied. Our motives must be pure. They must be such as we can take before the throne of God and let the light from the throne penetrate them. They must be motives like that which the dear old soul in David Copperfield had when the gentle daughter of the house had wandered away. She put night by night the candle in the window and kept it lighted there, instinctively knowing that if the wanderer re-

turned it would be by night, and that would be a mute invitation which would prove irresistible. So must we keep the light in the window ever burning. "He who loveth not his brother whom he hath seen, how can he love God whom he hath not seen." Practical forgetting of men and our relation to them is the virtual denial of God. The way to our Father's house is over our brother's ground.

Rever Thomas

BROOKLINE, MASSACHUSETTS.

Colorado Women

There is a saying credited to Dr. Lyman Beecher, that "The best people in the world are Yankees enlarged." Therefore I make the claim that as the greater part of Colorado women were born and brought up in New England, or in the Middle West, of New England parents, they certainly belong well up in the ranks of the best people in the world.

What sort of home makers are Colorado women? I answer, that depends. If they are good home makers in the east, they will be in the west. If they are grumblers or triflers in the west, they would also be grumblers or triflers in the east. Do you know what home making means in a new country? Eastern women think it takes eternal vigilance to keep their homes pure and good, healthy and happy, and in every way up to their ideal; even when surrounded with every facility in the way of schools, colleges,

churches, Sunday schools, free libraries, lectures, concerts, art galleries, professional skill, in every direction, and well equipped stores and markets of all sorts to help them minister to the material, mental and moral welfare of their family. They are rich also in association with the past and with time-honored things. They have old people to look up to and be proud of. And yet with all this they will agree that to be a high-minded, clear-headed, efficient Christian home maker of this day and generation, and to minister faithfully to the husband and bring up the children wisely and well, takes all the love, intelligence, and devotion, that they can command. But let them suppose themselves transplanted far away from all these aids and helps and brought face to face with the conviction that they must make a home in a new land and bring up children without this assistance: will it require any less courage and devotion to make and keep the home what it should be? All this was the portion of the brave women who came out to Colorado twenty years ago. But conditions are somewhat better now. We have in our cities good schools, churches and Sunday schools and free libraries. Colorado College is doing a good work for our boys and girls and in all religious and educational lines, we can see much improvement. In bringing this about I need not say that the women of Colorado have cheerfully borne their part.

Mary H. Gregg.

COLORADO SPRINGS, COLORADO.



OUR COUNTRY'S YOUNG PEOPLE

DEPARTMENT CONDUCTED BY DON O.
SHELTON, ASSOCIATE SECRETARY

HELP OF STRONG LAYMEN REQUIRED

THE urgency and greatness of the home mission movement makes necessary the hearty, intelligent and persistent co-operation of the strongest men of all the churches.

The missionary appeal is the appeal of Christ Himself. "Seek ye first the Kingdom of God and His righteousness," is counsel as binding on the Christian men in our churches to-day as it was on the young men who first heard the command. The Kingdom of Christ and all its interests deserves to be placed first in the thought and first in the life-plan of every man.

The home mission appeal is to strong men. In the early days our Lord committed His world-wide crusade to men whose lives were being built on a large plan. Under His

**The Help of
Noble Men
Needed**

guidance they came to have a clearness of vision, a boldness of purpose, a lofty devotedness to duty, and an excellency of spirit, that made them fit instruments for the building up of His Kingdom.

One of the most striking things about the enterprise bequeathed by our Lord to the band of men He had gathered about Him was its greatness, its vastness, its immensity. As then, so now, the missionary enterprise is of such transcendent importance as to demand the constant use of the finest qualities of character—of courage, of faith, of unflinching devotion to the Word and will of God. The developing of an intelligent, vigorous, practical interest in home missions in local churches is a task for men, like those in the noble army catalogued by Paul, "who through faith subdued kingdoms, wrought righteousness, obtained promises, from weakness were made strong." It is an appeal to strong men of faith to be loyal to the loftiest impulses of their nature and to the holiest admonitions of the Word of God and the Spirit of God.

"Hands that would touch the world's great need,
To Christ must cling;
Zeal that the cause of truth would speed,
Must spread the wing
In Heaven's own light;
God's work demands
Such sacred hearts and hands."

It is an appeal to strong men to expand their sympathies, to widen their interests and to develop their characters to the utmost degree of power. Effort to build up the Kingdom of

Give Christ marvellously augments personal force. Limit a man's responsibility and you limit the necessity of his stirring up his gift. Inactivity incapacitates. The undertaking of a large, specific task, such as personal identification with the home mission cause involves, quickens men spiritually.

Laymen It is an appeal to men to count themselves Christian stewards; to devote, systematically and proportionately, a proper share of their income to the work of the Master. Many get far on in life before they learn the privilege and delight of giving according to the teaching of Christ.

Larger Tasks Not having been taught, some, at least, seem to make their contributions to their local church and to missions in the spirit of Mr. Capen's classic quotation:

"Little drops of water, little copper cents,
Make the mighty ocean, and benevolence."

Fortunately, giving after this fashion is far from epidemic in Congregational churches. There is reason for the belief that no other denomination has a more liberal body of Christian men than our own. But the standard may well be raised. No ideal lower than the Master's will suffice.

Why should not thousands of young business men who are rapidly acquiring wealth take as deep an interest in home missions and express their interest in as practical way as did the late Richard Wells Foster of Clinton, Massachusetts? Mr. Foster was a graduate of Harvard University in the class of 1900. He was only twenty-five years of age when he died. In his will, made three years before his death, he bequeathed to the Congregational church at Clinton, Mass., \$5,000; to the Congregational Home Missionary Society, \$10,000; to the American Board, \$10,000; to Harvard University a large sum, and to a project for the benefit of the young men of his own city, another large amount. He made the Congregational Home Missionary Society and Harvard University his residuary legatees. This young man, whose fortune was only relatively large, manifested a vital and practical interest in the work of his own church, in the welfare of the young men of his own community, in home missions, in foreign missions and in education. There is no apparent reason why, under the faithful teaching of their pastors, and through a persistent educational work in behalf of missions in local churches, increasing numbers of young men with a similar breadth of view should not be developed.

Scope for It is an appeal to men of large business capacity to bring to bear on the problem of arousing a local missionary interest, their highest talent, their greatest ability. One young Christian business man in New York, by wise planning, by a tactful organization of the working force of the church of which he is a member, and by a continuous educational campaign, has helped to lead his church forward in missionary zeal until

Men of Large

Capacity

it now entirely supports eight home and foreign missionaries. Their pastor attributes this remarkable growth to the zeal of this consecrated layman.

The present imperative needs of the home mission cause make it necessary that the interest and co-operation of layman, in all our churches, be more systematically cultivated.



MR. BARBER

KING'S TRUMPETERS WHOM I HAVE KNOWN

VI. REV. AND MRS. JEROME M. BARBER

BY REV. W. G. PUDDFOOT, A.M.



MRS. BARBER

Field Secretary of the Congregational Home Missionary Society

"He is the half part of a blessed man,
Left to be finished by such as she;
And she a fair divided excellence,
Whose fullness of perfection lies in him."

IT would be hard to find words better fitted to describe the King's Trumpeters of this sketch than the above quotation.

The story of the lives of the Rev. Jerome M. Barber and the Rev. Dora Read Barber would read like a romance. I saw them in their home after the most remarkable journey of my life. I went west by the Canadian Pacific; stopped for fifteen hours by the great fire at Ottawa, eight hours more by a wreck. We left Winnipeg on time, counting one day out. Then we went over the great prairies of the North, through the Selkirk and past the Fraser Cañon, where the French voyagers had made their way, and then south among giants of the forest, mighty Douglas pines and cedars thousands of years old, around by the Willamette Valley. Memories of Whitman filled the mind with exquisite pathos as we stood where his only daughter was drowned, in the very cut he had made to run the mill, and viewed his rugged New England granite monument, "with thoughts too deep for tears."

One of the startling things to an eastern man is the quick transition from the great city, with all the modern improvements, to the primeval solitude in the great West.

To one traveling in eastern New England, where it seems like one continuous city, the surprise never ceases, and so I found myself one evening in a quiet country parsonage, surrounded by great forests and near to mountains, gloomy ravines, lakes, and bridgeless rivers. Superintendent Clapp was with me and we had a hearty welcome from Mr. and Mrs. Barber.

The church was well filled by an attentive audience, some of whom had come many miles on foot, on horseback and bicycle. In this church a few years before a minister came near being lynched. Some fellows of the baser sort had taken a dog to church with them and made him bark. The minister stood it for some time, but at last he lost his patience and said he wished that the puppies who were making the pup bark would leave the church. They did, but took the parson with them, and were getting ready for his translation in the most approved western style, when one of the leading men rushed out and said: "Boys, aint we trying to boom this town?" "We surely are." "Well, do you think it will help any if it gets out that we killed a preacher?" "There's something in that," said the crowd, and giving the minister a kick they sent him

off through seventeen miles of forest to cool his temper.

I just mention this to show what kind of people our trumpeters had to make music for. I find it hard to describe my feelings on this first night at the parsonage, for the past and present were strangely mingled.



BIRTHPLACE OF HOOD VIEW CHURCH

I could not sleep for some time. The scent of the woods permeated the room, and, half awake, it seemed as if my early life and the present were all one. I seemed to see the moon shine on the water, the leap of the bass, and the wild cry of some animal far in the depths of the woods. My sleep was light and so I was up betimes, and was astonished to find Mr. and Mrs. Barber walking toward the parsonage. "Why, you are up early," was my greeting. "We have been out all night," was the laughing reply. And then I learned that in order that Mr. Clapp and myself should each have a bedroom, this good man and his wife had slept at a neighbor's, and in answer to some deprecating remark said, "Oh, we had a better room than you; besides, we only stay here three days in the week. We live at Mount Hood View three days, and then on Sunday we are scattered abroad." Yes, reader, scattered.

Let us take a Sunday with them four miles to southeast of Mount Hood View. Preaching at 10:30 A. M.; Sunday school at 11:30. Then start for Butteville, six miles southwest of Mount Hood View. Afternoon service at Butteville. Then eight miles back over the mountains to Sherwood and preaching service in the evening. No chance for satan and idle hands here! To organize and build three

churches and one parsonage, and a home for themselves; to have Sunday schools and mission bands; Young People's Societies of Christian Endeavor; and to raise \$1,300 for benevolences and \$5,000 for home expenses, we may be sure kept these Trumpeters of the King making music. But how was it all done? Ah, that's the thing. How, in camps of four thousand dissolute men, gambling, drinking, wicked communities and general depravity, can this music drown the dissonance of the wicked revelry? How? Because the still small voice is stronger than earthquakes.

Two modest pilgrims have traveled some two thousand miles, credentials sent before them, expecting to help an evangelist. The evangelist is taken ill, cannot come. Well, we will do what we can! Meetings are held, souls converted, an organized church the outcome. "You must stay here," the new converts said. Wise people, these new converts! "Surely the Lord would be good to them, seeing they have a Levite for their priest." Surely these people need help from the sanctuary. Preaching from the pulpit! Yes, but preaching by sick beds, miles traveled to help in accidents. A boy cuts his toe off. "Doctor?" "No, send for Mr. Barber." Mr. Barber goes, puts the toe back; binds it up; the wound heals; the boy is able to walk to the church. "Hello!



HOOD VIEW CHURCH

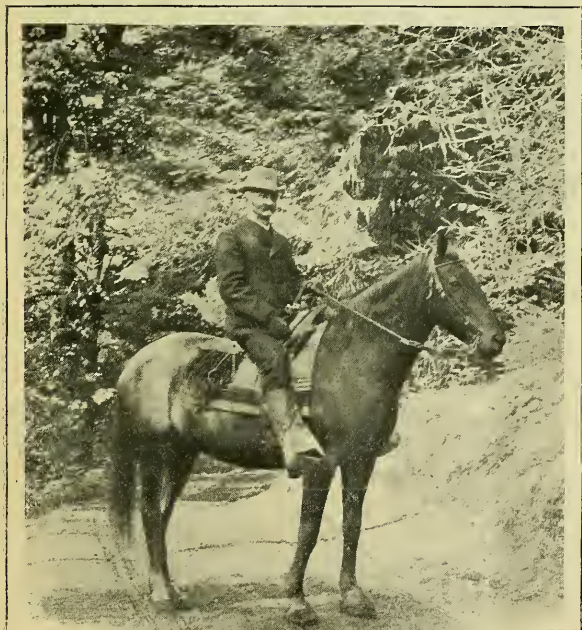
Mr. Barber, my horse has something the matter with him." "Better get a veterinary surgeon." "No, I would sooner have you." All right. Horse comes out all right. Great Levite we have here! Not asking for the Levite's share, but giving, letting thousands go to help these people. Small wonder the

people worship them for Mrs. Barber is as instant in season as her husband, going from house to house, comforting the sick, praying with the dying. Brother Barber is equal to the occasion. These rough men think the new preachers are nice people. I do to. I believe I said they were not commissioned at first, that was a mistake. They had read: "Let him that heareth, say, Come." Also Luke, 10: 8, 9: "And into whatsoever city ye enter, and they receive you, eat such things as are set before you: and heal the sick that are therein, and say, the Kingdom of God has come nigh unto you." So these good souls went about doing good and the fame of them spread abroad, and in due time Superintendent Clapp with eyes and ears open for anything, and everything that would help Oregon get track of these noncommissioned trumpeters. At first he could not take in the situation. Here was a man, business from top to bottom, a money getter by nature and yet

giving it away. He refused \$8,000 if he would stop preaching and go into business. Here was a woman, married and thoroughly mated. One just as good as the other: both self-sacrificing; in all things equal, whether at preaching, at surgery, or at a wedding or a funeral. She is nervous, wiry, quick-spoken and is always keyed to concert pitch. He is the calmest, most level-headed man in Oregon. Now reader, I want you to remember that these good people did just what Christ asked of His disciples. They forsook all and followed Him, leaving a good home and friends, an opportunity to make money and all that implies, and went where there was the greatest need. And of what needs! Disunited families to be brought together, drunkards and gamblers reclaimed! Some of the scenes remind one of the story of the prodigal son. Take the case of the young ruffian who had beaten his mother, and finding him on his knees penitent and the old

mother caressing him with her bruised hands. There was the young man who had run away, spent the county's money and forsaken his wife and children. See them united, rejoicing in their new found peace. Step into this camp of 4,000; a man dead from small-pox, one man and the undertaker alone to bury him. Mr. Barber steps in and helps. I know what that means, too, and I know what power it brings to the preacher. "By these things men live."

He read, too, at the baby's funeral. Mr. Barber's field was on both sides of the Willamette River. The mountains were so steep that the little casket had to be handed down from one man to another until it reached the river. Then Mr. Barber, taking the little body on his knee, sat down in the bow of the boat, the family seated farther back and the boatmen rowed them over the river. The poor neighbors followed on little skiffs floating out from the arched

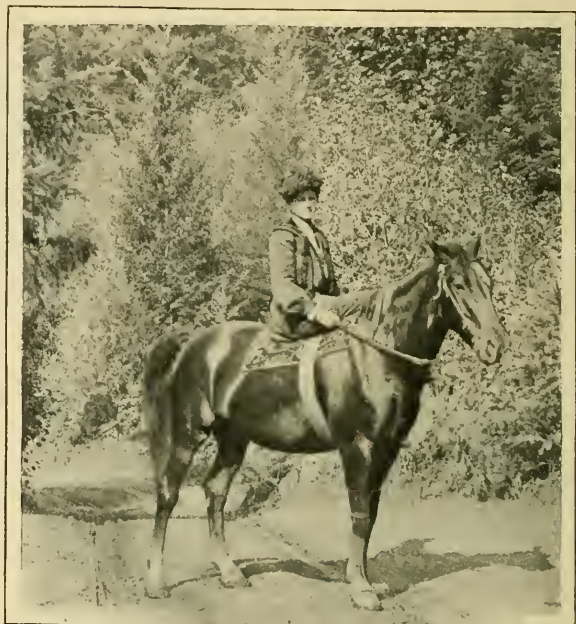


greenery of the over-hanging fir trees. They try to form a procession, and at last stood among the white stones that marked the resting place of the pioneers who had gone before. Then came the homeward journey on horseback over the mountains.

But these good people had other things than funerals to attend. Once, feeling the need of a better education for the young people, they hitched up a big wagon and took eight of them to Forest Grove Academy, stayed with them until they were settled in rooms, put up stores for them, gave them some dishes, stayed and helped them over their homesickness, and left them full of hope and courage in their new surroundings.

Mr. Clapp writes to me as follows: "While I write, Mr. Barber is in Portland, twenty-six miles away, on an errand of mercy. One of his former parishioners came to him in great trouble. 'Bro. Barber, I must have an operation or die. My mother is eighty-three years old, my husband is an invalid. I cannot bear to die before my mother. Can you help me? The operation is a costly one, \$250.00, and I haven't the money.'" "Well," continued, Mr. Clapp, "Mr. Barber did what he always does. He took the case to the Lord

then to the doctor in Portland. He tells the doctor the story, says the poor woman can never pay him, but she loves the Lord." "Send her to the Good Samaritan Hospital." There she went and was healed. It would fill a book to tell all the good work that has been accomplished by this faithful pair, and I hope some day to read it written by themselves.



READY FOR A TRIP TO A MOUNTAIN MISSION

A CALL TO ADVANCE

THESE RINGING WORDS FROM JOHN WILLIS BAER, REGARDING THE PRESBYTERIAN BOARD OF HOME MISSIONS, ARE TRUE ALSO OF THE CONGREGATIONAL HOME MISSIONARY SOCIETY AND ITS OFFICERS: "WHAT IS THE NEXT MOVE? EVERY ONE IN THIS OFFICE IS DETERMINED TO DO HIS BEST TO SECURE MORE MONEY; IT IS OUR DUTY AND PRIVILEGE. AT THE SAME TIME WE WOULD BE RECREANT TO OUR TRUST IF WE DID NOT LET THE WHOLE CHURCH KNOW THAT WE ARE NOT MEETING THE GOSPEL NEEDS OF THE DAY. WE MUST BEAR THIS MORE UPON OUR HEARTS; MUST PRAY MORE EARNESTLY AND IMPORTUNATELY; AND MUST HELP ANSWER OUR OWN PRAYERS. I WILL TRY. WILL YOU?"

NEW BOOKS FOR WORKERS' LIBRARIES

**Our People of Foreign
Speech** By Samuel McLan-
ahan. Fleming H. Revell Co., New
York. 105 pages. Cloth, 75 cents.

THE author of this little volume, which is set forth as "a hand book distinguishing and describing those in the United States whose native tongue is other than English," has breathed upon the dry bones of statistics and has made them alive. Such a subject as Mr. McLanahan has chosen must of necessity be treated technically. With a proper manipulation figures may be made to prove any vagary that one may entertain. That this book is honest in its conclusions and unbiased in its search for and its presentations of facts gives a feeling of satisfaction to the student who approaches the subject with no other qualification but the desire to know. We come to trust the author who speaks with the voice of authority of the Croats, Slovenians, Dalmatians, Bostians and Herzegovinians and believe, because he tells us that these people are in the United States to the number of nearly seven thousand.

We are prepared for this when we have learned that "the greatest migration of people in historic times has taken place within the memory of persons now living. Its principal goal has been the United States. In the years of recorded immigration from 1820 to 1903 twenty-one million (21,092,614) have come and more than one-half (11,395,141) since 1880." Upon this horde the only common heritage that has been bestowed is American citizenship. The friend of missions asks the question, "are the number of churches and missions in foreign tongues in the United States adequate to the need?" The author makes it apparent that they are not. In the chapter "agencies which may be employed," there is a refreshing optimism which is the logical conclusion of the possibilities awaiting the churches of America. To every student of missions and to all others who have ever said "this is my own, my native land" the book comes as a valuable contribution.



KENNEBUNK, MAINE.

FROM THE FRONT LINE

The Kind of Man

IT has been said and perhaps widely believed that most any sort of a minister will do for a home missionary. But read the following description of the kind of man to fill the need of a certain church, we will say in the southwest, without being more particular to designate. How many such men have been made and what became of the die, when they were made, is a question.

This church needs a *regular* pastor, but it seems very difficult to get one, both on account of the makeup of the people and the lack of the necessary means to support such a man. Most of the people are from further south, unthrifty, shiftless, many of them snuff users, even the women. Also many of them, if not altogether against schools and institutions of learning, have very crude ideas on these subjects. Then, too, the minister, in their opinion, is a man who should use his hands to help him to make a living, go out into the field and pick cotton, if necessary. The pastor of this church would need to be a very wise man, knowing how to deal with the negro question, without giving offense to either faction, North or South. He should be a peacemaker all the time and under all circumstances. Above all, he must be a deeply spiritual man, a thorough business and a hard working man. With such a man here and using this church as a center of operations, what could not be done for Christ and Congregationalism in this new southwest country where we have made such a splendid beginning and where the opportunity is so great. Send us such a man and with the man the money and we will work and pray night and day to make the work go.

A Hopeful Work

We believe our readers will be touched as we are by the simple story of Miss Bartunek and her missionary methods to reach the Slovaks of Pennsylvania. The story plainly shows that the light is penetrating the minds of a people who are considered among the hardest of our foreign element to reach.

Going to the meetings and among the people remind me of the time when our Saviour drew near to those two going to a village called Emmaus. "And they talked together of all these things which had happened." Those words illustrate the situation among our people at McKeesport and Duquesne. Slovak people here are so stirred up with the new religion that they are always talking about it. They are trying to find faults with those who have accepted it. One man who is the light among many in the missionary work was surrounded by his fellow laborers and told that a man named M—— was trying to teach others, and that he did not know anything and was not better than they. But the other man asked how many times they had seen him drunk or heard him speak bad words against God and men since he began trying to teach them. Then they had to say that they had never seen him drunk nor heard him use a bad word since he was "Salvish." Then he told them that everyone who believed in Jesus Christ and accepted Him is His disciple and all such should go around and tell others of the joy they have found. Men are trying to preach the Gospel in their work, women in their homes and to their neighbors, and even little children are persecuted on the street and called "Salvish." We try to make our meetings elevating. I want to mention our social evening. Our young people are very active, though they have to be led and taught, and it is nice for young people to get together and have a little social time. But there is always a question what to do to be merry and yet glorify God. We usually play such games as could be played among the children of God. But we wanted something new, so this time each of the young people were representing some character from the Bible. For example, one was to represent Elijah preparing the altar on Mt. Carmel. He had twelve stones and some wood, and prepared the altar and then poured water over it. The people were to guess and they were all watching with eagerness. There were over seventy persons present, among whom were many strangers. We are always trying to remember others when we are having a good time. The collection, which amounted to ten dollars, was taken up for our sufferers in the old country.

Again That Box

Testimonies like the following frequently find their way to this office. They confirm our growing belief

that next to generous contributions to the treasury, nothing goes so far in cheering the labors of the missionary as a missionary box carefully made up, and intelligently adapted to the known needs of the family. Says Rev. J. L. Hanna, Bertha, Minnesota:

We were most delightfully surprised about two weeks ago by the receipt of a missionary barrel from the dear sisters of the Congregational Church at Melrose Highlands, Massachusetts. Such a barrel as it was—packed to overflowing with every variety of useful articles, things needed in any minister's home.

How much love and how many prayers were put into that barrel with the other things we can never know, but we do know the cheer, comfort and hope they brought us. And we sincerely thank you as well as them for the Christian interest that prompted and executed that act of helpfulness.

Thanksgiving Weddings

Rev. David B. Gray of Portland, Oregon, thus describes some pleasant events of the last quarter:

One of these weddings was in a frontier settlement twenty miles away. Three Congregational families gathered where a Congregational minister was seldom seen. A wee lad and a wee maid led the bride to the altar with stately dignity. After the ceremony the parents said: "Now we want the children baptized. We have waited a long time until you could be with us for that service." The little lad had also looked forward to this occasion, always contending that when baptized he should become a minister and he so thought now. Perhaps he may.

On the way home, in another neighborhood, twenty or more people with bride and groom were awaiting the minister. After the ceremony, and refreshments, your missionary was about leaving when he found opportunity at the door to say privately to the newly wedded pair, "Now begin your married life religiously. Take time each day to read a Scripture lesson and have a prayer together." They received the suggestion cordially and though neither of them was a church member, the man said, "Won't you have a prayer with us now before you go?" So we went back to the company in the parlor; the request of the bridegroom was mentioned and all rose as if in a tender and prayerful mood while the prayer was offered. We felt the presence of the Spirit.

What is Missionary Success?

That is a question which has waited long for a final answer. Rev. A. H. Robbins of Ree Heights, South Dakota, himself a veteran in the service, throws some light on the matter. He says:

If our only object were to build up great, strong, self-supporting churches that should be an honor to our denomination and add greatly to our membership, the outlook on this and many other fields would be greatly discouraging; but there is another view of the work more hopeful. In the twenty-two years I have spent on these prairies, I have seen many boys and girls from the little farm houses going to town and working for their board while they went through the high schools. Then I have seen them go away to the Christian college, and after that some of them have gone into the theological seminary or the university. Of this number some have won distinction for superior scholarship. While many are called to mourn that multitudes of the youth of our land are ruined by enervating influences of wealth, it is a comfort to know that not one of the bright boys and girls on my field will be harmed by idleness or luxurious living. This morning's paper tells us that the Pope at Rome is suffering from gout. Thus far my people have escaped that disease.

The Contented Worker

There is a note of Christian content in the following that we would gladly always hear in the report of every laborer in the Lord's vineyard, where the wages are sure, even though long delayed. Says Rev. George E. Green of Fort Pierre, South Dakota:

With this report my first year of work ends. Just twelve months ago I came to this pastorate. I count it the happiest year of my ministry. Looking back, I note that our membership has increased twenty-five per cent. Benevolences have reached high-water mark, averaging per member about four times as much as the general average throughout the state. There is renewed interest in the Sunday school. The morning congregations increase, and that in a town where there has always been special laxity in Sabbath keeping and where attendance at church in the morning has been a marked exception and not the rule. This appears to be a sure sign of progress.

There has also been the fullest harmony between the workers, and, as far as I could

see, between them and the pastor. I do not recall a single moment in the last twelve months when I have felt like getting under the juniper bush; never a minute when I have felt that "I only am left." Two things have helped towards this blessed freedom from discouragement. Before I came here I said to myself again and again, "You are going there to *stay*, and to be *happy* in your work! No matter what comes, you are to meet it with a stout heart and a smiling face." And, like the little girl in the story, I have "minded myself." I am sure a settled determination like that is most useful, yet nothing prevents discouragement in a pastor like a quick response and steady support from his church. Happy is the minister who has behind him and at his side a loyal band of helpers! He can keep a brave heart however irreligious and wicked the community in which he lives. As I review the year, next Sunday morning, I shall do no scolding, not one word; the people deserve only the heartiest praise and commendation. So I thank God for the past year and for its opportunities for service and fellowship. The lines have fallen to me in pleasant places, and, with the co-operation of my people and God's blessing, I hope for even better things the coming year.

A Practical Millerite

For the moral of the following story and hoping it may cheer some church or missionary, afflicted in their work by religious fads, we commend the following from the report of Rev. Thomas Dyke of Naponee, Nebraska:

A congregation in Illinois, believing at one time, that Jesus Christ was actually to appear at a certain hour in their church, appointed a meeting at that hour. The congregation had gathered with the exception of one of the leaders, a prominent farmer who lived near. Unwilling to begin the service without him, a delegation was sent to know the cause of delay. They arrived at the farm house and found the old gentleman arrayed in overalls sorting potatoes. The leader kindly remonstrated but met with the reply; "I believe that our blessed Saviour is to appear to-day at the church, but I have come to the conclusion that the best preparation that I can make to meet him is to go right on sorting potatoes." During the past three months your missionary with his congregation depleted by Spiritualist and Holiness camp meetings has gone right on sorting potatoes, that is, preaching elementary New Testament Christianity.

The Veteran Rests

The readers of THE HOME MISSIONARY have not forgotten Dr. Danforth B. Nichols and his long service at Mission Hill, South Dakota. There is a touch of sadness in what he regards as his last report to the Home Missionary Society. He says:

Having been adjudged too feeble to care for the responsibilities of active service in my missionary field, and having been elected by the church as Pastor Emeritus without pastoral responsibility, I make this my last report to the society I have loved so well.

I have been on the field twenty-eight years this month, a field embracing a strip of country, north and east of James River running north twenty-three miles with a breadth of six miles. The northern part of the field was covered by a sermon now and then, by a burial service or a marriage service when needed and addresses in the public school. Ten miles north of Mission Hill the Walshtown district was held by a school house appointment for preaching and one other place in the same manner. When the church was organized at Mission Hill and the meeting house erected, we concentrated our efforts about where the church now stands and the village that stood next.

The growth has been from five to an even hundred, a hundred and thirty baptisms. The growth of benevolence has been considerable for a country church. We have endeavored by might and main to reach self-support by the shortest and quickest route. It may require two years more to succeed. It has ever been my desire to die with the harness on, but it seems God's way that I should lay it off as I have reached the ripe age of eighty-eight this very month. With no ordinary emotion, I must now say farewell to the society that has sustained me all these years.

The Fiery Enemy

The great scourge of our lumber camp missions is the element of fire. Some parts of Oregon have been greatly afflicted during the past fall. Rev. George A. Taggart says of one of his churches at St. Helen's:

All around us forest fires have caused great loss of property. Cord wood, the fruit of months of toil and often constituting the only available asset of the people, has been burned and left many in poverty. Saw logs and standing timber have been ruined; mills have been burned and log-

ging camps destroyed. At St. Helens the people are discouraged. The business part of the town was utterly destroyed and a large saw mill, the only manufacturing interest of the place, was totally wrecked. You can well believe that a \$50,000 fire in a western village of 300 people is equal to a million dollar fire in a large city. But while discouraged the people are not disheartened. Fortunately our church building was not in the part destroyed; but every member has suffered some loss and some of them parted with the savings of twenty years in the fire.

Progress at Jerome

Mr. Miller whose health was undermined by the severe experience connected with the Jerome fire, is succeeded by Rev. C. P. Martin, who has entered into the work with the same spirit that made his predecessor so welcome to the people. He says:

We have organized a Young People's Literary Society in connection with our free library and reading room. Twenty members are now in attendance and they enjoy their weekly meetings. The special feature of our work just now is the organization of a night school and evening classes. With only one month's growth we can report over fifty students, mostly young men. These young men are giving two and three evenings each week to this work. Jerome being a mining camp in a lonesome place, with but few attractions, these night classes are meeting a great need in giving the men a wholesome way of improving their evenings. Our reading and social rooms are becoming a success and are being used for the purpose for which they were intended.

We have three teachers in the night school and a large class in Spanish is under a university student. This class is quite popular, since there are so many Mexicans in this country who speak Spanish, and it becomes necessary to know their language.

We have another class in English taught by a lady of experience and ability, and in this class we have Mexicans, Spaniards, Italians, Greeks and Austrians. They are especially happy in their work and appreciate what we are doing for them. We have another class in business arithmetic and book keeping. We have things quite lively therefore about the reading and social rooms now and the church work is appealing to all the people. The saloons are not getting all of our young men just now. One mother told me recently: "How glad I am for that night school. Before it was organized I never went to bed until my

boy came home, I was so anxious about him. Now I know where he is three nights in the week. He is at the church and under good influences and now I can go to bed and sleep in comfort."

A Park Social in our reading room was a happy event. Perhaps you do not know what a Park Social is. Our young men went to the woods, twelve miles away and brought in a car load of trees which we planted in our room making a park or garden. On the night appointed the city band gave a concert in the park. This was a rare occasion to the people in Jerome because we have no green thing within miles of the city and a miniature park so appealed to the young that they enjoyed it thoroughly. It also served to advertise the work of the church and to bring it into greater favor than ever.

Gripping the Men

Many will read the following from Rev. Arthur E. Fraser of Kansas City, Missouri, and sigh to repeat the experiment. We believe that numbers of men are waiting around many a church for some chance to be identified with some line of the church's work. Try them with the church club.

The men of my church decided that they must undertake to touch the life of the men of the community more effectively, and on the 28th of November forty men sat down to a supper in the church, with the President of the Upper Council of the City Government as the guest of the evening. His address and that of Rev. Wallace Short of our Beacon Hill Church, dealt with the value of men's clubs, and after seven or eight responses from those present, an organization was resolved upon and the men will be called together again sometime before Christmas. The pastor's thought for this work is taken chiefly from his personal acquaintance with that of the United Church of New Haven, Connecticut, when a member of it. The response has been genuine, making the outlook among our men very hopeful. The men present were one third church members, one third occasional attendants and one third I think rarely go to church. Not one half have attended church with us. The dominant thought was that we were doing the work of the world, and had much in common as workers and as men. Some of the men were intensely interested. It was a surprise to our own members and entirely new in the experience of all except a very few.

WOMEN'S WORK AND METHODS

To the Editor of The Home Missionary:

I HAVE been much interested in the changes in the Woman's Department in the January issue of *THE HOME MISSIONARY*. The new title is a great improvement. It is more suggestive of what the department stands for and what is desired for it. The unidentified author has evidently brought her ability to bear on women as related to home missions in a bright, suggestive way.

I have long wondered why so few women contribute to this department of your magazine. I have read that our women have wanted, so much, a place in which to express ideas and methods and ask questions. But so little has been made of "Woman's Part," I have finally concluded that after all they did not care much more for it than they did for the missionary meetings. Well, how much should any one care for a meeting conducted in a half-hearted way, enlivened by extracts "read at random," or a letter from a person and a place they know nothing about? A well-prepared program will greatly increase general knowledge. This is sadly needed and questions will reveal that as we study we find out how little we know and are willing to confess our ignorance.

But after all, when I begin to "think things back," it seems to me that these two things, programs and questions, have often before been recommended to us and urged upon us, even to the point of having programs prepared for our use. But it is good to know that a new pen has taken up the familiar strain. I would recommend that some of us bestir ourselves to follow out the suggestions. A spirit of enthusiasm in the rank and file would help wonderfully.

X.

To the Editor of The Home Missionary:

I like the new name, "Women's Work and Methods," and I believe it will bring workers nearer together. After twenty-one years as president of our New York State Women's Home Missionary Union, and with more than \$175,000 collected for the homeland work, I still feel that the spread of information, the faithful study of the wide field, is the best thing which our organization has helped our 400 auxiliaries to accomplish.

MRS. WILLIAM KINCAID.

BROOKLYN, N. Y.

To the Editor of The Home Missionary:

"The New Departure" outlined in the January number of *THE HOME MISSIONARY* meets with my heartiest approval and there is no doubt it will receive the sincere endorsement of every officer on the executive boards of our various state unions. It will be no breach of confidence to say that in the annual conference of officers of these unions, held in Des Moines in October, the prevailing spirit of each session was the individual yearning for knowledge of the methods used by others in the fostering of the splendid home missionary work to which we are all pledged. So strong was the desire to "compare notes" that it finally took form in a resolution to appoint a committee to draft advisory plans for the federation of the unions.

The lack of a means of communication between women workers in the way of a periodical of some sort was sorely felt, and the maintaining of such an organ was considered hopeless, so long as there was no national authoritative organization of the women of our land. In very few states is there a state Congregational paper with its columns open to the use of the Women's Unions.

Therefore with these facts in mind, I desire to thank you and feel that many another servant in this cause will add her gratitude to mine for your generosity and courtesy in opening to us women some pages of your excellent magazine for the interchange of ideas and the propounding of questions.

MRS. C. R. WILSON,

President of Michigan W. H. M. U.
DETROIT, MICHIGAN.

A Word to the Women

BY MRS. CASWELL-BROAD

Our women's homeland organizations are a collection of individuals rather than a coherent body. Each organization works out its own problems in its own way. For twenty years at the annual meeting of the officers, two subjects have come to the surface at irregular intervals which have been discussed and laid on the table, viz.: Federation of Unions and an Organ of Communication.

Yet all the while there have been certain connecting links between these organizations.

1. The annual session known as the "Tuesday Meeting" held at the time and place of the Annual Meeting of the Home Missionary Society.
2. The Annual Report of the Woman's Department of the Home Missionary Society, which for sixteen years published the facts of the women's organizations.
3. "A Committee of Three," elected at the Tuesday Meeting to represent the eastern, western and interior states. This committee prepared the program for the Annual Meeting over which one member presided.
4. Programs in Congregational Work, arranged by the same Committee of Three.

Nevertheless, the desire for more coherence between the state organizations does not die, and is very much alive in the January HOME MISSIONARY. Away out here on the plains of Arizona where I am writing, with the cacti, yucca, Spanish

bayonet, sage brush, etc. in abundant evidence, I have read the suggestively happy message of the "New Departure" in "Women's Work and Methods," and I must confess to you as between ourselves that the editor of THE HOME MISSIONARY has hit the nail squarely on the head.

As to the "elect lady" who occupies the editorial chair for January and gives us such hearty welcome, let us flood her with material of every description, being quite sure that any suggestion is certain to help somebody. If through these pages we come to understand better not alone how to help one another as to work and methods, but how to help together with prayer, our homeland organizations may yet become a mighty power for God in every part of the land.

Does This Mean You?

1. The president calls for a vote upon an important question in this fashion: "It is moved and seconded that, etc. All in favor? It is a vote." No "contrary minds" asked for, because, it is presumed, no one is "contrary" enough to have a mind!

2. The treasurer is out of town at the time of the meeting, and nobody knows how much money there is in the treasury. Why not send in a statement to be copied on the blackboard?

3. Some one makes a valuable suggestion in a feeble voice, screened by some one else's hat, and addressing no one in particular. Rise, fellow-workers, and address your remarks to the chair. Your business meetings will gain in dignity.

4. A certain society raises \$300 a year. When the time comes for voting it away the women who "run the society" propose that it should be applied to this or that object, and the rest vote like a flock of sheep, without knowing anything about it. This perfunctory method of dealing with money is wrong.

APPOINTMENTS AND RECEIPTS

APPOINTMENTS

December, 1904.

Not in commission last year.

Alexander, John, Bibb City, Columbus, Ga.
Bixby, William S., Leavenworth, Wash.; Burhans,
P. C., Sykeston, Cathay, Paradise Valley and
Lamert, N. Dak.
Hinds, John M., Brule, Keystone and Morning Star-
field, Nebr.
Nugent, Thomas E., Clemen, Nebr.
Potter, William M., Cleveland, N. Dak.
Sealey, H. J., Atlanta, Ga.; Starring, George H., De
Smet and Lake Henry, S. Dak.
Williams, William J., Rosedale, Cal.

Re-commissioned.

Chamberlain, Horace W., Priest River, Idaho;
Champlin, O. P., Marion and Litchville, N. Dak.
Chapman, Richard K., Gann Valley, S. Dak.; Cram,
E. E., Renville, Mohall and Sherwood, N. Dak.
Edgerton, Thomas R., Pendleton, Oregon.
Haresnape, William, Norfolk, Nebr.
Jenney, E. W., General Missionary in S. Dak.
Knapp, George W., Hay Springs, Nebr.; Kokjer, J.
M., Petersburg, Nebr.; Kilbon, George L. W., Letcher
and Loomis, S. Dak.

Lane, Calvin, Newark, N. J.; Lark, E., Sawyer,
Highlands and Emanuel, N. Dak.; Lewis, John M.,
White Salmon, Wash.; Loomis, Eli R., Olympia,
Wash.; Loud, Oliver B., Lawton, Okla.; Lyman, Harvey
A., Douglas, Wyo.

McKay, Charles G., East Tallassee, Ala.; Mason,
James H., Danbury, Nebr.; Mills, Herbert L.,
Omaha, Nebr.

Nelson, Charles E., Ogdensburg, Wis.
Oldfield, William J., Clark, S. Dak.; Olsen, Severt,
Deering, Pilgrim and Pioneer, N. Dak.; Olinger,
William G., Christopher, Wash.
Pease, William P., Maltby, Wash.

Scoggin, A. T., Atlanta, Ga.; Shuman, Henry A.,
Arcadia, Nebr.; Slater, Sheldon, Hesper, N. Dak.;
Smith, J. A., Bonesteel, S. Dak.; Steele, William,
Oberon, N. Dak.; Strange, William L., Butteville,
Oregon.

Taggart, George A., Rainier, Oregon; Tillman, W.
C., Atlanta, Ga.

Vaughan, L. B., Forman, Rutland and Gwinner,
N. Dak.

Wiltberger, Louis W., Paonia, Colo.

RECEIPTS

December, 1904.

*For account of receipts by State Auxiliary Societies,
see pages 304-305*

MAINE—\$187.66.

Belfast, 1st, S. S., 3; Kennebunkport, 1st, 5; South, 5;
Litchfield, S. S., 1.25; Machias, Centre St., 7; Parsonfield,
D. Smith, 57.50; Portland, State St. S. S., 15; Theodore
Grover and others, 75.50; Rockland, 20.41.

NEW HAMPSHIRE—\$337.93; of which legacy, \$150.00.

Bennington, 3.86; Claremont, 18; add'l, 3; Concord, 1st, A
Friend, 25; Hillsborough, Estate of C. M. Burnham,
1.50; Hindsdale, 3; Hollis, A Friend, 3.90; Lyme, 20; New-
port, 20; S. S., 5; Sanbornton, 16.97; S. S., 9.83; C. E.,
7.50; Stratham, 3; Troy, Trin., 12.47; Warner, S. S., 2.50;
West Manchester, So. Main St., 24.

VERMONT—\$1,207.60; of which legacies, \$970.68.

Vermont Dom. Miss. Soc., J. T. Ritchie, Treas., 33.11;
Barre, 31.84; Benson, S. S., 4; Charlotte, 11.53; Cornwall,
S. S., 5; Lower Cabot, Legacy of Nancy K. Stone, 106;
Middlebury, 1; Milton, Miss A. Fuller, 40; St. Johnsbury,
N. O., 185.44; Vergennes, 5; White River Junction, Estate
of R. C. A. Latham, 854.68.

MASSACHUSETTS—\$3,846.34; of which legacies, \$1,307.79.

Mass. H. M. Soc., by Rev. J. Coit, Treas. By request
of donors. 602.26; Adams, 1st, 46.84; Amesbury, M. P.
Sargent, 20; Amherst, L. D. Mills, 25; Andover, Miss A.
Buck, 25; Ashburnham, 1st, 1.62; Attleboro, 2nd, 165.25;
Blandford, add'l, 1st, 1.05; Bridgewater, Central Sq.,
10.65; Brockton, Porter Evan., 120.95; Cambridge, North
Ave., 65; Charlemont, 1st, 3.25; Chatham, 8.50; Chicopee,
3rd, S. S., 10; Cummington, A Friend, 10; Dedham, 1st,
C. E., 50; Dennis, Union, S. S., 2.90; Essex, S. S., 10;
Feeding Hills, S. S., 5.55; Gardner, 1st, S. S., 15.23; Gill,
5; Greenfield, 2nd, S. S., 10; Hadley, 1st, 25.15; Haverhill,
West, S. S., 34.34; Holliston, S. S., 5; Holyoke, 2nd,
S. S., 50; Hason, S. S., 4.05; Lawrence, Estate of Mrs.
M. T. Benson, 253.38; Leominster, Ortho. Woodbury
Fund, 123; Lowell, Eliot, S. S., 6.47; Kirk St., S. S.,
6.70; New Bedford, North, C. E., 25; Newtown, Central,
100; North Chelmsford, 2nd, 2.37; North Wilbraham, Grace
Union, 11.70; Oxford, Mrs. S. W. Smith, 2.50; Palmer,
2nd, 40.30; Pepperell, S. S., 5; Pittsfield, 1st, Ch. of
Christ, 10; Plaistow and North Haverhill, S. S., 2; Rehoboth,
10; Salem, Tab., S. S., 15; Southampton, S. S., 13.06;
Southbridge, Estate of Mary L. Bradford, 844.46; South

Framingham, Rev. W. G. Puddefoot, 10; South Egrem-
ont, R. C. Taft, 4.80; Springfield, Emmanuel Bible
School, 9.50; Park, S. S., 5.20; Dr. S. D. Brooks, 10;
Sterling, 8; Tyngsborough, Evan., 3.27; Warren, 1st, 57;
Webster, 1st, E. G. Parsons, 200; Westfield, Legacy of
Sarah A. Day, 200; Williamstown, 1st, S. S., 4.08; Wor-
cester, Piedmont, 35.50; Union, 69.51.

Woman's H. M. Association (of Mass. and Rhode Island),
Miss L. D. White, Treas.: For Salary Fund, 216.

RHODE ISLAND—\$34.15.

East Providence, Newman, 20; Little Compton, S. S., 5;
Pawtucket, S. S., 6.65; Westerly, S. S., 2.50.

CONNECTICUT—\$5,674.07; of which legacies, \$3,402.30.

Miss. Soc. of Conn., by Rev. J. S. Ives, Sec. For
Salaries of Western Supts., 675; Berlin, 2nd, 36; Beth-
lehem, S. S., 4; Bridgeport, 2nd, 10; So. S. S., 20; Black
Rock S. S., 5; Bridgewater, S. S., 6.82; Canaan, Pilgrim
S. S., 3.35; Chaplin, H. T. Crosby, 50; Collinsville, 30.66;
Columbia, A Friend, 5; Derby, 1st, 6.68; Eastford, S. S.,
5; Ellsworth, 5; Fair Haven, Pilgrim, 17.25; Gilead, S. S.,
5; Goshen, Lebanon, 34.55; Greenwich, 2nd, 27; North,
28.84; Stanwich, 15; Manass, 11; Groton, S. S., 3.28;
Guilford, 1st, 25; Hadlyme, 11.06; Hartford, Farmington
Ave. S. S., 10.13; Estate of Amelia C. Hale, 1,784.15;
Hawthorn, 11.60; Jewett City, 9.13; Kent, 1st, 2.63; Mad-
ison, 1st, 05; Mansfield Center, 1st, S. S., .75; Marlborough,
Estate of Charles Buell, 1,546.25; Melrose, Estate of
Mrs. H. C. Thompson, 71.90; Middelfield, 50.16; Nepaug,
Mrs. R. M. Butler, 3; Miss H. S. Blackman, 1.04; New
Britain, So. S. S., 12; New Haven, 1st Ch. of Christ,
Ladies' H. M. Soc., 250; Plymouth, S. S., 15; New Mil-
ford, G. H. Turrill, 5; Newtown, S. S., 10; Norfolk, 307.67;
No. Cornwall, 2nd, S. S., 1; Northfield, 0.30; No. Woodbury,
Mrs. O. M. Parker, 50; Norwalk, 1st, 46.65; Norwich,
2nd, 04.41; Park, 6.56; Ridgebury, 10; Salisbury, W. B.
H. M., 13; Somerville, 8.85; South Coventry, S. S., 8;
Southport, S. S., 6.83; Stafford Springs, special, 5; Terry-
ville, S. S., 4.25; Unionville, 1st Ch. of Christ, 50; West
Hartford, 1st Ch. of Christ, 86.00; Whitteville, 5.66;
S. S., 5.13; Wilton, S. S., 2.70; Windsor, 1st, 9.45; A
Friend, 50; Woodbridge, 31.81.

Woman's H. M. Union, Mrs. W. W. Jacobs, Treas.;
Hartford, 1st, special, 71; 1st, V. W. H. M. Club, 85.48;
Kent, 25; Thompson, 8. Total.....\$125.48

NEW YORK—\$3,096.60; of which legacy, \$950.

Angola, 5; Briar Cliff Manor, 20; Brooklyn, Estate of Charles Emmons, 950; Central, 779.48; Tompkins Ave., 600; Park, 21.52; Park, S. S., 10.93; Buffalo, Pilgrim, 10; Coventryville, 6; Deer River, 6; Ithaca, 1st, 54.87; Lyander, 9.76; Mt. Vernon, 1st S. S., 3.35; New York City, Manhattan, to const. E. S. Jones an Hon. L. M., 78.35; add'l, Broadway Tab., 8; Broadway Tab. S. S., 25; New York State, A Friend, 5; Orient, 17.75; Oswego Falls, 7.25; C. E., 17.75; Philadelphia, S. S., 3.12; Phoenix, S. S., 3.17; Pitcher, S. S., 1; Portland, 5.50; Port Leyden, Ch., 4.50; S. S., 4.50; Rensselaer Falls, Ch., 8; S. S., 1; B. R. and St. Law. Assoc., 10.25; Riverhead, 37; Sound Ave., 19.65; Rochester, South, 20.48; Saugerties, 10.54; Smyrna, S. S., 9.19; South Hartford, S. S., 3.50; Utica, Plymouth, S. S., 5.53; West Bloomfield, 28.35; West Meredith, R. Whitney, 1.50.

Woman's H. M. Union, Mrs. J. J. Pearsall, Treas., Brooklyn, Central, Ladies' Benev. and H. M. Soc., 217.81; Middletown, 1st, S. S., 5; New York City, Broadway Tab., S. W. W., 21; Poughkeepsie, 25; Richmond Hill, 5; Sherburne, Mission Band, 10. Total.....283.81

NEW JERSEY—\$148.50.

Received by Rev. G. A. Jones; Dover, N. J., Bethel, Swedes, 75 cts; Morristown, Bethesda, Swedes, 1.91; total, 2.66.

Chatham, Stanley, S. S., 4.56; Dover, Bethlehem, Scand., 1.37; East Orange, Trinity, Woman's Guild, thank offering, 43.58; Haworth, 5; Little Ferry, German Evan., 8; Montclair, 1st, 50; Orange Valley, S. S., 23.33.

Woman's H. M. Union of the N. J. Assoc., Mrs. G. A. L. Merrifield, Treas., Newark, 1st, S. S., 10.

PENNSYLVANIA—\$249.16.

Braddock, 1st, 15; S. S., 3; Slavonic, S. S., 6; Coaldale, 2nd, 5; Delta, Welsh, 5; Ebensburg, 1st, 34; Oakland, 4; Philadelphia, Central, 52.80; Snyder Ave., 10; Pittsburg, Welsh, S. S., 4; Pittston, 1st, Welsh, 23.87; Plymouth, Elm, 2.50; Ridgway, 1st, to const. Mrs. C. S. Waid an Hon. L. M., 50; Scranton, Providence, Welsh, 15; Sharon, 1st, 2; S. S., 4.12; Spring Creek, 3.50; Warren, Bethlehem, Scand., 5; Welsh Hill, Bethel, S. S., 4.37.

DISTRICT OF COLUMBIA—\$115.28.

Washington, 1st, bal., 38.62; S. S., 20; Prim. Dep., 3.50; C. E., 15; 5th, 38.16.

VIRGINIA—\$13.00.

Begonia, Bethlehem, 13.

GEORGIA—\$5.00.

Columbus, 1st, 5.

ALABAMA—\$15.85.

Received by Rev. A. T. Clarke; Calera, Rev. J. R. Crowson, 25; Meadow, 1.55; total, 1.80; Kinsey, 9.05; Opp, Bethel and Rose Hill, New Hope, 5.

MISSISSIPPI—\$7.50.

Tongaloo, University, 7.50.

FLORIDA—\$32.00.

Eden, 7; Lake Helen, S. S., 5; Mt. Dora, 10; C. E., 5; Orange Park, H. J. Clark, 5.

TEXAS—\$115.00.

Austin, I. H. Evans, 100; Dallas, 1st, Ch. and S. S., 10; Tyler, 5.

INDIAN TERRITORY—\$35.00.

Vinita, 1st, 35.

OKLAHOMA—\$19.75.

Received by J. H. Parker, Vittum, 3; Bethel, 70; Hastings, 5; Pond Creek, Union, 15.50.

NEW MEXICO—\$73.86.

Albuquerque, from the field, 28.86; 1st, 45.

TENNESSEE—\$25.76.

Bon Air, 1.16; Memphis, Strangers, 24.60.

OHIO—\$149.46.

Akron, 1st, 118.44; Cleveland, Cyril, S. S., Thank offering, 2; Columbus, Plymouth, 11.65; Kingsville, A Friend, 15; Wauseon, S. S., 2.37.

INDIANA—\$46.03.

Received by Rev. E. D. Curtis, Hobart, 2.53; Indianapolis, North, 10; Terre Haute, L. F. Perdue, 5; total, 17.53; Cardonia, Perth, Caseyville and Coal Bluff, 10; Indianapolis, Covenant, 17.50; Mrs. E. G. Hill, special, 1.

ILLINOIS—\$145.55.

Chicago, Rev. J. A. Adams, special, 5; La Harpe, 8.30; S. S., 25; C. E., 2; Lyndon, 3; Payson, J. K. Scarborough, 100; Pontiac, Mrs. M. L. Clark, 2; Rockford, S. Herrick, special, 25.

MISSOURI—\$120.01.

Cameron, 1st, 10.25; Hickman Mills, German, 4; Kansas City, Beacon Hill, 4.41; Pierce City, 1st, 17; St. Joseph, Tab., 29.85; St. Louis, Pilgrim, 30; Hyde Park, 5; German, 9; Springfield, German, Rev. H. W. Stein, 3.50; Webster Groves, S. S., 5; Willow Springs, 1st, 2.

MICHIGAN—\$5.00.

Detroit, 1st, Jr. C. E., 5.

WISCONSIN—\$17.95.

Arena, 1st, S. S., 2; Clear Lake, Swedes, 3.16; Curtiss, German Zions, 1.25; Fulton, 5.72; Maple Valley, 3.32; Royalton, S. S., 2.50.

IOWA—\$67.23.

Iowa H. M. Soc., by Miss Annie D. Merrill, Treas., 37.54; Atlantic, S. S., 5; Dubuque, Mrs. S. J. Williams, 4.50; Mitchellville, 1st, S. S., 4.25; New Hampton, Rev. A. Kern, 1.50; Old Man's Creek, Welsh, S. S., 4; Traer, 10.44.

MINNESOTA—\$418.67.

Received by Rev. G. R. Merrill, Ceylon, 3.78; Gaylord, 3; Grand Meadow, 3.60; Minneapolis, Linden Hills, 15.14; Plymouth, 112.50; Round Prairie, 5; Sauk Center, 12.20; total, 155.22.

Belview, 7.90; S. S., 2.53; Y. P. S., 56; Benson, Pilgrim, 2; Brownton and Stewart, 1.45; Excelsior, add'l, 2.25; Glyndon, Ch. and S. S., 14.91; McIntosh and Stations, 4; Sauk Rapids, 2.95; Minneapolis, Lyndale, 46.41; Oak Park, 18; Moorhead, 1st, 30.25; Nassau and Marietta, 3.82; Plainview, 17; Princeton, S. S., 1.37; St. Paul, Plymouth, 0.15; People's, German, 10.20; Silver Lake, Boh. Free Reformed, 88.70.

NEBRASKA—\$1,529.35.

Nebraska H. M. Soc., by L. Gregory, Treas., Antioch, 3.55; Fairfield, 13.40; Hampden, Me., S. S., 7; Hemingford, 6; Omaha, St. Mary's Ave., 83.75; Olive Branch, German, 14; Pickrell, 26.51; Verdun, 20; Weeping Water, 49.81; S. S., 21.48; C. E., 2.

Woman's H. M. Union, Mrs. C. J. Hall, Treas., 567.94
Total.....\$806.44

Albion, 17; Creighton, 9; Crete, German, 43.50; Exeter, 50.70; Fairmont, 27.16; Franklin, M. L. Wilson, 5; Fremont, 1st, 50.90; Friend, 1st, 31; Germantown, German, 12.50; Hastings, German Bruder, 90; German, 35; Lincoln, German, 5; Salem, German, 20; Naponee, 10; Nebraska, A Friend, 321; Palisade, 1st, 6.25; Riverton, 8; Springfield, 11; Upland, 4.50.

[Erratum: Linwood, 25, instead of 28.60; erroneously ack. in April.].....\$1,532.95
Less excess in cont. as ack. from Linwood, 3.60

Total.....\$1,529.35

NORTH DAKOTA—\$133.20.

Cando, 1st, 3; Deering, Pilgrim and Pioneer, 2.50; Fargo, Scand., 1; Jamestown, 1st, Add'l, 1; Kulm, German, 75; Oriska, Union, 5; Rose Hill, 10.50; Sawyer, Highlands and Emanuel, 5; Wyndmere, 2.44.

Woman's H. M. Union, Mrs. J. M. Fisher, Treas., Carlington, Jr. C. E., 2; Jamestown Conf., 3.50; Niagara, 5; Oberon, 7; Pingree, Ladies' Aid, 35; Sanborn, Helping Hand Soc., 10. Total.....\$27.85

SOUTH DAKOTA—\$169.25.

Aberdeen, Plymouth, 4.34; Armour, 2.50; Bangor, Glucksthal, German, 3.50; Pilger, German, 3.50; Mound City, Petrus, German, 6; Wagner, J. Trefts, 3; Cresbard, 4.38; Myron, 3; Fairfax, Hope, German, 11.25; Homer, Hoffnungsfield, German, 5; Horeb, German, .65; Matthews, German, 2.30; Glen Ullin, Bethany, German, 16.65; Bethesda, German, 12; Ebenezer, German, 10.78; Sioux Falls, German, Immanuel, 14; Tyndall, German, 10; Watertown, 1st, 13; Winifred, 3.40.

W. H. M. U., Mrs. A. Loomis, Treas., 40.

COLORADO—\$205.95.

Received by Rev. H. Sanderson, Cripple Creek, 6.40; Denver, Third, 27.46; Rye, C. E. Soc., 10; Cimarron, 7.50; Denver, Globeville, German, 4; Pratt Valley, 6.20; Flagler, 1st, 5; Longmont, 1st, 25.

Woman's H. M. Union, Miss I. M. Strong, Treas. Colorado Springs, 1st, 16.87; Denver, 2nd, 10; Plymouth, 50; Greeley, C. E., 10; Highland Lake, 6.27; Longmont, 10; Platte Valley, 1.25; Rye, 10. Total.....\$114.39

MONTANA—\$58.00.

Missoula, 3; Red Lodge, Ch., 38.05; S. S., 6.95; Y. P. S. C. E., 5; Wibaux, 5.

UTAH—\$17.00.

Woman's Missionary Union, Mrs. A. A. Wenger, Treas., 17.

IDAHO—\$16.08.

Kellogg and Wardner, 4.66; Mullen, 1st, 5; Rev. O. F. Thayer, 3 3/4; Pearl, 2; Wardner, 2.

CALIFORNIA—\$173.48.

Received by Rev. J. L. Maile, Lakeview, 12; Santa Ana, 11.78; total, 23.78.

Escondido, 7.65; Etiwanda, 22; Fresno, Ch. of the Cross, German, 27.25; Los Angeles, Spanish Miss., 2; Norwalk, 5.20; Paso Robles, 8.15; San Bernardino, 1st, 16.90; Santa Barbara, 41.15; Ventura, 19.40.

OREGON—\$23.15.

Received by Rev. C. F. Clapp, Condon, 5; Forest Grove, 7; total, 12.00.

Cedar Mills, German, 9; Portland, 2.15.

WASHINGTON—\$347.11.

Aberdeen, 1st, 9; Bellingham, 1st, 1.25; Deer Park, 10; Edmonds, 1st, 6.80; Hillaryd, 6; Lakeside, 4; Leavenworth, 10; Marysville, 1st, 1.55; Olympia, 1st, 16; Pleasant Prairie, 1st, 17.15; Pomeroy, 1st, 2.15; Puyallup, 8.75; Ritzville, 1st, 25; Seattle, Pilgrim, 65.05; Skokomish, 4; Snohomish, 1st, 0.01; Spokane, West Side, 18.00; Sylvan, 1st, 5; White Salmon, Bethel, 2.85.

DECEMBER RECEIPTS

Contributions.....	\$12,103.80
Legacies.....	6,870.77
	\$18,974.57
Interest.....	1,617.60
Home Missionary.....	330.54
Literature.....	86.44
Total.....	\$21,009.15

AUXILIARY STATE RECEIPTS**MASSACHUSETTS HOME MISSIONARY SOCIETY.**

Receipts in December, 1904.

Rev. Joshua Coit, Treasurer, Boston, Mass.

Abington, 1st, 13.95; Amesbury, Main St., 23.84; Amherst, North, 13.07; South, 40.57; Andover, South, 289.64; Barnstable, West, C. E., 5; Boston, Cash, 3; F. E. Emrich, 5; Friend, 25; Friend, 20; Friend, 50; Italian, 10; Ellis Mendell Memorial Fund, 1,750; Norwegian, 20; Old South, 1,166.60; Pilgrim, 100; Roxbury, 2; Eliot, 151.50; Roslindale, 50; Highland, 16.50; Boston, State of Mass., Rebate on Bank Tax, 153.54; Braintree, South, 20; Brighton, 79.06; 25 des. C. H. M. S., Brockton, Campello, South, 100; Wendell Ave., 20; Brookline, Leyden, 308.15; Cambridge, 1st, 318.72; Young People's Alliance, 13.20; Carlisle, 8; Chicopee, 3rd, 2.01; Clinton, 1st, 50; German, 11; Easthampton, 1st, 8.34; Payson, 105; Enfield, 30.15; Fitchburg, Finn, 15; Calvinistic, 100.50; Foxboro, Payson Est. 5; Framingham, Plymouth, 101.20; South, Grace, 62.82; Saxonville, Edwards, 8; Franklin, 22.55; Gardner, 1st, 12.71; Gloucester, Bethany, 23; West, 45; Goshen, 20; Great Barrington, 1st, 40.74; Honsatonic, 5; Grafton, South, Union, 10; Greenfield, 2nd, 24.22; Gurney Fund, Inc., 7.50; Hale Fund, Income, 50; Hatfield, 2; Hingham, Evan., 28.55; Hinsdale, 14.20; Holbrook, 50; Holliston, 1st, 15.50; Holyoke, 2nd, 120; Hyde Park, 63.60; Lakeville, Precinct, Ch. 12.48, S. S., 6.77; Lancaster, Evan., 11.71; Lawrence, South, 12.34; Lee, Ch. 480, S. S., 30; Lenox, 33.42; Leverett, Moores Corner, 5.25; Lexington, Hancock, 30; Lawrence, Lawrence St., 44.28; Lincoln, 1st, 202.30; Lynn, Central, 20; 1st, S. S., 4; Lowell, 1st, Trin., 32.45; Marlboro, Union, 77.08; Malden, 1st, 126.23; Linden, 10; Swedish, 2.60; Medford, Mystic, 20.22; Medway, West, 18.30; Thank offering for R. M. Taft; Millbury, Mrs. L. S. Putnam, a Christmas Gift, 5; New Bedford, North, 5; Newburyport, North, S. S., 3.34; Newton, Eliot, 187.28; 1st, 146.50; West, 105.00; North Attleboro, Trinity, 13.67, S. S., 5; Northbridge, Center, S. S., 2.16; Northampton, 1st, 20.17; Palmer, Thorndike, 10.52; Pepperell, 20.40; Phillipston, Est. Henry Wright, 394.04; Pittsfield, 1st, 90.12; Pilgrim Memorial, 2; South, 15.15; Plympton, 3.75; C. E., 5; Provincetown, 15.75; Quincy, Finn, 2; Bethany, 57.19, S. S., 15; Primary, S. S., 3; Park & Downs, 5.20; Rockport, 1st, 23.10; Pastor's Bible Class, 50; Salem, Tabernacle, 42.31; Sandisfield, New Boston, 5; Saugus, 27.50; Somerville, Est. Mary C. Sawyer, 1,000; Southboro, Pilgrim, 18.85; South Hadley Falls, 14.32; Springfield, Memorial, 48.78; Olivet, 11.25; Taunton, Trinitarian, 262.01; Three Rivers, Union, 12; Walpole, 2nd, 15; Wall Fund Income, 10; Waltham, Swedish, 7.25; Warren, 1st, 14; Webster, 1st, 100; Wellfleet, 1st, 4; Wellesley Hills, 1st, 22.27; for Mr. Long, Nogales, Ariz., 35.32; Wendell, 8; Wenham, 0; West Brookfield, 49.21; Westfield, 2nd, 22; West Hawley, 4; West Medford, 8.25; Whately, 1st, 16.66; Whitney Fund, Income, 200; Wilbraham, 1st, 28.65; Wilmington, 8.38, S. S., 1.62; Winchendon, North, 91.42; Winchester, 1st, 105, S. S., 14.94; Est. Frank A. Johnson, 3,000; Woburn, Montvale, 7.47; Scand., 4; Worcester, Piedmont, 8.50; Worthington, 11.63.

Woman's H. M. Assn., Miss Lizzie D. White, Treas. Toward Salary, French Am. College, 70; Salary, Mrs. May, 35; total, 105.

Regular.....	\$13,692.43
Designated for C. H. M. S.....	66.94
W. H. M. S.....	105.00
Home Missionary.....	0.90
Designated for Italian Work, E. C. Hood.....	116.66
Designated for Greek, 10.02; For Jews, 13; For Armenians, 9.41.....	32.43
Total.....	\$14,023.36

THE MISSIONARY SOCIETY OF CONNECTICUT.

Receipts in December, 1904.

Ward W. Jacobs, Treasurer, Hartford.

Andover, 10; Bridgeport, Park St., 29.50; Swedish, 5; Bridgewater, 6.64; Bristol, Swedish, 3; Burlington, 12; for C. H. M. S., 4.50; Chaplin, for C. H. M. S., 0; Cobalt, 13; Collinsville, 20.74; East Canaan, 4.85; East Haddam, 1st, 14; for C. H. M. S., 13; East Haven, Foxon, 5.75; East Windsor, 1st, 44.36; Falls Village, 3.76; Granby, 1st, 14.85; Hartford, Park, 67.16; 4th Lydia Circle, 2; Windsor Ave., 25.65; Zion, Swedish, 5; Italian, 0.50; Harwinton, 5.10; Liberty Hill Mission, 9.46; Lyme, 1st, 25; Madison, 1st, Ladies' Miss. Soc., 12; Manchester, 2nd, 77.82; for C. H. M. S., 77.83; Mansfield, 1st, 20.25; Meriden, 1st, S. S., 18.35; Center, 15; Middletown, 1st, 26.20; South, 123.07; Millington, 5; Mystic, to constitute Charles E. Wheeler an H. L. M., 62.74; New Britain, South, 316.00; New Haven Davenport, 111.55; Plymouth, 47.03; Redeemer, Oak Street Mission, for Italian work, 25; Norfolk, 101.11; North Madison, 3.19; Norwalk, 1st, 50; Norwich, Broadway, 227.65; Park, 27.04; Orange, 6; Plainfield, 5.10; Plainville, Swedish, 4; Plantsville, 39.35; Plymouth, 8.50; Portland, 1st, 32.25; Putnam, 2nd, 27.28; Ridgefield, C. E., 10; Simsbury, 28.22; South Windsor, 1st, 27.64; Talcottville, 200; for C. H. M. S., 172.80, S. S., 15; Thomaston, 1st, 9.67; for C. H. M. S., 8.03; Waterbury, 1st, Ladies' Benev. Soc., 75; 2nd, for Italian Work, 20; West Avon, 5.50; Westbrook, 8.87; West Hartford, 1st, 80.34; West Haven, 1st, 4.75; Wethersfield, 23.50; Whitneyville, Ladies' Foreign Miss. Soc., 10; Windsor Locks, for Italian work, 88; Woodstock, 1st, 10.01; W. C. H. M. U. of Conn, Mrs. George Follett, Secretary, Pomfret, W. H. M. S., for work among foreigners, 20; Hartford, 1st, Y. W. H. M. C., for work among foreigners, 25; South, Sewing Soc., 15; City Miss. Soc., 150. Total.....\$2,860.25

M. S. C.....\$2,574.10
C. H. M. S.....286.06

Total.....\$2,860.25

RHODE ISLAND HOME MISSIONARY SOCIETY.

Receipts in December, 1904.

J. William Rice, Treasurer, Providence.

Auburn, Swedes, 5.50; Barrington, 10.70; Central Falls, 55.55; Crompton, Swedes, 10; East Greenwich, Swedes, 5.50; East Providence, United Church, 10; Little Compton, 25.10; Pawtucket, Swedes, 10; Peace Dale, 8.04; Providence, Elmwood Temple, 15; Free Evangelical, 10; Pilgrim, 72.08; Union, 72.80; Riverside, Church, 7; Tiverton Four Corners, 10.43. Total.....\$327.79

NEW YORK HOME MISSIONARY SOCIETY.

Receipts in November and December, 1904.

Clayton S. Fitch, Treasurer, New York.

Black Creek, 7.50; Brooklyn Hills, 10; Columbus, 25; Danby, 10; Denmark, 7.78; De Ruyter, 6.30; Gainesville, 15.50; Hamilton, S. S., 22.26; Homer, 10.58; S. S., 5.72; Lisbon Center, 8; Newburgh, S. S., 34; New York, Finnish, 10; A Friend, 1; North Collins, 9; North Pitcher, 2.60; Osceola, 5; Oriskany Falls, 2; Pitcher, 10.80; Plainfield Center, 10; Port Chester, 1st, 20; Spring Valley, 24; S. S., 3; Troy, 15; W. H. M. U., as follows: Greene, C. E. S., 5; Homer, A. U., 20; Syracuse, Good Will S. S., M. B., 5; W. H. M. U., 20. Total.....\$325.04

OHIO HOME MISSIONARY SOCIETY.

Receipts in December, 1904.

Rev. C. H. Small, Treasurer, Cleveland.

Alexis, 3.65; Ashtabula, Finnish, 5; Swedish, 3; Aurora, 20; S. S., 2; Barborton, S. S., 5; Chagrin Falls, 7; Cincinnati, Columbia, 10.88; Lawrence St., 15; North Fairmount, 2; Claridon, 2.75; Cleveland, Euclid Ave., 17.70; Hough, 42.62; Plymouth, 06.28; Dover, 20.24; Elyria, 2nd 5; Freedom, .90; Garrettsville, 15; Gomer, 50. (refunded from N. Y.) Hamilton, 2; Hudson, 38.20; Huntsburg, S. S., 10; Marietta, Harmar, 11; Medina, W. M. S., 7; Medina Conf. Fund. Int., 42; North Fairfield, 7.55; Oberlin, 2nd, 36.95; Shawnee, 10; St. Albans, 2.35; Tallmadge, 1; Toledo, Birmingham, 17.45; Washington St., 40.67; Wakeman, 2.75; Wayne, 9.35; Williamsfield, 3.80; Berea, Ky., 5; Rev. A. E. Thompson. Total, \$571.09.

OHIO WOMAN'S HOME MISSIONARY UNION.

Receipts in December, 1904.

Mrs. George B. Brown, Treasurer, Toledo.

Akron, 1st, W. H. M. S. (Legacy from Mrs. S. M. Hall), 50; Medina, W. M. S., 10. Total.....\$60.00
For Bohemian Work, Euclid Ave., Cleveland, 70.80.

Total.....\$631.09

Slavic.....70.80

Grand Total.....\$701.89

ILLINOIS HOME MISSIONARY SOCIETY.

Receipts in December, 1904.

John W. Iliff, Treasurer, Chicago, Ill.

Abingdon, 10; Alton, 88.42; Avon, 11; J. C. E., 2; S. S., 1; Big Rock, C. E., 5; Bloomington, 30.45; Blue Island, C. E., 2; Canton, 21.87; Champaign, 40.68; S. S., 5; C. E., 5.02; Special, 25; Chapin, Joy Prairie, 54.30; Chicago, 1st, 21.85; Leavitt St., 15; Plymouth, 45.60; Crystal Lake, 2.50; Douglas Pk., S. S., 12.77; Dundee, C. E., 10, Ch., 21.85; Hamilton, 13.15; Evanston, 1st, 26.50; Galesburg, E. Main St., 37.11; Galva, S. S., 3.14; Geneseo, S. S., 3.80; Highland, S. S., 6.50; Hegewisch Swed. 1.37; Hillsboro, 1.080; Hinsdale, 57; La Grange, 127.94; La Harpe, 5; Loda, S. S., 25; Montclare, S. S., 2.37; Morgan Pk., S. S., 3.80; Morris, 7; Neponset, 16; New England, 18.72; Ottawa, 24.01, S. S., 12; Rosemond, 10.53; Rantoul, S. S.,

5; Sandwich, 117.32; Sandoval, S. S., 1.84, Ch., 9.25; Sterling, 125; C. E., 5; Summer Hill, S. S., 1.40; Thawville, S. S., 3.35; Toulon, Ch. & S. S., 52.14; Waukegan, 7.30; Western Springs, S. S., 7.15; Woodburn, S. S., 4; Interest, 2.66; Telephone tolls, 2; Mr. & Mrs. H. A. Collins, 5; Ill. Woman's Home Missionary Union, 159.15; David Fales, 50; F. M. Kendall, 5; J. M. Lewis, 11.25; J. L. Mavor, 1; H. A. White, 1.000.
Total.....4,360.82

MICHIGAN HOME MISSIONARY SOCIETY.

Receipts in December, 1904.

Rev. John P. Sanderson, Treasurer, Lansing.

Alba, 3.50; Ann Arbor, 83.30; Benton Harbor, 28.85; Y. P., 5; Breckenridge, 1.50; Brimley, 3; Carsonville, 7; Clinton, 35; Detroit, 1st, 100; W. Ass'n, 30; Brewster, 42.80; North, S. S., 3.25; Dexter, C. E., 2.00; Douglas, 9.45; Dowagiac, 38.46, S. S., 10; Excelsior, 2; Flat Rock, 1; Garden, 5; Grand Blanc, 13; Grand Haven, 21.25; Grand Ledge, 14; Grand Rapids, 1st, 25; Iroquois, 1; Jackson, 1st, 150; Lansing, Plymouth, 7.16; Lewiston, 12.50; Merrill, 5; Muskegon, 1st, Bible School, 4.65; Port Sanilac, 5; Rockford, 12, C. E., 5; S. S., 3; Romeo, 20; Roscommon, 5; Somerset, 13; South Haven, 40.93; Wayne, C. E., 10; Ypsilanti, C. E., 5; Interest on permanent funds, 20.16; W. H. M. U., per Mrs. E. F. Grabill, Treas., 538.61
Total.....\$1,342.46

MICHIGAN WOMAN'S HOME MISSIONARY UNION.

Receipts in December 1904.

Mrs. E. F. Grabill, Treasurer, Greenville.

Allegan, W. M. S., 7.89; Allendale, W. H. M. S., 21; Ann Arbor, W. H. M. S., 24.60; Belding, W. M. S., 1.50; Bronson, W. H. M. S., 5; Ceresco, W. M. S., 2.06; Chassell, W. H. M. U., 5; Detroit, Boulevard Cong'l L. Union, 20; 1st W. Assoc., 108; North Cong'l W. H. M. U., 6; East Gilead, W. M. S., 5; Edmore, W. M. Soc., 77; Fenwick, W. H. M. S., 1.30; Grand Rapids, Park Miss. Soc., 8; Smith, W. M. S., 3; Grass Lake, W. H. M. S., 22.34; Greenville, W. H. M. S., 6.55; Highland, W. H. M. S., 10; Hopkins Station, W. M. S., 5; Interest, 123.65; Jackson, Ladies' Soc., 11; 1st, W. H. M. S., 25; Plymouth, W. H. M. S., 5; Leslie, W. H. M. S., 4.90; Litchfield, L. M. S., 8.50; Mancelona, W. H. M. U., 35; Muskegon, W. M. S., 50; Olivet, W. H. M. U., 24.70; Oxford, W. M. S., 10; Pickney, W. H. M. S., 5; Ransom, Cong'l L. A. & M. S., 10; Red Jacket, W. M. S., 15.65; Reed City, W. H. M. S., 10; Rochester, L. M. S., 5; Rodney, Penny-a-week Mission, 52; Saginaw, W. S., 80; St. Johns, W. H. M. S., 10; Salem, 1st, W. H. M. S., 3; Somerset Center, W. H. M. S., 14; Salem, 2nd, W. H. M. S., 16.90; Sandstone, W. H. M. S., 6; South Haven, W. M. S., 17.50; Stanton, W. H. M. S., 13.35; Tipton, W. M. S., 10; Union City, W. H. M. S., 17.39; Whittaker, W. H. M. S., 5; Ypsilanti, W. H. M. S., 1.70.
Total.....\$801.77

YOUNG PEOPLE'S FUND.

Detroit, North Cong'l, Jun. C. E., 2.50; Hudson, C. E., 3; Lakeview, C. E., 1; St. Clair, C. E., 5; Traverse City, C. E., .50; Upton Works, 25th St. Cong'l Jun. C. E., 3.
Total.....\$15.00
Grand Total.....\$816.77

Correction

THE author of the fine tribute to the late Treasurer Palmer of Boston in the January number desires a correction of one error which crept into his manuscript. Mr. Palmer's pastorate in 1864 was in Southbridge, Mass., and not Stockbridge as erroneously stated.



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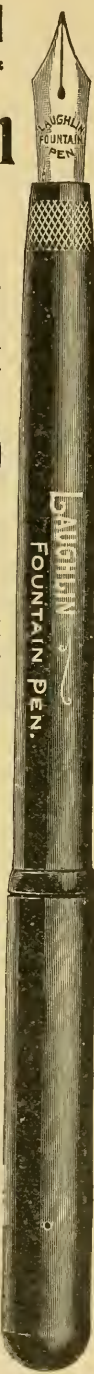
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VOLUME LXXVIII.

NUMBER 10.

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OUR NORTHERN FRONTIERS
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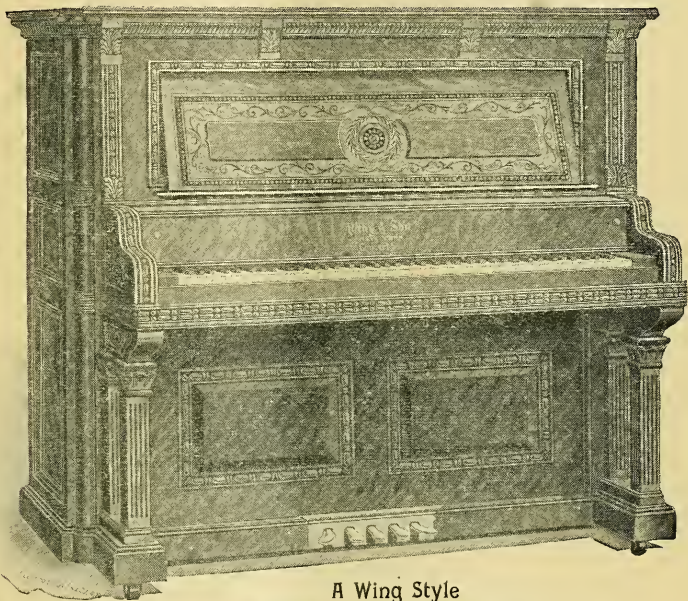
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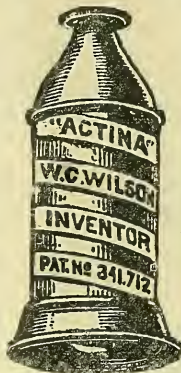
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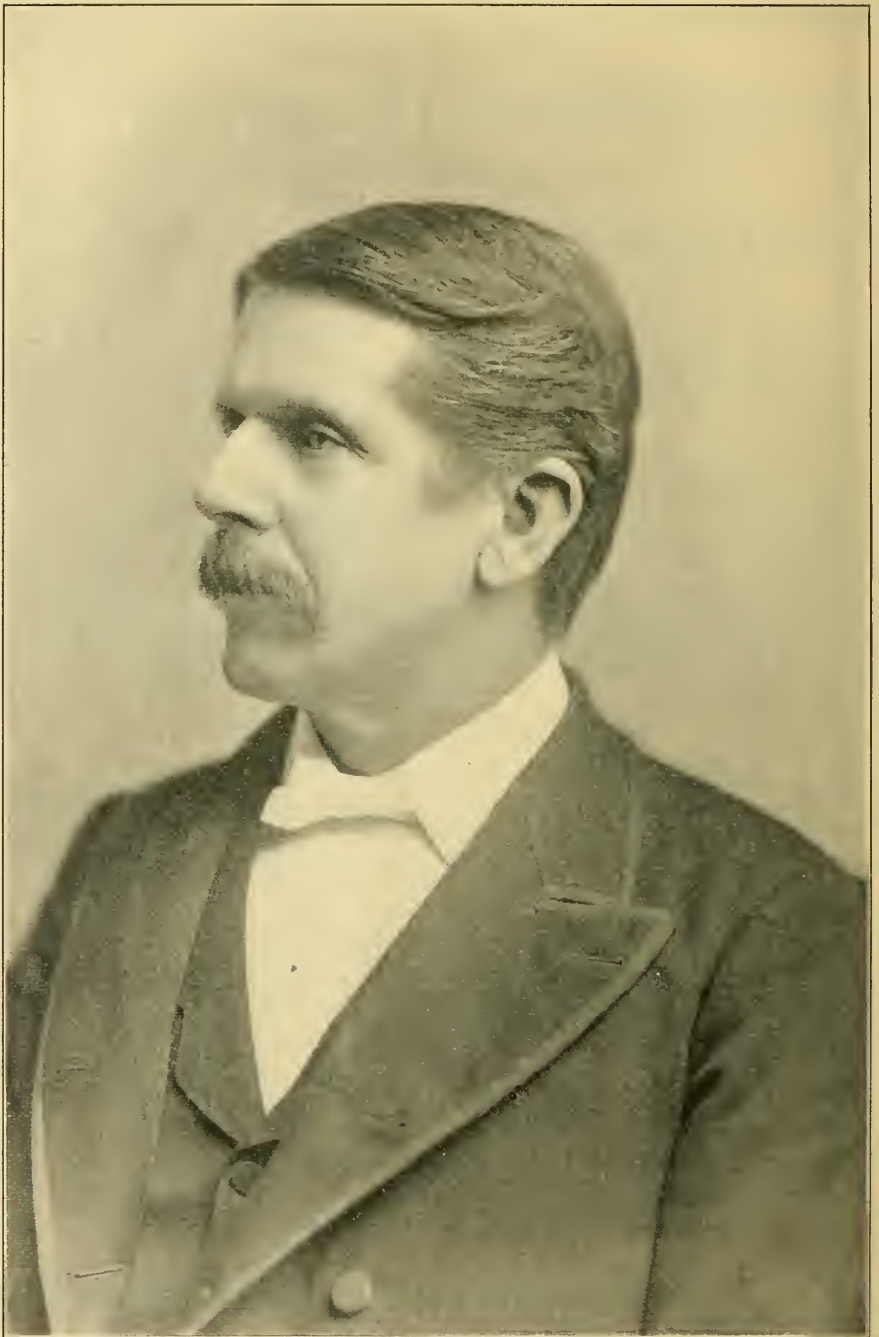
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THE HOME MISSIONARY

VOL. LXXVIII

MARCH, 1905

No. 10

THE NORTHERN FRONTIER OF MICHIGAN

By REV. WILLIAM H. WARREN, D.D.

TODAY we have our transcontinental railways and our luxurious Pullman car service on all through trains and on the trains of many local roads, penetrating every state and territory of the Union. Contrast this state of things with the almost total lack of any comfortable facilities for travel in the thirties, when Miss Chappell, later Mrs. Jeremiah Porter, went to Mackinac Island, and Marcus Whitman and his fellow workers to Oregon; in the forties when the

Iowa Band went to Iowa; and even as recently as thirty or forty years ago, when large sections of many of our states in the interior, to say nothing of those farther west, were long distances from any railway communications. This contrast shows that the frontier of from thirty to seventy-five and more years ago is no more. This, however, is not the same as saying that there is no frontier at the present time. Far from it. There are hundreds of thousands of acres of land in Michi-



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gan to-day lying as the lumbermen or forest fires have left them. While the pine is fast disappearing, the hard wood forests of northern Michigan have hardly been touched. Travelers on our through lines of railway, and the thousands of summer visitors at Mackinac Island, Bay View, Petoskey, Charlevoix and the many other attractive resorts in the Traverse region and elsewhere know little or nothing of the very primitive life of the settlers in the hamlets and the intervening country through which they pass on express trains.

A frontiersman, living on a through line of railway in the Upper Peninsula, whose guest I was, told me that when he came into that region a few years before, his family, his household goods and the lumber of which his house was to be built came on the same train and were put off on his homestead, beside the railway track. There was no other settler

near him. For their first place of shelter they piled the boxes in which their few goods were packed in two rows, one a little higher than the other and laid boards over them. This constituted their home until their first rude house could be built. Their one story home to-day is a very modest affair and all the appointments are very primitive.

The accompanying cuts will help to introduce the readers of *THE HOME MISSIONARY* to the frontier homes of Michigan, the doors of which are ever wide open to welcome the home missionary secretary whenever it is possible for him to visit them. No more hearty and generous hospitality is enjoyed anywhere. The best which the people have is at my disposal here as in the most tasteful and attractive homes of our larger towns and cities. One story houses, made of logs or rough boards, in which the guest room is in a low unfinished

attic, are not infrequent. A ladder, or the rudest kind of stairway is the means of reaching the loft. Sometimes the opening at the top of the ladder will not allow myself and my grip to pass through at the same time. The guest room is frequently made by driving nails into the rough rafters overhead and stretching twine across upon which are hung curtains made of cheap print. A tin or granite iron wash basin on an empty soap box, or a common basin for all in the room below, or on a bench out of doors, furnish the ample toilet facilities. On one occasion my generous hostess kindly consented to the taking of a photograph of her guest-room. The curtains had to be taken down, thus throwing two rooms into one to furnish sufficient range for the camera.

In some respects, such frontier life is all the more trying when it is possible to take a railway train and

return to where there are more of the comforts of life, than in earlier days when settlers had come long distances by team and there was no escape from the hardships of their condition. Not a few in our lumbering and mining regions are making the best of their present circumstances, while they are keeping up their courage with the expectation of returning sometime to "God's country," as they designate the older sections from which they came. This, however, seldom applies to those who are in the agricultural portions of the state. Nor must it be forgotten that large sections of the Upper Peninsula are better farming country than much of the pine land further south. I never saw finer fields of timothy grass, oats, potatoes and peas than are to be found north of the Straits of Mackinac. A large proportion of the seed peas used throughout the interior of



INDIANS PEELING HEMLOCK TREES

the country are grown in Northern Michigan and Wisconsin.

The school privileges in the frontier sections are of the most primitive kind. I am glad to keep in touch with our public schools and often visit them in different parts of the state in response to invitations from teachers and scholars, often conducting the opening exercises, accompanied with a brief address. Our school teachers are young men and women who are rendering an invaluable service in the newer as well as the older sections of the country. I recall a visit to a log school-house built in the heart of the primeval forest before wagon roads had been cut through. It was placed at the most central point for the settlers of that region. It was impossible to drive within three-quarters of a mile of it. Tying the horse to a tree, the trail was followed which led to the log school-house. The teacher was a cultured and refined young woman. The scholars were as alert and interested as could be found anywhere.

In another locality there is a log church building but no school-



HOME MISSIONARY WORKER AT HOME



CHURCH IN MINING DISTRICT



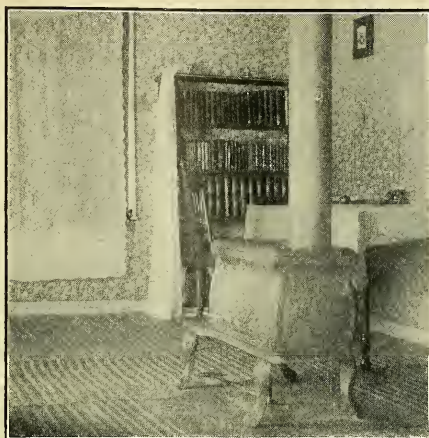
WHERE THE SUNDAY SCHOOL MEETS

house. The citizens made arrangements with those owning the log sanctuary to put in school desks, so that it is used for both church and school purposes. A pulpit and teacher's table have been provided. When the school is in session the pulpit is pushed into the corner and the teacher's table is at the front; when there is to be a preaching service the table is pushed into the corner and the pulpit takes its place. I have never seen more uplifting and inspiring quotations from our best authors than have been found from time to time on the walls of this school room. At the time of one of my visits here, an aged grandmother in the home where I was guest, was one of my hearers. She had been so crippled with rheumatism that she had not been out of the door yard for weeks. Between the house and the little church was a deep ravine. So eager was she to attend the weekday service that she took her heavy cane and walked to the little log church, climbing down the steep bank of the ravine on one side and up on the other. She sat before me in a small, broken

wooden chair, with the tears of joy and gratitude streaming down her cheeks, that she was once more permitted to listen to the blessed message of the gospel. Never was it a more blessed privilege to preach than in that little log sanctuary, with that devout mother in Israel before me.

Bears are by no means unheard of visitors in the vicinity of these frontier school houses. In one place, as the teacher approached the school house in the morning, a young bear was holding the fort, lying on the door step. One evening after preaching in a little frontier church, as the people came out of the service, they found a bear and three cubs which hunters had killed only at a short distance.

Along our through lines of railway over which Pullman trains pass daily, many of the local stations afford the most meager shelter, or none at all, summer or winter. Many of them are simply platforms, made of abandoned railway ties. Sometimes even at railway crossings such meager accommodations as have been mentioned are not to be found. Again



THE MINISTER'S STUDY

and again, in the dead of winter, after driving miles to take a train at such a junction, have I built a bonfire by a pine stump to keep warm while waiting for a belated train, with not a house of any kind in sight. There is often occasion to take a train at night at some little station where it does not regularly stop, where there is no shelter and no station agent. I always go provided with matches and an old newspaper. Twisting



THE UNFINISHED PARSONAGE

the newspaper and lighting it as the train approaches, I am able to signal the engineer, as well as with the most approved lantern.

Never did I appreciate the comfort of railway travel as after a long drive of seventeen or eighteen miles, over a very

sandy, dusty road, on a hot summer day, when there was just wind enough to take all our dust and dirt along with us.

At the end of the drive, while brushing off the heaviest of the dirt, a long freight train, with a caboose at the rear, stopped at the little railway station. I stepped aboard. Never did it seem so good to be in a Pullman car as it did in that caboose, jolting



IROQUOIS CHURCH



BEST ROOM IN THE HOUSE

along over the rough track, with mouth, eyes, ears, nose and clothing no longer filled with the dust of that long, wearisome, dusty drive.

I have in mind another little railway station hardly more than ten or twelve feet square. In it are the ticket office, telegraph office, post office, express office and a shoe shop. It is in the center of huckleberry plains which stretch for ten or twelve miles in every direction. With the exception of one or two houses near the station there are none in all those plains. Frequently in the berry season from 1,500 to 2,000 people camp on these plains and pick berries. Many of them come hundreds of miles. In the height of the season it is no uncommon thing for several hundreds of bushels to be shipped from that little station each day. Many of them go as far east as New York and Boston.

Along the whole two hundred

miles of the Minneapolis, St. Paul and Sault Ste. Marie railroad in Michigan there are only five places west of Sault Ste. Marie with a population of two hundred or more.

A perilous walk across the Straits of Mackinac recently frozen over, a few winters ago, to meet an appointment on the Island, when there was too much ice to allow a boat to cross and the ice was too thin to have it possible to drive across, is a frontier experience which will never be forgotten. Nor are our frontier fields and experiences confined by any means to the Upper Peninsula. I have in hand, as I write, a letter just received from a brother whose field is nearly one hundred miles south of the Straits. He writes:—"the territory covered amounts to sixty square miles, at least, of sparsely settled country. It is a great and needy field. I am working mainly at my own charges. C—— has raised a

subscription of fifty dollars. F—— will collect twenty-five more. In this place most of our Christians, while not starving, are in very straitened circumstances. They are willing to do what they can. I have received six or eight dollars at—— and a dollar or so in the new work at——." There is not a church building in this whole region. All the services are held in school houses or in the homes of the people. There is no other Christian minister of any denomination doing any work within the same bounds. Fifty to seventy-five miles east of this field is another where the pastor lives in a county seat which does not have a single church of any denomination, nearly thirty miles from the nearest railway, and about the same distance from a physician. On his whole field,

too, there is not one church building.

It is a blessed privilege in the Master's name and in the name of our earnest Christian people to carry something of cheer and encouragement to such workers, such homes and such communities, as well as to all others in every part of our great Commonwealth. I am writing now only of frontier Michigan, not of the whole state, nor of the whole of the northern part of the state. There are as thriving, attractive, prosperous cities and towns in the Upper Peninsula as can be found anywhere. It is also true that our frontier homes are furnishing not a few boys and girls, young men and young women for our high and normal schools and our colleges. Some of the best of our teachers are from our frontier homes.



STUMP DISTRICT

EDITOR'S OUTLOOK

The Frontier—and Frontiers

“**N**O MORE FRONTIER” is the compact and convenient phrase of certain speakers and writers on national expansion. The saying has its use and is enlightening if understood. It is also misleading without a careful interpretation. If by “The Frontier” is meant that dense line which began in the Plymouth woods and crept slowly westward before the tide of immigration, at the rate of about twenty miles a year,—*that* frontier is no more. It has been attacked on both sides. In the forties of the last century, immigration crept around the ends of that barrier, by way of Cape Horn, Panama and the Sandwich Islands and populated the Pacific Coast; ever since it has been moving eastward. Then roads and railways, not before needed, penetrated the frontier from both sides, and along the lines of travel, thus opened, population has gathered, until it may be said with much truth that the western frontier has been dissolved. It is no more.

But in place of this historic “Frontier” we have to-day “Frontiers.” They are found in many states and in them are to be seen the very same conditions of barbarism that fired the Connecticut and Massachusetts churches, long before home missions were organized, to send their most eloquent pastors into the “new settlements.” Minnesota has its new settlements of men and women and children, remote from railroads, indeed without roads of any kind, and reached only by narrow blind trails through the woods, or in winter season, along frozen rivers. Readers of the September HOME MISSIONARY will not forget the graphic stories of Superintendent Merrill and Missionary Howard, nor their earnest appeals

for men of the stamp of Whitman, Cordley, Ward and Pickett, for the north of Minnesota.

In the current number, Superintendent Warren of Michigan, contributes a second article in this series of “Frontiers;” and where, in any chapter of home missionary history, were frontier conditions more real than as they exist to-day in northern Michigan. Let our readers ponder this story well and realize how truly the needs of the west are still continuing needs, although the western frontier is no more. Wisconsin, North Dakota and Montana, all have their northern frontiers. Maine even has its new settlements at the north, full of wants unmet and families unprivileged with the gospel. Texas and New Mexico have their southern frontiers. All of these borderlands filling up with people faster than our missionary societies can follow them, we hope to treat and illustrate in coming issues of the magazine.

If any of our readers have been tempted to feel that the claims of the frontier have been met, we hope to show that the old claim survives in many new claims which are as urgent and imperative as any that ever stirred the missionary zeal of the fathers when they began their great fight against barbarism in America. That fight is still on, and men, arms and ammunition, are needed to insure a final victory.

New Phases of Immigration

Because of its close connection with home missionary effort, we have endeavored to keep our readers informed of every phase of immigration. Probably no man in America is better qualified to speak upon this subject than Commissioner General

Frank P. Sargent. In a recent interview, Mr. Sargent announces that "a grave crisis is at hand,"—"that more than a million aliens will arrive in the current year, and that thousands of them are unfit for assimilation."

According to information in his possession, an army of impoverished Russians are pouring through every loop-hole of escape to this country, and, "scores of secret agencies in London, Paris and Berlin are daily stimulating the movement at an average fee of ten dollars for each person." This is a serious outlook, threatening a grave crisis, which can be met, only, in the judgment of the commissioner, by immediate legislation tending to restrict immigration, and to deflect it to the more sparsely settled regions of the country.

Nearly one-half of the immigrants landing at Ellis Island, never get beyond New York City or State or contiguous territory. And it is this congestion of alien elements that alarms the commissioner. He calls for the opening of bureaus of information at every immigration port, to acquaint new comers with the demands of labor in the west, south and southwest, and so to scatter these dangerous elements among states needing their labor and where they will be welcome.

But the most serious evil is the course pursued by foreign steamship companies, serious enough, in Mr. Sargent's opinion, to demand international inquiry and discussion. Nine-tenths of our deported immigrants are not here by their free will. They have been beguiled into coming by the lying agents of these companies; and notwithstanding the fact that the expense of maintaining and deporting these rejected people falls upon the companies, they find the business a profitable one. In spite of the \$31,000 in fines, inflicted upon steamship companies during the past year, and the added expense of maintaining and deporting, they reaped

a clear gain of 33 per cent upon the transaction.

In the April number of this magazine we hope to present an illustrated article on "The Tragedy of the Excluded," from one intimately and officially acquainted with this almost unknown side of the immigration problem. We will not anticipate the story, but ask our readers to carefully study its meaning. Public opinion needs to be aroused against the organized schemes of steamship companies to induce paupers, criminals, invalids, and other equally undesirable classes to start for America, and who are certain to be returned whence they came. It is this nefarious system that threatens the welfare of the United States, while it inflicts untold suffering upon its deluded victims.

America the Beautiful

O BEAUTIFUL for spacious skies,
For amber waves of grain,
For purple mountain majesties
Above the fruited plain!
America! America!
God shed his grace on thee
And crown thy good with brotherhood
From sea to shining sea!

O beautiful for pilgrim feet
Whose stern impassioned stress
A thoroughfare for freedom beat
Across the wilderness!
America! America!
God mend thine every flaw,
Confirm thy soul in self-control,
Thy liberty in law!

O beautiful for glory—tale
Of liberating strife
When valiantly for man's avail
Men lavished precious life!
America! America!
May God thy gold refine
Till all success be nobleness
And every gain divine!

O beautiful for patriot dream
That sees beyond the years
Thine alabaster cities gleam
Undimmed by human tears!
America! America!
God shed his grace on thee
And crown thy good with brotherhood
From sea to shining sea!

Katharine Lee Bates.

TIMELY TRUTHS--TERSELY TOLD

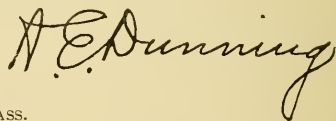
Heroes and Givers

THE Home Missionary Society is cultivating fields planted by heroes who buried themselves as grains of wheat in the soils of these fields. It is building churches and schools where Marcus Whitman and men like him have poured forth their blood. It has a long list of heroes on its roll who have molded great states, men such as Atkinson in Oregon, Ward in South Dakota, Simmons in North Dakota. These men died for their country as heroically as ever men died on fields of battle. I could name many such, some laboring still, looking for no pecuniary reward, with ideals born of purpose like that of the Son of Man, working them out patiently and with unfaltering faith. I know such a home missionary who refused an assured income of \$8,000 a year in business and took a meager support for himself and his family, mostly coming at uncertain times and offered to him as dole of charity. We need business men who will give as such men give.

If you will have heroes on mission fields and in business, you must have the sense to appreciate heroism in all fields. Those who think heroes are scarce give little. The true patriot believes in the patriotism of his leaders. Have we corrupt politicians, selfish public officers? Set the good against the bad. If you would have large givers for your country's evangelism, you must have faith in it and see what is best in its leaders. You must believe that the country is worth saving, that the coming generation is worth spending money for to make them worthy. The agnostic and pessimist in their ideas of government don't give. Only optimists give largely.

But you would never have opti-

mists if missionaries did not keep before your eyes the heroic standard of service, if they did not teach self-sacrifice for Christ's sake by example and word among the gain-pursuing multitudes. Do the churches honor worthily their missions and their messengers? Do you say that some missionaries are small men? How do you measure men? The churches demand much for little. Let not the failure of home missionaries to be great be due to the indifference of those whom they rely on for support. The largest service of this society is to keep the life of self denial to the front, for givers as well as for workers. To make money and to spend it on yachts and horses and clothes and over-loaded tables—what is that for men with souls? But to raise up heroes, to make the spirit of this great nation Christlike, to lift up the whole people as brothers, all, by evangelizing the nation, to move millions of our fellow citizens to redeem the world—this is life indeed.



BOSTON, MASS.

How the Church Affects Society

It is to be remembered that all the houses of worship have been built by voluntary contributions. They have been provided by private gifts but are offered to the public for free use. The government has not given a dollar to provide them, nor does it appropriate a dollar for their support. And yet the church is the mightiest, most pervasive, most persistent and most beneficent force in our civilization. It affects directly or indirectly all human activities and interests.

It is a large property-holder and

influences the market for real estate.

It is a corporation, and administers large trusts.

It is a public institution, and is therefore the subject of protective legislation.

It is a capitalist, and gathers and distributes large wealth.

It is an employer and furnishes means of support to ministers, organists, singers, janitors and others.

It is a relief organization, feeding the hungry, clothing the naked and assisting the destitute.

It is a university, training children and instructing old and young, by public lectures on religion, morals, industry, thrift, and the duties of citizenship.

It is a reformatory influence, recovering the vicious, immoral and dangerous elements of society and making them exemplary citizens.

It is a philanthropic association, sending missionaries to the remotest countries to Christianize savage and degraded races.

It is organized beneficence, founding hospitals for the sick, asylums for orphans, refuges for the homeless, and schools, colleges, and universities for the ignorant.

It prepares the way for commerce, and creates and stimulates industries. Architects, carpenters, painters and other artisans are called to build its houses of worship; mines, quarries and forest, are worked to provide the material, and railroads and ships are employed in transporting them. It requires tapestries and furnishings, and the looms that weave them are busy day and night. It buys millions of Bibles, prayer books, hymn books and papers, and the presses which supply them never stop.

Who that considers these moral and material aspects of the church can deny that it is beneficent in its aims, unselfish in its plans, and impartial in the distribution of its blessings? It is devoted to the temporal and eternal interests of mankind. Every cornerstone it lays, it lays for humanity; every temple

it opens, it opens to the world; every altar it establishes, it establishes for the salvation of souls. Its spires are fingers pointing heavenward; its ministers are messengers of good tidings, ambassadors of hope and angels of mercy. What is there among men to compare with the church in its power to educate, elevate, and civilize mankind?

H. K. Carroll.

NEW YORK CITY

Our Duty to the Scandinavian

It is probable that the Society's work among Scandinavians does not impress the average mind equally with some other forms of home missionary enterprise. Perhaps there are not in it the touching elements for pathetic appeal which others possess. By some of our Scandinavian friends, especially those who belong to the Lutheran Church, our work for their countrymen is deemed an impertinence. There are American Christians who see no urgency nor much necessity in it. Some of the constituency of this Society are of the opinion that it ought always to give and never to take precedence; that it should willingly take a back seat whenever any other part of our vast work wishes to come to the front. Twenty years ago it was thought wise and best to begin work among the thousands from Norway, Denmark and especially Sweden. Surely it would not be the part of wisdom to allow the fruit of these years of diligent planning and constant effort to go ungathered. There is certainly no less call for this form of work now than there was then.

Our Lutheran friends are quite likely to look at our work through their prejudices rather than to take account of all the facts. We are by no means engaged in making proselytes from their ranks. All the indi-

cations, as we read them, are that the Lord has opened a door to the Congregational Church for work among the Scandinavian people who are coming to this land, and especially to the great Northwest, in such numbers and making their home with us. But we do not judge that to coax sheep from other religious folds is a part of the work which the Good Shepherd has laid upon us. We are doing nothing of the kind. There is no need. There is room enough for all. There are tens of thousands of this people for whom no denomination, no society, has yet made any provision. No one that I know of is engaged in trying to allure any who bear a denominational brand. If a sheep from any other fold thinks our pastures pleasanter and comes into them, it does not seem a duty to drive it back to its old fold, even if it were possible. All our home missionary work, like the New Jerusalem, has gates on every side, and always open. Ingress and egress are easy.

One sure sign that our work was providentially undertaken and is divinely directed, is the fact that after so short a term of years it does not have to be sought, but is pressing upon us from every side. Our New England fathers feared, as we well know, that the church polity, which they loved devotedly, was not well adapted to regions beyond the northeast corner of the country. Their judgment was that Congregationalism needed a homogeneous population and a well ordered people for its permanence and prosperity. We venerate their memory, while we do not adopt their opinion. We have more confidence in the ability and adaptability of our very simple church machinery than they had. It is good anywhere and everywhere

and for everybody if properly worked. Yet it is a fact that the very conditions which our fathers thought were needful to success, are found in our Scandinavian population. It is homogeneous; it is well ordered; it is religiously inclined. The Swedish people present to us a natural Congregational constituency.

Their history is not unlike our own. They found old ecclesiastical relations too strait for them. They could not be content with the corrupt practices, with the worldliness, with the excessive formalism of the prescribed religion. They fought for freedom in the things of the Spirit and a purer worship. There was no place for them in the old church home, and when the work of forming a new one for themselves was laid upon these people, they took not counsel of men but of the Word and Spirit of God. In so far as they are Congregationalists it is not because they were instructed by Congregationalists of England or the United States. It was not from men but from the life-giving Spirit that the remarkable likeness between them and ourselves in the church life sprang up. This fact of a great religious movement, spontaneous in its beginnings, issuing out of a devout study of the New Testament Scriptures and the leading of the Holy Spirit, and so closely related to our own, is certainly a reason of great force for concerning ourselves about it. Can we do less than to give it a hearty welcome and generous aid as it works itself, so far as God will, upon lines which run parallel with our own?

S. J. Fisher.

MINNEAPOLIS, MINNESOTA.



OUR COUNTRY'S YOUNG PEOPLE

DEPARTMENT CONDUCTED BY DON O.
SHELTON, ASSOCIATE SECRETARY

DEMANDS OF THE HOME MISSION CAMPAIGN

BY REV. CHARLES E. JEFFERSON, D.D.

Pastor Broadway Tabernacle, New York

THE WORK OF HOME MISSIONS IS STUPENDOUS AND WE ERR WHEN WE MAKE IT SMALL. WE HAVE A FASHION OF CUTTING IT INTO STRIPS, SCISSORING IT INTO RIBBONS AND LOSING THE UPLIFT WHICH COMES FROM THE VISIONS OF PROPORTIONS MAJESTIC. TO MANY, HOME MISSIONS SUGGEST A LUMBER CAMP, A MINING CAMP, A RUDE AND RUGGED HAMLET IN THE WILDERNESS, A STRAGGLING SETTLEMENT ON SOME FAR-OFF FRONTIER. THE FACT IS WE ARE ALL ON THE FRONTIER, AND WHEREVER WE MAY LIVE THE PROBLEMS OF THE LUMBER CAMP AND THE MINING CAMP AND THE PIONEER SETTLEMENT ARE AT OUR DOOR.

IT WILL BE A COSTLY CAMPAIGN, IT WILL DEMAND MILLIONS AND HUNDREDS OF MILLIONS OF DOLLARS. ALL THE MONEY CONTRIBUTED UP TO DATE IS ONLY A TRIFLE COMPARED WITH THE MONEY NEEDED FOR SO GIGANTIC A TASK. INDEED WE MAY SAY WE HAVE THUS FAR GOTTEN NO MONEY AT ALL; WE ARE HOPING TO SECURE SOME BY AND BY. WHAT DO WE AMERICANS CARE FOR MONEY WHEN BY IT WE CAN ACCOMPLISH OUR WISHES? WHEN DID AMERICANS EVER DRAW BACK FROM AN ENTERPRISE DEEMED DESERVING ON ACCOUNT OF THE COST OR THE PRICE? THEY TOLD NEW YORK CITY IT WOULD COST TENS OF MILLIONS TO RUN A TUNNEL THROUGH THE GRANITE FOUNDATION OF MANHATTAN ISLAND, AND THE CITY CRIED, "LET THE GREAT WORK BE DONE." THEY TOLD THE EMPIRE STATE IT WOULD COST A HUNDRED MILLIONS TO CUT A SHIP CANAL FROM BUFFALO TO ALBANY, AND THE PEOPLE WITH A MIGHTY VOICE SHOUTED, "THAT IS THE KIND OF CANAL WE WANT!" THEY TOLD THE UNITED STATES GOVERNMENT THAT IT WOULD COST A FABULOUS PILE OF GOLD TO JOIN THE ATLANTIC AND THE PACIFIC, AND CONGRESS, NOTHING DAUNTED, ORDERED THE WORK TO BE BEGUN.

SHAME ON US IF FROM THE RESCUE OF THE REPUBLIC WE ARE DRAWN BACK BY EXPENDITURES WHICH SEEM GIGANTIC! WHAT IS GOLD FOR BUT TO BE USED IN EXTENDING THE KINGDOM OF OUR LORD? IT WILL COST MONEY AND IT WILL COST MEN.

Charles E. Jefferson

WHAT MAY CHRISTIAN YOUNG PEOPLE DO TO LEAD OTHER YOUNG PEOPLE TO CHRISTIAN DECISION?

SEVERAL EXPERIENCED PASTORS AND WORKERS ANSWER BELOW THIS IMPORTANT AND TIMELY QUESTION. SURELY THE MOMENT IS OPPORTUNE FOR A GREAT ADVANCE MOVEMENT. WE BELIEVE THAT THE YOUNG PEOPLE OF THE AMERICAN CHURCHES, BY BELIEVING PRAYER AND ENERGETIC ACTION, WILL BE AS PROMPT AND FAITHFUL IN RESPONDING TO THE CALL OF THE MASTER AS HAVE BEEN THE YOUNG PEOPLE OF WALES.

BY VON OGDEN VOGT

General Secretary United Society of Christian Endeavor

FIRST of all, love God.

Let the very springs of your being go out to Him until you know the everlasting difference between the soul at peace with God and the soul without God.

Next, pray. None so diffident, none so weak as to be unable for this great service.

Pray alone honestly and earnestly. Pray in company with one or two of your friends. Do not wait for special occasions. Do it wherever you happen to be together—in your room, in a corner of the office, in the cloak room at school. Pray for the young attendants of your own church. Pray for the young of your community.

Then, I wonder if you could not agree also to my next proposal. I believe in offering privileges for attracting the young to the church. Alas for the lads that wander away when some glee club or tramping club might hold them!

But—try first the opposite policy. Give them something hard, not something easy. Ask them not to sport but to service. Appeal straight to the highest court, the heroic that is surely in them.

Plan with your minister some high and earnest forms of service. Ask this group you have on your hearts to accept the Master and join you at once in this labor.

Yours Ogdun Vogt

BY LIVINGSTON L. TAYLOR

Pastor Puritan Congregational Church, Brooklyn, N. Y.

THE WORDS "other young people" should set us thinking. "Christian young people." "Other young people." How shall we sort them out? In every congregation and community the two groups have much in common. But there is a difference. The roll of church members runs a line between them. But it is a line which we often feel should zig-zag a bit, changing, here and there, the make-up of the two sides of it. For practical purposes we have to accept the alignment which an open confession of Christ brings

about. If this line is "ragged" in the young people's contingent, the first thing is, in military phrase, to "dress" it. We must make our "otherness" something which the "other young people" will respect. But there is danger of making it something which they will resent, even if we are quite in earnest. There is a comradeship, on our part, of interest, of temptation, of short-falling, which should be constantly, but unobtrusively asserted. There is a comradeship, on their part, of good desires and right purpose, which should be unfailingly recognized. It is as comrades by nature that we must approach others, if we would have them for comrades under the grace and leadership of Jesus Christ.

Winston L. Taylor

BY REV. ALBERT C. FULTON

Pastor Congregational Church, Kennebunk, Maine

AFTER all the preaching and instruction any possible result reverts to the fact, personality and character. If this is true of the teacher it is even more applicable to the influence the young Christian may exert in the life of his friends and associates. Life begets life. The young Christian's largest opportunity lies in the power of example. "We are to make wholesome fellowships,—whether in the home, the school, the church, the college or the neighborhood,—so warm, so natural, so unremitting, so unreserved, that every unwholesome fellowship shall seem artificial and unattractive." This is the strategic point, the vantage ground that cannot be assailed. From this splendid position the young Christian inevitably discloses the fact of faith in Jesus Christ as the supremest inspiration of life.

The Church, in the several branches of its activity, offers opportunities for the young Christian to bring non-professing young people into associations that will impel them to answer aright the great question of their personal relation to Christ. The young Christian may be justly proud of these organizations and to urge membership in them. Asserting a love for them may be the means of bringing others to the Christian Decision.

Albert C. Fulton

BY EDWARD HUNTING RUDD

Pastor Congregational Church, Dedham, Massachusetts

FIRST: Live like a Christian. Be all He demands. The life of a thorough-going sincere active Christian is fascinating. For such an one life gives the best there is. "For me to live is Christ," said St. Paul. "For all things are yours, and ye are Christ's, and Christ is God's." This, then, is my premise. Let young and old believe and experience this, as a daily unquestioned fact, deep

and abiding, and then the Christian life will be one of attainment and power. "*Sermons in shoes*" leave a trail worth following. Emerson's dictum was a disciple winner: "What you are speaks so loud I cannot hear what you say." A prime requisite, then, to lead your young companions to Christ is to be a consistent follower yourself. Again: *Pledge* your friend for Christ, as you pledge a man for a college fraternity. That means that you love your fraternity and believe in it, and want your candidate to share its invaluable membership. Show him likewise that you believe unqualifiedly in Christ as equally necessary for his soul's need as a Saviour, his intellectual need as Teacher, his ultimate need to complete his whole manhood. Do this with a sane, true, fearless, tireless devotion, and you'll "*pledge*" him.

Tom Huntington Reed

BY REV. WILLIAM DANA STREET

Pastor Westchester Congregational Church, White Plains, New York

REALITY in his own Christian experience—this is his first need. Because he has no real Christian experience is one reason why a young man attempts no personal work, and why, when he does attempt it, he wins nobody. Twenty-five hours a week of day school without a word about God, and one hour a week of Sunday school, no daily prayer and Bible reading, but a church service on Sunday,—what better plan could be devised to teach a growing boy that the things of Jesus Christ are like his best Sunday clothes—for Sunday use only?

Let a young man get the conviction deep in his heart, that he must not do unclean acts, not because purity pays but because God is against impurity, and his influence must win others for God's righteousness. Let him believe, as strongly as he believes in his mother's love, that Christian living is not a method by which he can hire God to make himself rich or happy, but the way in which he himself is to serve God, and the parents of other young people must keep them away from him, unless they would have them deciding for Jesus.

Wm D. Street

BY REV. FREDERICK LYNCH

Pastor Pilgrim Congregational Church, New York² (Manhattan)

THIS question can be answered in a sentence so far as the beginning of all Christian effort is concerned. This is the answer: When young people become possessed again of a passionate devotion to Jesus Christ as their personal Lord and Master, they will never have to be told what to do to win others to Christ. They will run as did that young man Philip, to find some brother and say "Come and see."

To come to some more immediate direction, I wish that somehow or other all our young people's societies could have put before them the wonderful work the spirit is now doing in Wales. The movement practically began in a young people's meeting. Its leader is a young man, a mere boy. Its most ardent propagators are young men and women. It has been called a young people's revival, although the cold hearts of the elders are catching fire. Mr. Morgan says the revival was a form of prayer. All revivals are. Where men are praying the Spirit manifests Himself. I think the two things the young people's societies ought to do immediately are, first, turn their formal, often artificial meetings, into meetings of prayer, real prayer, all praying for the manifestation of God. Secondly, every member of the society learn the habit of taking a friend with him to the meetings. We have plenty of theatre parties. When will we establish church parties? But other young people will come to the meetings when they get warm with prayer, for people are attracted to spiritual warmth as to bodily. They will not go into cold meetings any more than into cold houses.

My advice to young men today is, Consider yourselves as ordained apostles of Jesus Christ to the world, make your meetings now, while this sense of expectation of God's manifestation is in Christian hearts, places of real heartfelt prayer for the Spirit's coming. And remember, very few people resent the opening of religious conversation if it comes from one whom they know loves them.

Frederick Lynch

BY REV. CHAUNCEY J. HAWKINS

Pastor Congregational Church, Spencer, Massachusetts

I HAVE been asked to write a few words on "What Christian Young People may do to lead other Young People to Christian Decision?" I believe it will do the readers of THE HOME MISSIONARY more good to know what Christian young people have done to lead other young people to a Christian decision, and therefore I will tell what the young people of one church did.

1. A large number of young people were impressed with their responsibility of winning others for Christ. They saw that many young people of the community were being lost. Young men were wasting their lives in intemperance and fast living. Young women were frivolous, thoughtless, and spending useless lives. Others were indifferent to spiritual things. They clearly saw that the church of the future must suffer, the community grow weak men, the high ideals of our fathers be lost, unless there was a change. A feeling that something ought to be done made them do something. Nothing but this feeling will make our young people eager workers for Christ and his church.

2. As a result of this feeling they met for prayer and council. They first prayed that they might be wholly consecrated to God. Then they prayed for others. After talking about many young

people who were not Christians, they each promised to choose some individual, making that person the special object of their prayer and work.

Before the meeting closed each worker was assigned some person, whom he was to try to win for Christ.

3. Each young person went from that meeting with something special to do. They understood that they might not accomplish their purpose the next week but they were to work if need be a year or more to win the object of their interest to Christ.

Through a deep friendship, personal interest, prayer, and personal work they were to strive to bring one soul to a decision. The plan has proven successful. Many young people have been brought to Christ; others are interested and will come soon. The workers are still busy and souls are still being won. It is a simple plan that can be used in any church. The only things needed are deep consecration, tact, prayer, and a willingness to speak a word for the Master.

Chauncy Hawkins

A CHEERING MESSAGE FROM CRIPPLE CREEK

BY REV. S. T. MCKINNEY

Pastor Congregational Church, Cripple Creek, Colorado

IT GIVES US GREAT PLEASURE TO PRESENT TO THE READERS OF THE HOME MISSIONARY THIS INTERESTING AND VERY ENCOURAGING ARTICLE BY THE ZEALOUS PASTOR OF THE CONGREGATIONAL CHURCH AT CRIPPLE CREEK. WE ARE CONFIDENT THAT OUR READERS WILL REJOICE WITH MR. MCKINNEY AND HIS CO-WORKERS IN THE MANY TOKENS THEY HAVE HAD OF THE GUIDANCE OF THE SPIRIT OF GOD.

WE have no apology to make for speaking through the pages of THE HOME MISSIONARY. The Congregational church at Cripple Creek, the first church in the district, is the child of the Home Missionary Society, and for some years was assisted by that worthy mother. Since assuming self support we have never doubted the continued interest of the mother in her child.

We have a plea to make, however, for more expression of sympathy for the struggling children. In the fifteen months of "strike times," months of trial such as only those who have passed through such a testing can understand, from the thousands of supporters of the Home Missionary Society outside of our own state, there has not come a word of inquiry as to our welfare, never a word of

sympathy or assurance of prayers. Of the hundreds of our eastern friends who visited the district as tourists, none called to inquire of our work and of those who came to "investigate," and to whom we might have been useful, we only knew they had been here when we saw the account of their visit in the paper; or later, in reading their summing up of the conditions, we saw how sadly they had failed to grasp the situation.

We have no doubt of the sympathy of these friends; many have been the substantial proofs of it, but these were times when a visit or a word would have meant much to us.

We have suffered much in the Cripple Creek district from men who hesitated not at beatings, theft, deportation, or blowing innocent men to pieces, from agitators on both sides, from politicians, from persons

with that strange inability of the human mind to grasp both sides of a controversy. But hurts that "cut deep" sometimes came from friends who failed to investigate thoroughly, who saw only the dark side and who painted our whole community very black, because of the dark characters in our midst.

A boy is never made better by telling others what a bad boy he is. A community is never helped or its workers encouraged by undue stress put upon its darker side. The Cripple Creek picture has both its dark and bright lights. Altitude does not seem to improve men's morals. The pursuit of gold itself has a peculiar deadening effect on the spiritual life of some men and women. Strikes seem to practically paralyze the aggressive Christian work in a community; but, thank God, the individual Christian character sometimes shines all the brighter because of the dark background. Many of the Christians of Cripple Creek are what might be called "high grade." The whole labor controversy has been largely outside the Christian community of our city, and in spite of all the frightful record of crime and lawlessness, there has never been a time when it was unsafe for a good woman to walk our streets alone, and our hillsides are sprinkled with pure, happy homes, the homes of men and women of culture and refinement, of those who love peace and hate violence as much as any whose lot is cast far from the storm center.

In all these months the Congregational church has not only had peace, but prosperity. Never since its organization in 1892, save when fire swept away both the church building and the homes of the people, has the church had such a problem to face. But God has been with us in our

need. Although some removed because of loss of work as a result of the strike, there has not been the loss of a single member by violence or deportation, and the work of every department of the church has been kept going, including an active mission Sunday school on the other side of the city.

How could that be possible, you ask? Prayer, and the preaching of the simple Gospel, have contributed largely to this end. When the awful climax of those months was reached, in the explosion in which thirteen men lost their lives, the feeling of the community was intense. A word might have led to lawlessness, infinitely worse than deportation. At our little gathering for prayer, the leader spoke of the need of more prayer and less talk; and God's spirit came in power, melting our hearts and making us tender toward one another.

But there has been progress in these months of trial. At their beginning, we faced a debt of about \$1,500. This debt has been paid, and all expenses met. Nearly \$4,000 was raised in 1904, without a fair, festival or other possibly questionable ways of securing money for the Lord's work.

The future is bright. For the first time in the church's history, we are out of debt. The storm clouds seem to have blown away. We have passed through the furnace, and we trust, are purified thereby. We are few in numbers, in comparison with the non-Christian forces about us, but God has placed us here, and we will trust him for our need.

We covet your prayers, your continued interest, and a more thoughtful expression of encouragement for those who, in the future, like ourselves, may be called upon to pass through the fire.



FROM THE FRONT LINE

And This is the Twentieth Century

THE following is hard to believe, after nineteen centuries of Christian light and truth; yet it is well authenticated and illustrates one of the evils among many which come to us with foreign immigration. Says a Minnesota pastor:

"We have witnessed a gradual change in the attitude of many of our foreign people from mere toleration to respect. We have been privileged to help some of them to a better life, and the gospel we preach, 'Salvation by Faith,' has had many witnesses. Yet now and then we have to face opposition from the Catholic Church and even from other churches bearing a Protestant name. Not long ago the child of a young American family died and the father asked the minister of the state church to officiate at the funeral. He asked whether the child had been baptized and when informed that it had not, refused to have anything to do with the burial. When questioned as to his reasons he said the child was lost and he would rather they would get someone else. The father objected to the statement that the child was lost, and said he did not believe that any child so young, nine months, would be lost because it was not baptized. The pastor answered, 'Sir, hell is paved with the skulls of infants.' If such churches were Catholic we could better approach their people; they have a certain form of Godliness and they claim to be evangelical; but their members ran the saloons when we had saloons and some of them are drunk nearly all the time.

One More Lift

Many churches are in the same condition with that of Lawton, Oklahoma, needing just another lift in order to grasp self-support. Do our giving churches understand what this means, just a little larger measure of help from them to the national treasury? Says the pastor, Rev. O. B. Loud:

I believe this church can come close up to self-support in a year or two. Just now it is behind in its money affairs and its members are feeling poor and justly so.

Let the society back it up now and it will respond with good collections before 1906; and later, it will become a center of Congregationalism in this distant southwest. Lawton is as far from Chicago as Chicago is from Boston. It has 8,000 people now and crowds are coming in. Rain has made sure the wheat crop and money will come by April.

A Word of Farewell

If we must part with our faithful men, we like this way of going. Says Rev. G. L. Brakemeyer of Germantown, Nebraska:

This will be my last report to you at present and I hope the last one forever. My church voted to try and be self-sustaining this year, but if we find ourselves unable we will make one more application for aid later in the year. But I expect no such necessity. Besides our regular expenses in the church the people have contributed \$125 for benevolences and paid a debt of \$325 on the parsonage. All obligations are met and a small balance in various sub-treasuries.

Let me say that we are grateful to the Home Missionary Society for past aid and we will try to remember you in the future. If these two churches will remain yoked together, we can stand on our own feet from this time forth.

Seed Sowing in Matanzas.

Our veteran worker, Mr. Herrick, is not easily discouraged by unfavorable conditions. He is one to try all means and to persevere along the line of the least resistance. We think our readers who are interested in Cuban missions will find much encouragement in the following notes from Mr. Herrick:

Ours is still the only Protestant work here. Opposition has caused the loss of some in our Sunday schools, but others have taken their places and we hold our own. Among the new members received is an experienced school teacher who investigated our doctrines and polity and decided to cast in his lot with us. His wife is to come later. An elderly female member has shown the sincerity of her interest

by making great sacrifices. Though poor, when her employer forbade her coming to our services, she said: "I stipulated for permission. I love my church and will leave my work rather than desert it." She gave up her place, though she had no other in prospect. We have been able to reach socially some of the better families who visit us and occasionally attend service and permit their children to aid us in concerts and to attend the Sunday school.

A very intelligent man, an employee of the Provincial government, sends his boy regularly to our Sunday school, and says: "I wish him to be under your influence." An old fisherman, who received one of our Bibles some weeks since, reads it daily. I found that he had reached the book of Job, and when asked how he was progressing in Bible study he replied: "Very well; I never leave off its study." Another, a locksmith to whom I presented a Bible, after explaining what it taught, its divine origin and authority, is having it read to him by a friend, as he (like so many in Cuba), cannot read. He is much interested in the book.

We held a patriotic service at our chapel on Maceo's Day (December 7th). The house was filled to overflowing. An oration was delivered by a distinguished professor in the Institute. He is the most learned historian in Cuba. A number of families of high social standing attended this service. The church was appropriately decorated and some of the best musicians of the city participated, donating their services.

We have to be very cautious in the reception of new members and some not sufficiently instructed have been told to wait. We want to build on lasting spiritual foundations and care more for quality than for numbers.

English services are held each Sunday in the forenoon; tourists attend and some Cubans who understand English. This and the American Sunday school have been popular and have multiplied our friends.

The Grateful Spirit

We are glad to be the medium of communicating to our giving friends of the east the following words from a western home missionary who is just now leaving for a while his pastorate in a home missionary church. Rev. W. C. Gilmore of Hood River, Oregon, says:

I deeply regret to give up my pastorate here for a time. For ten years I have been engaged in this work and it has been most rewarding. I sincerely thank you and the

unknown friends who have made my ministry possible. In the very best service I could render, I have tried to re-invest the money received in the hearts of those with whom I have worked and whom I love.

I thank you for THE HOME MISSIONARY. It is such a help. The ladies of the First Church of Groton, Connecticut, sent us such a fine outfit! They excelled themselves and their gifts came at a most opportune time. We thank you for suggesting our names to the Groton church. On our present small salary we do not know how we could manage without this most acceptable help. I am glad to say that the revival spirit is here. My heart is full of hope and I believe we are on the eve of a new day for Christ.

A Trying Situation

Many of our readers have come to be interested in the work of Miss Barbara Slavinskia among the Poles of Michigan. The following is the continued story of a case that has occupied one or two previous letters of THE MISSIONARY. Says Miss Slavinskia:

I had hoped before the close of this quarter to say that at last we had secured a building for our work. The one we formerly occupied which had the misfortune to burn, has recently been rebuilt and we are looking forward to obtaining it as soon as it is completed. I have had some further dealings with the sick woman whose case I have already described. Although she does not seemingly take any great interest in the work, yet she continues to place the utmost confidence in me and relies on me for almost everything. Within the past month she has had the terrible experience of going through two very serious operations and had to be removed to the hospital. She is an ignorant, superstitious woman, with a perfect horror of doctors and hospitals. When she realized that the only way of saving her life or even prolonging it for a time was by undergoing these operations at the hospital, she was almost frantic with grief and fright. She consulted with the priest and her ignorant relatives but could not be advised or comforted by them. She then sent for me as she had done before and besought me not to leave her that afternoon.

She asked me to tell her all that I knew about death and eternity, confiding all her fears with regard to these and the hospital to me. Finally, growing calmer, she told me that she would consent to everything on one condition; that I be with her during the ordeal and visit her every day in the hospital. Because it was her husband's

wish, she was removed to a Catholic hospital and that is the place where so many encouraging things happened.

While she lay at her home, her daughter had hung a rosary on her bedpost. In preparing her for the hospital I took down the rosary to place it with other things that were going, asking her whether she wished to take it. Much to my surprise, she refused to take it even though urged to do so by her daughter. The day after the operation as I sat by her bedside, she suddenly beckoned to me, and in a weak voice whispered that I should raise the blanket and look at her chest. I did so and found that the nuns of the institution had placed a large crucifix upon it. As I looked, she whispered again, "Take it away, it is heavy and it does not help." Later she confided to me her fear of the nuns, pleading that I would stay with her nights as she did not trust them and was afraid of them. This fear grew to a perfect mania and I tried to get permission from the nuns to stay with her a night or two. But, realizing who I was and the influence I had over the woman, they positively refused to let me do so. Fortunately the attending physicians came to my rescue, claiming that my presence was necessary as it quieted the woman, and they gave me permission to come and go when I chose. The result was that the poor woman had to suffer many little spiteful things at the hands of the Sisters and my own position was an embarrassing one not to be envied. But I could do no more than my duty.

What amazed me in all this was the wonderful transformation that was certainly taking place in the woman. I am trying to be patient until she is strong enough to have me talk with her again, because knowing her as I do, I realize that all these little things mean something and that there is a great revolution going on in her mind. If she should take an open stand, it would mean that her children would come with her and there would be several souls won to the Master. I am earnestly praying that this may be true.

A Fruitful Year.

Many of our readers will recall the graphic, illustrated article by Rev. M. C. Haecker, in the May, 1904, HOME MISSIONARY, entitled "A Twentieth Century City in the Garden of Eden." It was the story of humble but hopeful beginnings in Chickasha, Indian Territory. Here comes the sequel:

A year ago to-day, this church had no building of any kind, no money with which to buy; and we had not a foot of land on

which to build or to hold services. Now we have two of the finest lots in the best residence part of the city. On one of these lots we have completed the best eight-room parsonage in the territory, with an unfinished basement, thirty feet by thirty feet, which at present affords a tolerable room in which to hold a service. We have material on our corner lot and excavations made and walls begun for a beautiful church. The building will cost us \$5,000, and will be constructed of a fine quality of white stone. It is to be a model building, with a fine auditorium and Sunday school room opening at the right of the pulpit; a basement extends under the entire building, usable for any purpose. Here we shall locate the dining-room and kitchen, and reading-room and club room, and the property will stand valued at \$8,500. The year has been one of splendid growth in material things, and we are anxious now to have it followed by a growth in spiritual things and a large increase in the church membership.

Federation on the Field

Now and then the experiment has been tried of uniting a foreign church with an American church under the same pastor, qualified to preach in both languages. The result is not only good in the way of economy of the Society's funds, but it is good socially in bringing the two nationalities into closer acquaintance and a better knowledge of each other. Rev. T. W. Minnis of Glen Ullin, North Dakota, remarks:

This town is growing, but mainly with German families rather than American. We combined our Christmas exercises and gave our German people a large share in the program and in the gifts. The combined service of German and English Congregationalists has been held twice and so far has been acceptable to both churches. The thing to be desired is one minister to supply both churches. This plan would cut off some missionary aid and yet would adequately meet the spiritual needs. Lately I have been visiting a town thirteen miles west on the railroad, the town of Hebron. It is densely German. I found only twenty-eight Americans, including adults, boys and girls, in the village and nearby country. After visiting families and distributing tracts and praying with a few, I announced a week of special meetings. I boarded my children in Glen Ullin while my wife and I spent the week at Hebron. We were welcomed heartily by the people

both German and American and were accorded the privilege of using the German Lutheran church building and had fair meetings. The attendance gradually increased until stormy weather came and reduced our audience.

This village of Hebron does offer a field to be yoked with this one provided the plan of a German American minister for Glen Ullin fails. Then Hebron would in a year or less provide part of the missionary aid and permit the society to use that portion elsewhere.

Keep the Stream Running

We heartily sympathize with Rev. C. S. Billings of Los Angeles in his views on the subject of church benevolence. Like many other things, benevolence is a matter of habit and requires arduous cultivation. Says Mr. Billings:

Our people need education in giving. You must remember that my work is among those that know little about church growth, and they are always changing, so that I am having almost constantly a new crowd to deal with. But I am trying to keep good cheer to the front. I have succeeded in getting an offering of \$10 for the society. I wanted \$25 at least and I think now that the better way to work such a church as this would be to have two or four offerings a year rather than one; better, because it would educate them by having it more frequently before them. They would give ten dollars often, rather than twenty-five dollars all at once and I think such churches ought to give often and largely to the Home Missionary Society rather than any other society. The society that keeps them alive they ought to love the best and then when they have obtained strength, they should help others. This may not suit all, but seems to me the way to do and the way I am going to do at Barstow. The society ought to get more from such fields; Barstow could not go on without the Home Missionary Society and of many other fields the same is true. I say then let us help the society first and foremost and then help others as we are able!

An Experiment Worth Watching

The following from Rev. W. E. Todd of Waukomis, Oklahoma, is a good illustration of the diversified labors of a home missionary pastor. We shall watch with interest the outcome of that Union Temple. Mr. Todd says:

I have had a varied quarter. I have addressed more meetings than ever, but the addresses have not all been sermons. They have been given in stores, opera house, in the open air, in school houses, halls and churches. The occasions have been different in kind yet all calculated to be of service to the progress of the kingdom.

I have also given much time to the organization of a new church in the adjoining new town of Drummond and to the erection of its house of worship. That work is encouraging. There are forty-two in the new organization. A \$5,000 property is planned for the building which is already going up. I have given days to the foundation trenches, have dug every foot of them myself, have carried the hod, made mortar, and raised money. The people have been very good and we look for great spiritual results.

This church, called "Puritan Congregational," is intended to be a temple for all people, and to illustrate the fundamental doctrine gospel principle of union. All persons believing in Christ and accepting His love and care are invited to its membership and will receive a hearty and cordial welcome. I believe this church will be self-sustaining after the first of next May.

There Are Compensations

Rev. H. E. Anderson of Sulphur Springs, Colorado, gives us the brighter side of home missionary life in the touching report that follows. Says Mr. Anderson:

When we left our work at Craig it was like Paul's farewell to the Ephesians. There was much sorrow of heart on the part of the people; our hearts had become knit together in the Master's work. From the birth of the little church for more than four years we had labored together, having a vigorous organization of over eighty members, with a beautiful and commodious church and parsonage, into the building of which we had together put part of our life. Then there was the work at Little Bear where the people cried upon our leaving; over thirty had found light in their Sunday school building.

We traveled some three hundred and fifty miles in this farewell trip. It was a painful but precious leave-taking. Then came the journey to pastures new. The pastor and his family in the gospel buggy, with its faithful horse, and the household goods piled on a trail wagon, with four horses and a journey before us of one hundred and twenty-five miles over the Gore Range to Sulphur Springs. It was a hard journey, and when we reached our destination our children were sick with typhoid.

WOMEN'S WORK AND METHODS

Prompt Returns

THE "New Departure," inaugurated in the January number, has received wide attention and elicited favorable comment. We suppose that many women officially connected with the State Unions and their Auxiliaries are holding back their responses in order to gain a somewhat clearer idea of the proposed new methods. Such friends as have responded show themselves to be very intelligent as to the purpose intended by the new departure.

This department is an open exchange where women interested in home missions are welcome, whenever they will run in, to ask a question or to leave an idea. There are

always those who are equal to answering the question and there are those also who are always hungering for the idea. What could be more simple? Is there anything you need to know in your auxiliary work? Ask for light through this department and someone will respond with a candle. Do you think you have struck a good plan for developing home missionary interest in your society? Do not be selfish! Send us that plan. Not because we need it especially, but because your sisters all over the field are waiting for the stimulus of that idea.

The following responses will illustrate what the new departure hopes to accomplish through its offer of a missionary exchange.

SOME RESPONSES

THE Woman's Home Missionary Union of Ohio sends us a list of 173 auxiliaries, scattered quite uniformly over the state. Considering that Ohio reports but 253 Congregational churches, this is a large proportion and indicates a marked degree of interest in home missions among the women of the state.



THE Woman's Home Missionary Society of Sherburne, New York, reports thirty-two members. The secretary adds: This year we are making a systematic study of the book called "Leavening the Nation;" also keeping in touch with the general work of the society. A chapter or portion of the book is assigned to different members and extracts taken as they see fit or papers prepared. This we find interests all the members.



THE RAYSVILLE, Pennsylvania, reports a small society. It could not be large with a membership of less than thirty in the church. Yet the women take a collection every month, one month for foreign missions and the other for home. They have had the pleasure of packing a barrel for an American Missionary school at the south and they study together the articles contained in THE HOME MISSIONARY.

THE women of Tompkins Avenue Church, Brooklyn, who rejoice in a regular membership of 153 besides thirty-three associate and seventeen honorary members, report a year of great interest and diligence in the preparation of home missionary boxes. About half the meetings are devoted to speakers on home missionary work.



THE Woman's Missionary Society of Lake Preston, South Dakota, takes up home missions one month and foreign missions the next, depending on the magazine articles for a program. At some meetings the only topic is some particular society and its work. At another meeting the late news from all the societies is reported. Contributions are divided equally between home and foreign missions.



THE Young Woman's Home Missionary Club of the First Church, Hartford, Connecticut, has a membership of ninety-four. It was organized fourteen years ago for the study of the home missionary field, and the work as carried on by the benevolent organizations of our denomination has been carefully followed and studied. Each program has been arranged in advance of the meetings in the fall, thus doing away with the hurry and uncertainty which always come if programs are arranged the day before they are required. For our work during the fall and winter of 1904-5 we had the topic, "The Lower South:" (a) "Its Material Resources;" (b) "Its Educational Problems;" (c) "Its Spiritual Development." Each meeting is devoted to one of the Southern States and Cuba and Porto Rico.



THE women of New Milford, Connecticut, report the use of regular topics for study at their meetings for one or two years past. This year they are studying the "Incoming Multitudes."



THE women of Plymouth Church, Lansing, Michigan, issue for the home missionary department of the Ladies' Society a handsome program covering ten meetings from September, 1904, to June, 1905, inclusive. Each meeting includes devotional services, business, a recitation or reading, music, and the regular study of some home missionary theme. The line of study being pursued this year is chapter by chapter of "Leavening the Nation." These chapters are distributed among the members for special treatment, and papers on lines collateral with the chapter are prepared and read.

A LEADING officer of the Woman's Home and Foreign Society at Springfield, Ohio, informs us that they are taking up the study of "Rex Christus" and have readings from THE HOME MISSIONARY magazine. They have a flourishing society contributing about \$125 to home missions the past year.



THE nineteenth annual report of the Connecticut Home Missionary Union includes the names of sixty-two auxiliaries. These are generally in the stronger churches of the state, which means much in the aggregate of their contributions. This union is dividing \$5,576 annually among six home missionary organizations including the Missionary Society of Connecticut. We hope to hear more of the Connecticut methods, which appear to be very successful in their working.



THE Woman's Home Missionary Union of Northfield, Minnesota, reports through its secretary the holding of two meetings every other month, alternating with the foreign society. One of these meetings is held on Wednesday evening in place of the church prayer meeting, men as well as women taking part in a prepared program. The other is a Friday afternoon meeting, with a less formal program. The substitution of a missionary meeting at stated times in place of the regular prayer meeting impresses us as a good example and an experiment worth trying.



MISS ELIZABETH P. WHITING, President of the Home Missionary Department of the Woman's Union of the Congregational Church at Wellesley, Massachusetts, heartily seconds the "New Departure," and she adds: "We who are leaders in Auxiliary Societies welcome every line of information and suggestion for carrying on our part of the work, that more hearts and pockets may be consecrated to Christ and the evangelizing of our country for Him." The Wellesley Union has seventy members and an average attendance of about twenty-five; contributors to the home missionary fund more than forty; monthly meetings, an hour long, with carefully prepared programs, e. g., "The Louisiana Purchase," three meetings, "Spanish Speaking Americans," four meetings, "A Thank Offering Service" when money gifts are collected, and one meeting in the year addressed by some missionary or general officer.

Are Missionary Boxes of any Real Value?

BY MRS. SETH P. MARSHALL

Montclair, New Jersey

TO any one who has studied at all the problem of home missions, this seems a strange question. If the coffers of our missionary societies were overflowing—if our churches were pouring out of their gold and silver, so that our missionaries were provided with even the necessities—to say nothing of the comforts of life; if they could have all advantages for carrying on their work, all the stimulus of the best and newest books and periodicals, above all, if they were beyond the need of the assurance of friendly Christian sympathy, it might seem appropriate to raise such a question as this; but at present, there seems no sign of any such millenium for the home missionary. Too seldom do any words of sympathy and appreciation reach these self-sacrificing laborers, who are doing our work for us on the frontier and in the waste places of our land. And who can estimate the cheer and comfort which comes to them through these substantial messengers of love and good will, and through the correspondence concerning their special needs, which brings them in close touch with the warm hearts of the earnest workers at this end of the line, who are trying, though in far less self sacrificing ways, to serve the same dear Lord.

Do they help? Of course they do! I am not now referring to such boxes as two I heard of lately, one of which contained soiled party dresses of ancient date, and the other being mostly filled with periodicals dating twenty years back. The people who sent those boxes must have thought that *anything* was good enough for a missionary, and those to whom they were sent might be pardoned for feeling a sense of humiliation. But when a box comes, laden with

things dear to a housekeeper's heart, with garments carefully selected, *according to measurements*, and somewhere near up-to-date in style, with something in it for every member of the family, showing a thought for each special need, it is worth more than many dollars added to the salary, in the saving of care and strength to the already overworked wife and mother.

But let these dear friends speak for themselves. Let me quote from some of the grateful letters received by our own society in Montclair.

One missionary writes: "Your two barrels came to us to-day, like heavenly visitors. So many useful articles for each one, and such helpful books. I hardly know which to read first. Have received great help from one, already. It would give me the greatest pleasure to mention, piece by piece, every article that you sent; the bed and table linen, comfortables and blankets, underwear, suits and overcoats, new shoes for the entire family; but the list is too long. I can only say that they are just the things for which we might have asked."

Another writes: "It would be quite impossible for your ladies to realize what a blessing came to our house this morning in the arrival of your two barrels. All the family gathered around them, and such an exciting time! So much for each one! I cannot tell you how rich and grateful we feel. My wife says she never knew anything so providential—for only that morning, just before the barrels came, I had said to her: 'By close economy, I hope, in a few months, to buy a cheap suit.'" The one I am wearing was brought from the north five years ago. And now I have two good ones, one entirely new and a perfect fit. The embarrassments of the Home Missionary Society led us to cut down our application for aid to half the sum we had at first, and it has not been easy to meet necessities. But we have been very happy in our

work, and your sympathy and help have strengthened our hearts."

One dear woman, in response to the letter from our secretary, asking what she most needed, wrote: "I am almost ashamed to begin, for I shall not know where to end. Year by year we have been squeezing through so closely that the little we have has been mended and turned in and out so often, that there is hardly anything left. And yet we have a delightfully good time of it. Cheerfulness is more than garments. There was a dark time last winter, when my husband was out on a missionary trip in the far northwest. The weather was bitterly cold, and he had no underclothing but thin summer linen; so he was laid down with inflammatory rheumatism, in a miserable hotel, far from home; but after that we borrowed money to buy woolen underwear."

Our society in Montclair, sent two barrels of good things to a family in Missouri, just before Christmas, and the missionary's wife sent us this word: "You ladies can never know the relief that your help has brought to me. The stitches saved, and the wearisome shopping! I have not been well of late, and have had no strength to plan or to sew. Besides, I do my own housework with the help of the children. I think that but for your help I should have given up in despair. May God bless every one of you."

Mrs. R. B. Foster, of Oklahoma, in an article in the *Advance*, entitled "Thirty Years the Wife of a Home Missionary," after speaking of the trials, privations and joys of such a

life, adds: "One of the bright spots in a missionary's life is the home missionary 'box.' Thanksgiving is good; Christmas is merry; but the day of all the year, is the day the dray backs up to the door with the missionary box. The children can hardly wait to see what is in it, and when it is opened, and the minister sees a nice pulpit suit, a lump comes in his throat, and tears fill the eyes of his wife as she sees peeping out from warm blankets, something which she has especially wanted, but could never afford to buy. One year my little boy wanted a Second Reader. I told him that he was too young to go to school, and I could not possibly afford to buy it for him. When we opened the box, what was the first thing we saw, but a 'Second Reader.' The little fellow clasped his hands and said, 'Let us pray.'"

I have quoted at length from these testimonies, to the value and cheer that can be put into these boxes, for they speak far more eloquently than could any poor words of mine. At present, there seems no other way. It is absolutely impossible for a missionary on the frontier to live on his salary. The work grows faster than the societies can meet it.

Then let us do what we can to strengthen the hands and encourage the hearts of these brave workers for God and our country. And, remembering that, "The gift without the giver, is bare," let us put a little of ourselves, a little love, a little thought, a little planning for real needs, into every box that we send to them!



APPOINTMENTS AND RECEIPTS

APPOINTMENTS

January, 1905.

Not in commission last year.

Cook, Ezra A., Big Timber, Mont.; Cram, Elmer E., Haase, N. Dak.; Cross, W. H., Paso Robles, Cal. Fisher, Mrs. J. B., Iowa, La. Mills, Herbert L., Omaha, Nebr. Nisveen, S. M., Garretson, S. Dak. Samuel, M. C., Henry, N. Dak.; Stein, Henry W., Springfield, Mo.; Swanson, Carl J., Waverly, Neb. Tingle, George W., Gentry, Ark.

Re-commissioned.

Amundsen, Albert, Mission Hill, S. Dak.; Arnold, Lewis D., Akeley, Minn. Benedict, Arthur J., Tombstone, Ariz.; Bickford, W. F., Muskogee, Ind. Ter.; Blankenship, Jefferson D., Oak Ridge, Fla.; Burkhardt, Paul, Fort Collin, Colo. Clark, Allen, General Missionary in No. Minn.; Crater, G. W., Washtucna, Wash. Ellis, J. Lincoln, Sedalia, Mo.; Embree, John H., Hemingford, Nebr.; Evans, George S., Centerville, S. Dak.

Finger, Charles F., Eureka, S. Dak. Heberlein, Frank W., Hamilton, Mo.; Heghin, Samuel S., Worthing, S. Dak.; Henderson, T. H., Touchet, Wash. Josephson, John M., Nora, Idaho; Juell, Hans C., Ulen, Minn. Lawson, Axel J., Missoula, Mont.; Lindquist, Arthur J., DuBois, Pa.; Lindquist, Nels J., Cannon Falls, Minn.; Lyons, Eli C., Grey Eagle, Minn. Peters, John, Fertile, Minn. Searles, George R., Belview, Minn.; Single, John, Sioux Falls, S. Dak.; Smith, A. J., Binger, Okla.; Spencer, J. A., Agra, Tryon and Carney, Okla. Tillman, W. H., Atlanta, Ga.; Tomblom, August F., Pittsburg, Pa. Vaughan, Lewis B., Havana and Teewaukee, N. Dak. Watt, Richard, Ceylon and Center Chain, Minn.; Williams, Samuel, Riverton, Neb.; Williams, Stephen, Niagara, N. Dak.; Zoltak, Miss Mary, Braddock, Pa.

RECEIPTS

January, 1905.

For account of receipts by State Auxiliary Societies, see page 397

MAINE—\$118.75.

Bangor, Central, 31.20; Bath, Central, 58.55; Portland, State St., 25; High St., 4.

NEW HAMPSHIRE—\$887.87; of which legacies, \$158.67.

Exeter, Mrs. E. S. Hall, 452; Hanover, Estate of Andrew Moody, 50; Estate of Susan A. Brown; 108.67; Dartmouth College, 90; Keene, A Friend, 1. Manchester, 1st, 132.13; Newmarket, T. H. Wiswell, 10; Rochester, 1st, 27.56; Somersworth, 10; West Lebanon, 6.51.

VERMONT—\$494.87; of which legacy, \$95.

Benson, Jr., C. E., 1.50; Burlington, College St., 126.90; W. M. Barber, 5; Charlotte, S. S., 2; Cornwall, S. S., 10; Proctor, Union, 15; Weston, Legacy of Mrs. Sarah A. Sprague, 95.

Woman's H. M. Union, Mrs. C. H. Thompson, Treas.: Bradford, Woman's Union, 6; Brattleboro, West C. E., 10; Burlington, 1st, Woman's Assoc., 25; Coll. St., King's Sons and Daughters Circle, 17.29; Children's Mission Circle, 11.19; Cambridge, S. S., 2, C. E., 1; Chelsea, C. E., 8; Dorset, 10; Franklin, C. E., 2; 50; Guildhall, C. E., 3.50; Hero, South, 26.25; Highgate, 1.75; King's Daughters, 1; Lyndon, 5; Manchester, 15; Middlebury, 6; Newport, 5.15; Northfield, C. E., 5; Norwich, A Friend, 10; C. E., 5; Peru, C. E., 6; Randolph Center, Homeland Circle, 10; Rutland, West, 10.50; Shoreham, C. E., 5; St. Albans, C. E., 12.53; Waitsfield, S. S., 10; Weybridge, C. E., 8.81. Total.....\$239.47

MASSACHUSETTS—\$5,721.09; of which legacies, \$2,768.27.

Mass. Home Miss. Soc., by Rev. J. Coit, Treas., 1,000; By request of donors, 25; Agawam, 17.85; Beverly, Dea. I. Lafavour, 2; Boston, Charlestown, 1st, 30.25; Coleraine, 1; Dorchester, 2nd, 97.97; East Douglas, 28.20; Easthampton, Estate of Fordyce Whitmarsh, 150; Fall River, 1st, S. S., 15.25; Gloucester, Trinity, 50.47; Greenfield, Estate of W. B. Washburn, 84.05; Hadley, Estate of J. B. Porter, 34.22; Hanover, 2nd, 3; Harwich, C. E., 7; Haverhill, Miss A. Chaffin, 20; Huntington, 2nd, 12; Lowell, 1st, 32.60; Kirk St., 381; Millbury, 1st, 7.87; Newtonville, Central, 12.50; Northampton, A Friend, 5; Estate of E. P. Williams, 2,500; South Hadley, 22.50; Springfield, 1st, 184.05; South, 130.37; Mrs. E. J. Wilkin-son, 29.50; Sudbury, Mrs. L. S. Connor, 25; Suffield, 3; Warren, Mrs. E. B. McClenning, 50; Webster, 1st, 8.74; Westfield, 1st, 207.78; Weymouth and Braintree, Union S. S., 5; Williamsburg, 75; Worcester, Central, 195.42; C. E. Hunt, 100; Woburn, Montvale, 1.

Woman's H. M. Association (of Mass. and Rhode Island), Miss L. A. White, Treas.: For Salary Fund, 216.

RHODE ISLAND—\$479.40.

Rhode Island H. M. Soc., by J. William Rice, Treas., 221.34; Pawtucket, 216.14; Providence, Pilgrim, 41.92.

CONNECTICUT—\$5,863.20; of which legacies, \$3,899.76.

Miss. Soc. of Conn., by W. W. Jacobs, Treas., 436.31; Bethel, 70.57; Bridgeport, South C. E., 5.25; 2nd, Inter. C. E., 2.68; Bridgewater, Estate of Sarah A. Banks, 970; Bristol, 1st, by H. E. Garrett, to const. E. Fairchild an Hon. L. M., 52; Broad Brook, 8.05; Cornwall, 1st Ch. of Christ, 90, S. S., 15.32; Cromwell, 116.37; Danbury, 1st, 85.35; Deep River, 1st, 38.67; Enfield, 1st, 37.60; Falls Village, S. S., 1; Franklin, Estate of Miss Lydia Lathrop, 2,456.55; Georgetown, Gilbert Memorial, 12.45; Greenville, 14.05; and, S. S., 48.70; 2nd, S. S., special, 50; Hanover, 2nd, Jewett City, S. S., 5.11; C. E., 5; Kensington, 17.14; Meriden, 1st, A Friend, 10; 1st, "N. F.," 5; Middlefield, M. E. Lyman, 60; Middletown, C. E., 1st, 10; New Britain, 1st, S. S., 25.06; New London, 1st Ch. of Christ, 37.37; New Preston, H. Upson, 5; Newtown, 35; Norfolk, Estate of Obadiah Smith, 400; Norwalk, 1st Ch. and S. S., 27.50; Pomfret Center, 46.20; Saugatuck, 37.50; Southington, 30.74; Taftville, 20; Vernon Center, Ch. 10; C. E., 2.50; Wallingford, 125; West Hartford, Estate of A. P. Talcott, 73.21; Two Friends, 5.

Woman's H. M. Union, Mrs. W. W. Jacobs, Treas. Hartford, 1st, Y. W. H. M. C., 25; Mrs. F. B. C. for Salary Fund, 100; Meriden, 1st, 2.60; New Hartford, L. A. S., 5; Newington, Eunocan H. M. S., 6.75; Plainville, Aux., 10; So. Norwalk, W. Assoc., 25; Trumbull, 5; Wallingford, Aux., 125; West Hartford, 8; Winsted, 2nd, Aux., 25. Total, \$337.35.

NEW YORK—\$1,683.16; of which legacy, \$400.

Albany, In memory of Gideon Denning and Electa M. Eames, 250; Brooklyn, Central, R. D. Benedict, 25; Carthage, 28; Chenango Forks, S. S., 3.50; Clayton, 1st, 10; Clifton Springs, A Friend, 50; Cortland, H. E. Ranney, 50; Crown Point, 2nd, 20; East Ashford, 1st, 1.50; Farmingville, 5; Jamesport, C. E., 5; Jamestown, 1st, 131.24; Danish, 5; Malone, Estate of L. S. Cotton, 400; Manns-ville, 11; Massena, 5; Moravia, 1st, 42.37; Mt. Sinai, 6; Mt. Vernon Heights, 5; Munnsville, 1st, 5; Napoli, 1st, 7.12; New York City, Mr. and Mrs. Don O. Shelton, 70; Northfield, Union Miss. Soc., 23; Norwich, 1st, 37.57; Oswego, 10; Oxford, 25; Rushville, S. S., 2; Rutland, 6.95; Scottsville, Rev. J. Cunningham, 5; Sherburne, 1st S. S., 26.09; Syracuse, 51.44; S. S., 6.15; Tarrytown, Mrs. S. V.

Childs, 10; Utica, Rev. L. Williams, 5; Walton, 7.73; Wautagh, Memorial Ch. and S. S., 10; West Candor, Mrs. H. M. Green, 2.

Woman's H. M. Union, Mrs. J. J. Pearsall, Treas. Brooklyn, Tompkins Ave. L. B. S., 2.48; Buffalo, Pilgrim, 10; Homer, 5; New York City, Broadway Tab. S. W. W., 7; Rutland, 9; Sherburne, 40.50. Total 319.50.

NEW JERSEY—\$375.97.

Bound Brook, 53.75; Cedar Grove, Union, 8; East Orange, "K" 100; Morristown, A Friend, .50; Orange Valley, 34.72; Somerville, Mrs. M. T. Lyman, 10; Upper Montclair, Christian Union, 175. Total \$381.97. Less coll. reported from Little Ferry in Oct., 6.

\$375.97

PENNSYLVANIA—\$102.55.

Audened, Welsh, 7.13; East Smithfield, 0; Edwardsdale, Bethesda, 3; Le Raysville, S. S., 3.58; McKeesport, 1st, 4.95; Mahanoy City, S. S., 4.34; Miners Mills, 7; Monterey, Hawley Memorial, 15; Pittsburg, Puritan S. S., 16; S. S., 2.75; Pottersville, 2.80; Wilkesbarre, Puritan English, 14.

Woman's H. M. Union of the N. J. Assoc. by Mrs. G. A. L. Merrifield, Treas., Germantown, 1st, C. E., 13.

VIRGINIA—\$15.00.

Herdon, 15.

NORTH CAROLINA—\$73.97.

Southern Pines, 73.97.

GEORGIA—\$105.71.

Abbeville, Asbury Chapel, Leslie, New Providence, Seville, Williford, 1; Aragon, Bellevue, 1.25; Atlanta, Central Ladies' Union, 40; Baxley, Mt. Olivet, 7.70; Ritch, Antioch, 5; Bolton, Center, 3; Cedartown, 1; Colbert, Concord, 1.10; Columbus, Ruth, Bibb City, 1; Danielsville, Zoar, 2.70; Hartwell, Liberty, 2.70; Rockfence, New Hope, 2.70; Hasty, Mt. Green, 5; Hoschton, Macedonia, 1.30; Oxford, Sardis, 5; Lawrenceville, New Trinity, 5; Lifsey, Liberty, 5.25; Woodbury, 5; Mineral Bluff, 1; Naylor, Pleasant Home, Pearson, Union Hill, Waycross, 2.50; North Rome, .50; Oree, 5; Sarepta, Holley Creek, 1.01.

ALABAMA—\$36.50.

Received by Rev. A. T. Clarke, Leon, 2; Leon, Liberty, 1; Opp, Pleasant Hill, 2; Cooley, 3; Total 8. Antioch, .50; Art, 3.50; Asbury, .50; Clanton, Mt. Springs, Deatsville, Pine Grove, Verbena, Shady Grove, 2.50; Clio, New Hope, Perote, Corinth, 12.50; Fort Payne, Emmanuel, 4; Henderson, 3; Talley, Bethel, Ten Broeck, Union Hill, Tip, New Hope and Section, Plymouth, 2.

LOUISIANA—\$35.25.

Bundick, 5; Clear Creek, 2.75; Cole, Rev. R. C. McCoy, 10.50; Kinder, 1st, 10; Lake Charles, 1st, 5; S. S., 2.

FLORIDA—\$18.02.

Avon Park, Rev. S. J. Townsend, 5; Caryville, Union, Chiple, 2nd, Shiloh, Wright, Union Grove 1; Dustin, East Paso, 2.50; Elarbee and Pine Grove, 3; Lake Helen, 3; Orange City, 1st, 34.42.

TEXAS—\$10.75.

Grice, Pilgrim, 1; Sherman, St. Paul, 9.75.

OKLAHOMA—\$26.13.

El Reno, Pilgrim, .50; Galtry, 1st, 6.68; Hennessey, 15.10; Okarche, 3.85.

ARIZONA—\$36.00.

Arizona, A Friend, 200; Jerome, Ladies' Aid Soc., 100; Tombstone, 60.

TENNESSEE—\$50.00.

East Lake, 34; Knoxville, Pilgrim, 25.

OHIO—\$631.73.

Berea, R. White, 5; Cincinnati, J. W. Hall, .50; Freedom, 2; Litchfield, 4; New London, S. S., 2.02; Oberlin, Rev. S. F. Porter, 12; A Friend, 600; Springfield, Lagonda Ave., 6.21.

INDIANA—128.74.

Hammond, 5; Indianapolis, People's, 45; Mayflower, 24; Terre Haute, 1st, 11.20.

Woman's H. M. Union, Mrs. A. D. Davis, Treas. Elkhart, 7.54; Indianapolis, Trinity, 15; People's, 5; North, C. E., 1; Mayflower, S. S., 10; Terre Haute, West, 4. Total \$42.54.

ILLINOIS—\$82.01.

Delavan, R. Hoghton, 25; Polo, Ind. Presb., 30.91; Western Springs, 26.10.

MISSOURI—\$113.07.

Received by Rev. A. K. Wray, Kansas City, Clyde, 4; Kidder, 9.07; C. E., 2; St. Joseph, Swedes, 2.75; St. Louis, 1st, 44.65; Pilgrim, 17.03; Immanuel, 15.23.

Woman's H. M. Union, Mrs. A. D. Rider, Treas., 128.43; Bonne Terre, 25; St. Louis, Pilgrim, 164.91. Total \$318.34.

MICHIGAN—\$3.00.

Michigan, "O. B.," 2.

WISCONSIN—\$5.55.

Fond du Lac, J. A. Bryan, 1; Hayward, 1st S. S., .55; Merrill, Scands., 1; Wood Lake, Swedes, 3.

IOWA—\$82.12.

Iowa H. M. Soc., Miss A. D. Merrill, Treas., 76.77; Newburg, 5.35.

MINNESOTA—\$77.43.

Received by Rev. G. R. Merrill, Alexandria, 3.55; Elk River, Union, 10; Mankato, 9.55; Medford, 20; Minneapolis, 1st, 15; Pilgrim, S. S., Birthday, 9.58; Vine, 24.80; Northfield, 146.89; St. Paul, Atlantic, 5; Sherburne, 8; Wadena, 11.20; Total, 263.57.

Austin, 1st, 10.60; Belview, 11; Seaforth, 4.14; Cambria, Salem, 4.26; Cass Lake, 3.30; Crookston, 1st, 24.31; Duluth, Pilgrim, 81.70; Elmdale, Slavonic, 15; Fertile, 11.50; Grey Eagle, 2; Hackensack, 1.50; Hawley, Union S. S., 5.50; Hopkins, Mizpah, 4.25; Lakeland, 1st, 1.50; Minneapolis, Como Ave., 70; New Paynesville, 1st, 10.38; New Richland, 5; Nickerson, Mrs. G. P. DeLong, 5; St. Paul, University Ave., 10; Shevlin, 1st, 3.62; Twin Valley, 1st, 5.25; Turtle River, 75; Ulen, .25.

Woman's H. M. Union, Mrs. A. W. Norton, Treas. Austin, 15.95; Benson, 5; S. S., 1.35; Big Lake, 2; Detroit City, 5; Dodge Center, 4.65; Duluth, Pilgrim, 16.43; Elk River, 3.75; Excelsior, C. E., 5; Faribault, 4.30; Minneapolis, Park Ave., 27.77; Linden Hills, 8.90; Moorhead, 10.05; S. S., .95; New Ulm, 5; St. Paul, Plymouth, Special, 10, S. S., 8.75; Bethany, 5. Total \$139.85.

KANSAS—\$1.60.

Alexander, German, 1.60.

NEBRASKA—\$576.36.

Nebraska H. M. Soc., by L. Gregory, Treas. Ashland, 35.06; Cambridge, 10; Crete, 16; Elgin, Park, 10; Fairmont, 5; Franklin, 33.13; Genoa, 2; Lincoln, Vine, 22.60; Plymouth, 20.85; S. S., 7.32; Butler Ave., 13.80; Loomis, R. S. Pierce, 8; Omaha, St. Mary's Ave., 11.50; Ulysses, 4.50; York, C. E., 5; Weeping Water, .50.

Alliance, Zions German, 3; Butte and Naper, German, 1.50; Chadron, 37.50; Cowles, 17; Dustin, 9.26; Exeter, 10; Lincoln, Butler Ave., 34; Waverly, 28.07; Friend and Turkey Creek, German, 16.25; Germantown, Union, 12.50; Harvard, 1st, 31.87; Hay Springs, 15.70; Hyannis, 15; Bingham 6; Ravenna, 37.50; Spencer, 1st, 11; Stanton, 10; Strang and Brinning, 17.25; Sutton, German, 38.70.

NORTH DAKOTA—\$50.46.

Received by Rev. G. J. Powell, Fessenden, 8; Anamoose, 5.25; Hesper, 3; Oberon, 1st, 18; Wogonsport, Miss M. O. Osgood, .50.

Woman's H. M. Union, Mrs. J. M. Fisher, Treas. Cooperstown, 2.40; Hankinson, Ladies' Aid, 13.25.

SOUTH DAKOTA—\$85.76.

Received by Rev. W. H. Thrall, Milbank, 24.65; Albee, 0.22; Badger, 5.30; Cyanide, People's, 12; Geddes, 5.11; Little Morean, 1.36; Mission Hill, 2; Morean River, 1.30; Turton, 1st, 10; Virgin Creek, .57; Wessington Springs, 1st, 7; Wolfs Creek, German, 7.25.

COLORADO—\$163.56.

Received by Rev. H. Sanderson, Denver, 3rd, 6.50; Prairie Temple, 1.32; Telluride, 55; Yampa, 9; Collbran, 1st, 5; Colorado Springs, 1st, 81.24; Cortez, 2.50; Eaton, Mrs. A. Gilpatrick, 3.

WYOMING—\$24.00.

Wheatland, 14.50; Green River, Union, 9.50.

MONTANA—\$7.35.

Laurel, Union and Alders Grove, 5.

Woman's Miss. Union, Mrs. W. S. Bell, Treas. Great Falls, 2.35.

UTAH—\$57.50.

Salt Lake City, 45; Phillips, 12.50.

IDAHO—\$41.80.

Boise, 1st, 20.50; Hope, 5.40; New Plymouth, 45; Summit, Union, 2.50; Weiser, 1st, 8.40; Rev. A. C. Dill, 10; \$91.80 Less correction excess of \$50. reported in March receipts from Pocatello..... 50.

\$41.80

CALIFORNIA—\$1,111.67.

Received by Rev. J. L. Maile, Woman's H. M. Union, 300; DeLuz, 3; Pasadena, Westside, 10; Total 313. California, Spanish Missionary Soc., 11.60; Barstow, 10; Los Angeles, Swedes, 3.17; Pomona, Pilgrim, 100; San Diego, 1st, 158.70; San Jacinto, 1st, 9.50; Ventura, 1st, S. S., 570.

Woman's H. M. Union of Southern California. 150.

OREGON—\$30.72.

Received by Rev. C. F. Clapp, Beaver Creek, Welch, 6; Forest Grove, 4.61; Total 10.61. Corvallis, 1st, 3.25; Plymouth, 1; Salem, Central, 5; Wilsonville, Hood View, 0.86.

WASHINGTON—\$351.81.

Ahtanum, 11.60; Almira and Beulah, 7; Anacortes, Pilgrim, 6.15; Fidalgo, City, 1.50; Bellevue, 1st, 4; Blanie, 10; Bossburg, 5; Brighton Beach, 10.40; Chewelah, 1st, 8.21; Christopher, White River, 20; Colfax, Plymouth, 20; Columbia, 10; Colville, 1st, 13.50; Eureka Junction, 11; Ferndale, 10; Hillhurst, 1; Kalama, 1st, 1; Long Beach, Union, 5; Lopez Island, 23.20; Maltby, 1st, .00; Orting, 10.45; Rosalia, Carey Mem., 4.75; Roy, 8.10; Seattle, Union, Queen Anne Hill, 10; South Bend, 1st, 16; Spokane, Plymouth, 2.35; Stellacom, Oberlin, 25; Tacoma, Plymouth, 8; East, 1; Tolt, 1st, 5.50; Washougal Bethel, 20; West Seattle, 33; Yelm, 1.

DECEMBER RECEIPTS

Contributions.....	\$13,799.71
Legacies.....	7,321.70
	\$21,121.41
Interest.....	846.36
Home Missionary.....	198.81
Literature.....	90.78
Total.....	\$22,257.36

AUXILIARY STATE RECEIPTS

MASSACHUSETTS HOME MISSIONARY SOCIETY.

Receipts in January, 1905.

(Rev. Joshua Coit, Treasurer, Boston, Mass.

Amherst, 1st, 177.62; Andover, Free Christian, 2.45; West, 7.04; Arlington, 105.30; Ashburnham, des. Rev. G. L. Todd, Havana, 10; Beverly, Washington St., 70; Billerica, No. Mrs. E. K. Gould, des. for A. DeBarritt, 51; J. L. Barry, 10; Boston, Allston, 01.08; Boylston, 5; Dorchester 2nd, 10; Extra Cent a Day Band, 10; Dorchester Village, 13.50; French, 10; Italian, 10; C. M. Mead, 25; Ellis Mendell Memorial Fund, 530; Old South, 400; Seaman's Cong'l 5; St. Marks, 2.85; Bradford, 1st, 36.28; Braintree, 14.10; 1st S. S., 15; Brookline, Harvard, 500.29, S. S., 25; Cambridge, Clara A. Ford, 2, Pilgrim, 11.57; Chatham, C. E., 2.85; Chesterfield, 1.86; Clinton, 1st, 16.16; Cohasset, Bechwood, 5; Cummington, Village, 7.30; West, 10; Dalton, Zenas Crane, 250; W. Murray Crane, 250; Louisa F. Crane, 300; Clara L. Crane, 300; Deerfield, South, L. N. Smith, 5; Fall River, 1st, 188.06; French, 12; Fitchburg, Finn, 7.32; German, 0.34; Kollstone, 73.57; Foxboro, Mary N. Phelps, 50; Framingham, Grace, 32.04; Rufus Frost Fund, Inc. 30; Gilbertville, 10; Gloucester, Trinity, 57; Granby, C. E., 15; des. for Endeavor Pastor in Alaska, Hanover, West, S. S., 2; Heath, Union Evangelical, 10; Hubbardston, 3; Ipswich, 1st, 43.30; South, 56; C. A. Jessup Fund, Inc., 150; Kingston, Mayflower, 13; Lancaster, Evan S. S., 5; Leicester, 1st, 28.70; Leominster, Orthodow, 15; Longmeadow, Julian N. Goldthwaite, 5; Lowell, French, 12.62; Highland, 1.75; Intermediate S. S., 1, Estate Wm. Taylor, 500; Lynn, North, C. E., 15; des. work among foreigners, Lynnfield Center, 15.70; Malden, Maplewood, 2.90; Mansfield, 22.25; Marlboro, Union, 10; Medway, Village, 20; Monson, Cong'l, 106.17; Natick, 1st, 7.5; Natick, South, John Eliot, 5.62; New Boston, Cong'l, 12.50; Newbury, So. Byfield, 6; Newbury, Cong'l, North, 8.04; New Salem, 5.20, C. E., 1.80; Newton, Eliot, C. E., 12.50; Mrs. S. A. Hatch, 5; Estate of D. L. Furber, 500; Norfolk, 30; No. Adams, Cong'l, 72.50; No. Andover, 50; No. Orange, 10; Oakham, 28.02; Oxford, 1st, 60; Parkhurst Fund, Inc. of 15; Philadelphia, L. M. Hanum, 5; Pittsfield, French, 10; Plainfield, 10.34; Plymouth, C. of Pilgrimage, des. for Italian work in Plymouth, 18; Prescott, 10; Quincy, Finn, 2.62, Finn, 11.27; Reading, Abby C. Spokesville, 5, D. Reed Fund, Inc. 228.75; Revere, 1st, 12; Richmond, 13.40; Rockland, 1st, 40.44; Salem, Crombie St., 57.35; Sharon, 21.56; Shutesbury, 12.71; Sisters Fund, 120; Somerville, Franklin St., 5.55; Stockbridge, 1st, C. E., 2; Swampscott, 1st, 18.30; Truro, 12.35; Wakefield, 37.65; Waltham, Trin., 28.08; Webster, Cong'l, 7.24; West Newbury, 2nd, 10; Westport, Pacific Union, 4.75; West Springfield, Ashley School and Charitable Fund, 100.25; D. Whitcomb Fund, Inc., 15; J. C. Whitin Fund, Inc., 160; Whitinsville, A. F. Whitin, 95.43; Whitman, Cong'l, 8.97; Winchendon, 1st, 5; Win-

chester, 1st, 230.60; Estate of Isabella Tenney, 375; Woburn, 1st, 269.34; Worcester, Adams Sq., 10; Yarmouth, 1st, 30, S. S., 7.35.

Designated for Easter School of Theology at Andover—Andover, J. P. Taylor, 15; Boston, F. L. Day, 15; H. B. Day, 15; H. H. Proctor, 15, R. H. Stearns, 15; Dalton, Zenas Crane, 15, W. Murray Crane, 15; Lawrence, W. E. Wolcott, 15; Lowell, J. E. Rogers, 15; Newton, H. A. Wilder, 15; So. Framingham, G. M. Amnsden, 15; Springfield, 1st, 15.

Woman's H. M. Society, Lizzie D. White, Treas.

For Salaries, French American College, \$70.

Regular.....	\$7,946.75
W. H. M. A.....	70.00
Designated for Easter School at Andover.....	180.00
E. C. Hood, for Salary Italian pastor, Boston.....	58.33
Home Missionary.....	9.60

Total..... \$8,264.68

THE MISSIONARY SOCIETY OF CONNECTICUT.

Receipts in January, 1905.

Ward W. Jacobs, Treasurer, Hartford.

Bethel, 45.20; Danbury, 1st, 70.48; Swedish, 5.50; Danielson, 38.65; for C. H. M. S., 14.67; East Granby, 7; Easton, 2; Enfield, S. S., 8.44; Farmington, 81.35; Griswold, 1st, 12.60; Goshen, S. S., 20.50; Hartford, 1st, 225.66; for C. H. M. S., 84.08; Hawes Fund for C. H. M. S., 35.25; Mrs. Edward A. Smith, 100; Ernest Walker Smith, 100; Herbert Knox Smith, 100; Asylum Hill, 270.55; Windsor Avenue, 50.50; Litchfield, 1st, C. E., 10.20; Marlboro, 10; Middletown, 1st, 10.76; South, 25; Mt. Carmel, S. S., 10; New Haven, Redeemer Oak St. Mission, 25; Northford, 3; North Guilford, 30; North Windham, 5; Old Lyme, 15.50; Orange, 10; Sharon, for C. H. M. S., 16.25; Somersville, 3; South Glastonbury, 5; Southington, 6.01; Staffordville, 4.17; Suffield, 1st, 30.80; Thomaston, 1st, 11.83; Waterbury, 2nd, 20, for Italian Work; Wilton, C. E., 4.50; W. C. H. M. U. of Conn., Newington Eunoean, H. M. S., for State S. S. Work, 1. M. S. C..... \$1,397.38
C. H. M. S..... 150.25

Total..... \$1,547.63

RHODE ISLAND HOME MISSIONARY SOCIETY.

Receipts in January, 1905.

J. William Rice, Treasurer, Providence.

Newport, United Ch. 3.38; Pawtucket, 73.84; Providence, Pilgrim Ch., 7.53; C. E., 15; Woonsocket, Globe, 2.50.

Total..... \$102.25

NEW YORK HOME MISSIONARY SOCIETY.

Receipts in January, 1905.

Clayton S. Fitch, Treasurer, New York.

Buffalo, 1st, 235.50; Pilgrim, 5; Columbus, 3.35; Grand Island, 10; Hornby, 4.71; Lincklaen, 1.20; Mt. Vernon Heights, 5; Newburg, 16.70; New Village, 13.05; Norwich, 13.61; Perry Center, 16.20; Port Chester, 1.60; Richmond, 3.60; Sloan, 4.90; Wading River, 5; West Groton, 10; Willsborough, 2; W. H. M. U. as follows: Aquebogue, W. M. S., 20; New York, Manhattan, W. S., 20; Oswego, W. H. M. U., 10; New Newark, Aux., 5. Total.....\$415.51

OHIO HOME MISSIONARY SOCIETY.

Receipts in January, 1905.

Rev. C. H. Small, Treasurer, Cleveland.

Berlin Heights, 4.85; Brookfield, 6.74; Canfield, 6.25; Chesterland, 3.15; Cincinnati, Plymouth, S. S., 2; Centennial, 3; Columbus, North, 10.80; Cleveland, 1st, 2.10; Madison Ave., 13.14; Lakeview, 2; Jones Ave., 5; Pilgrim, 174.00; Elyria, 1st, 45.41; Fitchville, 3; Garrettsville, 8; Geneva, 13.35; Girard, 5; Huntsburg, 3.26; Lock, 4; Lorain, 2nd, 20; Lexington, 14.15; Marblehead, 3.81; Mesopotamia, 1; Mt. Vernon, 25; No. Bloomfield, 1; Nelson, 1.75; Oberlin, 1st, 20.42; Personal, 5; 2nd, Special, 100; Painesville, 15.55; Ravenna, (Mrs. Canfield), 5; 1st, 13.01; Saybrook, 3.60; Twinsburg, 4; Troy, 4.30; Toledo, Central, 35.50; W. Millgrove, 5.50; Youngstown, Elm St., 12; Plymouth, 0.07; Zanesville, 1st, 10; A Friend, 2; Pulpit Supply of Secty., 15. Total.....\$653.64

OHIO WOMAN'S HOME MISSIONARY UNION.

Receipts in January, 1905.

Mrs. George B. Brown, Treasurer, Toledo.

Cincinnati, Vine St., W. M. S., 10; Cleveland, Euclid, W. A., 42, C. E., 9.80; Park, W. M. S., 7; Pilgrim, W. A., 11.40; Union, W. M. S., 1.40; Elyria, 1st, W. A., 9; North Ridgeville, W. M. S., 2.50; Toledo, Washington St., W. M. U., 23.74; Unionville, W. M. S., 5. Total.....\$121.84

For Slavic Work: Cleveland, Pilgrim, 174.00.

Total for general work.....\$775.84

For Slavic.....174.00

Grand Total.....\$950.38

MICHIGAN HOME MISSIONARY SOCIETY.

Receipts in January, 1905.

Rev. John P. Sanderson, Treasurer, Lansing.

Atlanta, 2.10; Bay City, 14.86; Beacon Hill, 7; Belding, 12; Big Rock, 5; Cedar, 7.75; Cheboygan, 32; Chelsea, 24; Detroit, Canfield Ave., 1.14; East Paris, 5; Grand Rapids, 1st S. S., 20; Kalamazoo, Henry Montague, 5; Lake Linden, South W. U., 10; Lansing, Plymouth, 11; Pilgrim, 24; Leroy, 9; Ludington, Geo. N. Stray, to constitute Mrs. L. E. Oatman of Buffalo, N. Y. a life member of the C. H. M. S., 50; Maple City, 7.58; Maybee, 5.40; Muskegon, 1st, 53.91; Olivet, 3.32; Rochester, 6; C. E., 6; St. Clair, 14.50; Sandstone, C. E., 25; Suttons Bay, 3.50; Wolverine, 2.50; Mrs. Libbie R. Marzolf, Walkerville, Ont., 5; W. H. M. U. by Mrs. E. F. Grabill, 436.11. Total.....\$805.67

MICHIGAN WOMAN'S HOME MISSIONARY UNION.

Receipts in January, 1905.

Mrs. E. F. Grabill, Treasurer, Greenville.

Ann Arbor, W. H. M. S., 10.80; Benton Harbor, W. M. U., 5; Charlotte, L. B. S., 25; Chelsea, W. M. S., 20.87; Clare, W. H. M. S., 15; Detroit, Woodward ave., W. Union, 37.50; Port Street, W. Ass'n, 3; Galesburg, H. M. and Ch. Aid Soc., 10; Greenville, W. H. M. S., 5.50; interest, 10; Hudson, W. H. M. S., 3.50; Kalamazoo, W. M. U., 12.50; Mancelona, W. H. M. S., 5.31; Mattawan, W. H. M. U., 5; Moline, Cong'l W. M. S., 5; Oakwood, Aid Society, 1.50; Pontiac, W. H. M. S., of which 2.75 is thankoffering, 21.75; Port Huron, Ch. Miss. Soc., 5; Salem, 2d, W. H. M. S., 2.50, Three Oaks, W. M. S., 23.05, Watervliet, W. H. M. and F. M. S., 7.12. Total.....\$242.40

Young People's Fund.

Benton Harbor, C. E., 5; Detroit, 1st, S. S., 10; Grand Rapids, Park, Y. W. M. S., 25. Total.....\$40.00

242.40

282.40

DONATIONS OF CLOTHING, ETC.

Reported at the National Office in December, 1904, and January, 1905.

Atlanta, Ga., Ladies' Union of Central Ch., bbl., 50.38; Barre, Vt., Ladies' Miss. Soc., bbl., 60; Benson, Vt., W. M. S., bbl., 30; Brooklyn, N. Y., L. B. S., of Central Ch., 7 bbls. and box, 350; L. B. S. of Clinton Ave. Ch., 2 boxes and bbl., 225; L. U. of Flatbush Ch., bbl., box, and cash, 115; Pilgrim League of Pilgrim Ch., 2 bbls., 125; South Ch., box, 290.60; L. B. S. of Tompkins Ave. Ch., 2 bbls., 160.00; Chicago, Ill., Ladies' Assoc. of South Ch., bbl., 104.10; Concord, N. H., South Ch., box, 238.75; Danbury, Conn., 1st Ch., trunk, 132.85; Durham, N. H., W. M. S., box, 32.68; Easton, Conn., C. E. Soc., bbl., 65; Fairport, N. Y., W. H. M. S., bbl., 32; Gloversville, N. Y., L. B. A., box, 165.75; Guilford, Conn., W. H. M. S., of 1st Ch., 2 bbls., 130.50; Hartford, Conn., L. B. S. of Asylum Hill Ch., 3 boxes, 300.45; Farmington Ave. Ch., 2 boxes, 285.23; Herndon, Va., Miss. Soc., bbl., 20; Kensington, Conn., L. S. S., bbl., 78.60; Lyme, N. H., L. B. S., package 14.25; Middletown, Conn., 1st Ch., L. H. M. S., bbl., 55.60; Milford, N. H., 1st Ch., L. C. S., box, 106; Montclair, N. J., 1st Ch., W. H. M. S., box and bbl., 149.82; New Britain, Conn., South Ch., W. H. M. S., box, 137.53; New Haven, Conn., 1st Ch. of Christ, L. H. M. S., 8 boxes, 1,516.81; Pilgrim Ch., H. M. Aux., bbl., 66.48; Ch. of the Redeemer, L. A. S., bbl., 126.60; New Milford, Conn., L. S. S., 2 bbls., 130; Norfolk, Conn., W. H. M. S., bbl., 136.30; Norwich, Conn., and Ch., box, 90; Norwich Town, Conn., 1st Ch., L. H. M. S. S., bbl., 100; Old Saybrook, Conn., 1st Ch., L. H. M. S., bbl., 108; Plainfield, N. J., box and cash, 162.30; Redding, Conn., C. H. M. U. Aux., bbl., 67; Riverside, Cal., 1st Ch., bbl., 101.43; St. Albans, Vt., H. M. S., 2 bbls., 230.37; St. Johnsbury, Vt., 1st Ch., L. A. S., 2 boxes and bbl., 146.95; Stratford, Conn., H. M. S. S., 2 bbls., 97; Thompson, Conn., 2 bbls., 75; Wallingford, Conn., 1st Ch., L. B. S., bbl., 90.35; Warsaw, N. Y., box, 121; Webster Groves, Mo., 1st Ch., box 85; West Rutland, Vt., 2 boxes, 110; Windsor Locks, Conn., S. H. M. S., bbl., 72. Total.....\$7,531.41



THE
HOME MISSIONARY

FOR THE YEAR ENDING

MARCH, 1905

VOL. LXXVIII.

NEW YORK

CONGREGATIONAL HOME MISSIONARY SOCIETY

FOURTH AVENUE AND TWENTY-SECOND STREET

1905

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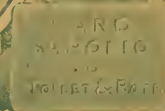
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